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the FREE WILL BAPTIST

AYDEN, NORTH CAROLINA, WEDNESDAY, JANUARY 1, 1969

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DURHAM, N. C.



RING OUT THE OLD, RING IN THE NEW

Ring out the old, ring in the new,
Ring, happy bells, across the snow;
The year is going, let him go;
Ring out the false, ring in the true.

. . .

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

—Alfred Tennyson.

Beginning

It would be well to begin the new year with prayer. We are often urged to pray, but seldom do we pause one little moment to commune with our heavenly Father. This communion with Him is, however, a vital part of our Christian existence. Without the "quiet" times we spend with God, living is unsteady and unsure; decisions are made hastily, and inappropriate words are frequently spoken. Let this not be so.

Let us enter into this new year with an attitude of meditation. Let us not make for ourselves many vain and useless resolutions which are soon broken; rather, let us resolve one thing only—and that is to strive for a closer relationship with our Saviour. Then we can take the time to be "quiet" and to listen to God and to let Him lead us on to better and more meaningful work. Then we are able to forget old hurts and to remove old battles from our minds. Then we can take up the Bible and walk straitly, and at the close of the day we can once again find that secret place where we can be alone with our Maker. Thus, our life has added purpose.—T. M.

* * * * *

The little verse below is certainly worthy of thought.

Sitting by the Fire

An old man sat by the open fire
And dreamed the years away.
While outside in the battle of life
Many perished in the toils of day.
He never did any good, nor did he ever do any wrong;
He just sat by the open fire
And dreamed the whole day long.
Now he's left a vacant chair,
And they say he's gone up higher;
But if he still does what he used to do,
He's sitting by the fire!

—*Author Unknown.*

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C. H. Overman, *Editor*

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Editorial--

DESIRING A HAVEN

To appreciate a haven, one must come into it out of a storm. As the year, 1969, gets under way, we are hoping for the best. There are many storms in this life, to be sure. These are to be expected, for God has not promised smooth sailing at all times. Troubles and perplexities will surely come, but the rainbow only appears after the clouds have emptied their burden of moisture upon a receptive earth. The rainbow is a welcome sight.

The past year is now history, and perhaps 1968 presented a fairer haven to the year, 1969, than 1967 presented to 1968, but does this New Year offer us a haven? Can the world find the peace which it claims to desire? Can tranquillity prevail for us in this life?

Surely, the sincere Christian has and knows the answer. Trust and faith in God can bring to the heart of man that desired haven of peace and tranquillity. There is, however, a physical or material haven for which we should be thankful. America has proven to be a haven to many who have found security and happiness within her borders. Thousands have sacrificed all earthly possessions of their homeland for the liberty of our great nation. Our nation is made up of people of many lands, thus it has provided a haven for thousands.

Even in the midst of our haven, there hangs the threat of our losing it; of war or the domination of Communism over men's minds. A perfect haven, with no threat of dangers cannot be realized in this life; but God has promised a day of perfection and completion, when man's soul goes to be with his eternal Maker. Each hour and day which passes brings us nearer this desired haven, culminating in heaven in the presence of our Saviour.

Many religious beliefs are centered around a place of perfect bliss, when the soul is at peace. Men have sought this bliss in numerous ways; some through asceticism and self-sacrifice. It is a comforting thought and thus worth living for, but it must have its proper beginning. The psalmist expressed it this way: "He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven" (Psalm 107:29, 30). In this same psalm, the writer states: "For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof" (v. 25). Herein is seen God's divine providence. The same God who brings us into the haven can and often does, create the storms and billowy waves. It is after the storm that a haven is truly appreciated.

Can we take our haven for granted? Many have done this, but sooner or later their self-dominated castle crumbles to the ground. That which gave them their apparent joy and happiness is taken away, and they are found with nothing to replace it. There is a sure and steadfast Haven—the Man, Christ Jesus. Without the storms which come our way, we may become complacent and indifferent, but with Christ at the helm we can take life as He wills it for us.

"What was the darkest hour that ever struck for this sinful earth? When was it that God seemed most to be absent, and the powers of darkness to have their way and their will? It was when the Son of God hung on the Cross, and when even from His lips there broke the mysterious cry '. . . My God, my God, why hast thou forsaken me?' (Matthew 27:46). Yet, out of that darkest hour comes the world's brightest light and the soul's fondest hope. Now we know that God was not absent, but present, when Christ died on the Cross, for God was in Christ, reconciling the world unto Himself."—Selected.

The storms may toss in 1969, but "He bringeth us unto our desired haven." May we sincerely pray for His will to be accomplished upon earth during this year!

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A Good Man Is Like a Tree

"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not w i t h e r; and whatsoever he doeth shall prosper" (Psalm 1:3).

HAVE you ever tried to imagine what your community would be like without its trees? Those who move into new subdivisions or desert locations may know, but as time goes by, it isn't long before home owners begin planting trees for the blessings they bring.

Have you ever tried to imagine what your community would be like without its good men and women? The blessings they bring to a community are far greater than trees could bring. Sunday school teachers and other Christian workers ought to be like trees planted by the life-giving stream of the gospel message.

It is edifying for us to take a good look at ourselves periodically, in order to see if we measure up to biblical standards of spiritual growth. As we see how the Lord works in developing our lives, we will receive clues on how we may shape and mold the lives of our students. As the psalmist did, we may also use a tree for our p a t t e r n of thought.

Working from the bottom upward, the first part of a tree is the root system. Roots have three functions. The first is to provide the whole tree with nourishment by sinking into the soil in search of water and minerals. By the miracle of osmosis, tender root ends penetrating the solid earth take in the moisture. A Christian teacher will find nourishment for himself and his students only as he sinks his roots into the life-giving truths of God's Word. Thorough Bible study is not easy, but by the miracle of illumination through the Holy Spirit, the persistent teacher will find the meanings of the passages he is probing.

The second function of roots is to provide stability for the tree. When the winds blow, they hold the whole organism steady. A good teacher is able to hold steady in the midst of stormy circumstances which come his way. This applies to his personal life, the lives of his students, and to times when things go wrong in the classroom. Only a deep faith in God allows him to keep calm.

The third function of roots is to remain hidden from sight. If the roots begin creeping up onto the surface of the ground, they lose their purpose. Christian teachers sometimes forget that their ministry can become ineffective once pride gets between them and their lessons. The best teacher is the one who keeps out of the limelight and lets Christ shine through him.

The second part of a tree is the trunk. It, too, has three basic functions. The first to distribute sap and mineral water to the branches. It is a conductor of life. The parallelism here to the Christian teacher is obvious, for he needs to be a conductor of spiritual life to his students.

By capillary attraction, the liquids rise up through the trunk in defiance of the law of gravity. Every teacher probably experiences times when he feels he cannot be an adequate channel of the gospel. Y e t G o d, by His grace, overrules normal weakness and allows these times of apparent failure to become moments of v i c t o r y. God works best through channels emptied of carnal self-confidence and yielded to His use.

The second function of the trunk is to grow in diameter, in order to bear the weight of the expanding branches. Cut a dicotyledonous tree trunk in half, and you will see annual rings of xylem, making it possible to determine the age of the tree. If we could somehow dissect the spiritual condition of Christian teachers, we might be amazed to note that the years have not produced similar growth. This could also be true of intellectual growth and personality development in some cases.

The third function of the trunk is to remain useful even after it is cut down. Wood is used for thousands of purposes, as we all know. The Christian teacher can leave behind him a godly heritage in the lives of his students. Even after he is gone, the truth he has sown may be applied in their thoughts and actions.

The third part of a tree is the branches. These also are responsible for three functions. The first is to give shade to those who need protection from the burning sun. A Christian teacher must be concerned with the problems of his students, not just his lesson preparation and presentation. He has to be available for counseling sessions when the heat of life is too severe to bear alone. He will have to spread himself like a cover over his students and use his advantage of years to share wisdom with them.

The second function of the branches is to take in carbon dioxide and give out oxygen. Whereas the former can kill man through suffocation, the latter supports his life. Christian teachers serve a similar function if they are on the alert. Many times "suffocating" situations come into the lives of students. Like the wings of a plane, the student may sink or soar, depending on the angle he assumes as he faces the winds of adversity. You can help him prove that difficulties may become opportunities for God to bless him.

In Dale Carnegie's book **How to Stop Worrying and Start Living** is a chapter entitled "If You Have a Lemon, Make a Lemonade." He tells the story of a man who bought a farm in Florida which was so bad it grew nothing but scrub oak

(continued on page sixteen)

The Lighted Pathway



"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

A Happy New Year

TOM M. OLSON

It has been said that the three great essentials of happiness are: (1) "Someone to love, (2) something to do, and (3) something for which to hope." This is true in both the natural and spiritual areas of life.

The true believer has the best **"someone to love"** in the person of the Lord Jesus Christ; for there are no imperfections in Him. "He is altogether lovely."

He is the greatest of lovers and has displayed His love in dying for our sins. Love begets love; hence, "We love him, because he first loved us" (1 John 4:19).

In addition to dying for the ungodly, He arose and ascended to heaven, where He is our Advocate, Intercessor, Great High Priest, Bridegroom, Forerunner, and Friend.

"Great are the offices He bears
And bright His character appears,
Exalted on the throne;
In songs of sweet, untiring praise,
We would to everlasting days
Make all His glories known!"

"Happy is that people, that is in such a case: yea, happy is that people, whose God is the Lord" (Psalm 144:15).

"Something to do": The Lord does not permit anyone to work **for** salvation. While upon the Cross enduring God's righteous judgment against our sins, He cried, "I thirst." A sponge dipped in vinegar was raised to His parched lips.

When Jesus therefore had received the vinegar, He said, "**It is finished.**" He bowed His head and died. He finished the work that saves the sinner.

Now salvation is by grace, through faith, without works "lest any man should boast" (Ephesians 2:8, 9). Eternal life is the free gift of God through Jesus Christ our Lord (Romans 6:23).

The gift must be received free, gratis; but once it is received, there are many things one can do to please the Lord who saved him.

The passage which says: "Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matthew 4:10) has real meaning to the exercised believer.

He observes the divine ordinances of baptism and the Lord's Supper. He makes much of prayer, supplication, and thanksgiving. He seeks to show and tell what great things the Lord hath done for him.

He should seek to "do good unto all men, especially unto them who are of the household of faith" (Galatians 6:10). He should seek to honor the Lord with his substance, and with the firstfruits of all his increase.

As he makes the Bible his food and his charter, and discovers the will of the Lord therein, he will hear the Lord saying: "If ye know these things, **happy are ye** if ye do them."

"Something for which to hope": The believer has the best possible hope! His blessed, or happy hope, is the return of his Lord to take him to be with and like Himself.

The Lord promised: "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:3).

A happy new year will be the enjoyed portion of the person who fervently loves the Lord Jesus Christ, and faithfully serves Him, while patiently awaiting His return.—**Now.**

Framed Church Covenant

Size: 18 by 24 inches

The frame is of walnut finish on open-grained oak, with glass.

Price: $11.95

Available at Free Will Baptist Press
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BOOK REVIEW

by ELIZABETH HILL

THE RICHARDS BIBLE STORY BOOK by Jean Hosking Richards. Zondervan, 1968, 512 pages, $5.95.

The Bible is an adult book and in order for children to find enjoyment and meaning for themselves, its stories need to be adopted. This is what the author has skillfully done.

In the Preface the author says, "Adapting Bible stories for children means more than simplifying the vocabulary. It also involves selection of stories and details, emphasis within the story, and its implied interpretation.

"No attempt has been made to 'draw a lesson' from each story; but by presenting these stories dramatically as the Bible gives them, we hope to have laid a foundation for a mature Christian faith in the boys and girls who will hear or read them. . . .

"Accordingly, our purpose in presenting this book is that it helps children to respond in love and trust to God and to joyfully accept Jesus Christ as Saviour and Lord."

More than 100 full-color, two-color, and black and white new original illustrations are found inside the beautiful bright yellow cover. The illustrator is Dorothy Teichman, a specialist in her field.

There are 125 stories of the Old Testament and 84 of the New Testament which parents and teachers may "read aloud," or the children may read for themselves. At the end of the book is a section entitled "Questions for Discussion" which will stimulate discussion and bring out Bible truths from each thrilling story.

This is an exceptional gift item for ages 4 through 9 for birthdays, and other special occasions.

Others are "The Child's Story Bible" by Catherine F. Vos, and "Egermeir's Bible Story Book" by Elsie Egermeir. Both of these retail for $6.50 each.

(Books featured may be ordered from the FREE WILL BAPTIST PRESS, P. O. Box 158, Ayden, North Carolina.)

The Art of Economizing Time

LORD, give me the serenity to accept what I cannot change; to change what I can, and the wisdom to know the difference."

Looking for a resolution for the new year? How's about the quote above? Read it, study it, and make it your own, and the year will become a much easier road to travel, knowing that one thing we cannot change is **time.**

One of the most important lessons to be learned in life is the "art of economizing **time.**" A very great man was wont to call his time his estate, and like most any estate inherited by the young, it is rarely appreciated until it is squandered.

Habits are easily formed. In fact it has been said that "man is a bundle of habits," and characteristic habits of indolence, listlessness, and procrastination, once firmly tied, are not suddenly thrown off; nor can a person who wastes the precious hours of life's seed time reap a harvest in life's autumn. Lost wealth may be regained, lost study made up, and lost health restored by proper medication, but lost time is gone forever!

As a rule the greatest accomplishments in this world come not as a result of a predetermined all-out effort, but rather by steady, unremitting toil—in turning even the moments into account, a little accomplished this hour, and a little the next, remembering that a continual dropping wears a stone, and the largest constructions are built by the laying of one stone upon another. The small stones that fill the crevices are almost as essential to the firm wall as are the great stones, and so the wise use of spare time contributes to the building of the mind.

Whosoever planned this life of ours did well in giving just one day at a time, and then one year to contemplate. We don't have to live it all at one time—just get through till bedtime, for tomorrow is yet another day. "The best thing we have in the world is **today.** Today is our savour, and it is often crucified between two thieves, **yesterday and tomorrow.** Remember, it's the burden of the coming days, weeks, and years that crushes us—The present is always tolerable! Someone has said the best preparation for the future is an unafraid today!

William Terhune has suggested a time budgeting, as we grow older, allowing some time each day alone in peace, quiet, and meditation, to become recharged with courage, kindness, wisdom, laughter, and understanding. "We should take time," he says, "to absorb and enjoy this beautiful world, after budgeting our time as follows: one half in work, one fourth in social pastimes with others, and one fourth as an interested, pleased observer of life."

Allen A. Stockdale has given us something to think about at this time of the year, or any time, in his "Unfinished World."

"God gave us a world unfinished, so that we might share in the joys and satisfactions of creation.

"He left oil in Trenton Rock; He left electricity in the clouds; He left the rivers unbridged, and the mountains untrailed; He left the forests unfelled, and the cities unbuilt. He left the laboratories unopened, and the diamonds uncut.

"He gave us the challenge of raw materials, not the satisfaction of perfect, finished things.

"He left the music unsung and the dramas unplayed. He left the poetry undreamed, in order that men and women might not become bored, but engage in stimulating, exciting, creative activities that keep men thinking, working, experiencing all the joys and durable satisfactions of achievement."

And when the curtain falls on our drama titled "Time 1968"—may we be able and glad to say:

"It's been a good year and a glad year,
And I'm loath with it to part.
I've had happy days and gladsome days,
With a joy song in my heart.
It's been a fine year and a bright year
I've lived in glorious light.

I've had sunset gleams and sunrise beams
To herald the day and the night.
There has always been more sunshine
Than of tempest, storm, and stress;
There's been more of joy than of sorrow,
More of sweet than bitterness."

—Selected by
Mrs. Rachel Taylor,
Richlands, N. C.

The Lord's Prayer

I cannot say "Our" if I live in a watertight spiritual compartment.

I cannot say "Father" if I do not demonstrate the relationship in daily life.

I cannot say, "which art in heaven," if I am so occupied with the earth that I am laying up no treasure there.

I cannot say, "hallowed be Thy name," if I, who am called by His name, am not holy.

I cannot say, "Thy kingdom come," if I am not doing all in my power to hasten its coming.

I cannot say, "Thy will be done," if I am questioning, resentful of, or disobedient to His will for me.

I cannot say, "in earth, as it is in heaven," if I am not prepared to devote my life to His service.

I cannot say, "Give us this day our daily bread," if I am living on past experience, or if I am an under-the-counter shopper.

I cannot say, "Forgive us our trespasses, as we forgive those who trespass against us," if I harbor a grudge against anyone.

I cannot say, "Lead us not into temptation," if I deliberately place myself in a position to be tempted.

I cannot say, "Deliver us from evil," if I am not prepared to fight it in the spiritual realm with the weapon of prayer.

I cannot say, "Thine is the kingdom," if I do not accord the King the disciplined obedience of a loyal subject.

I cannot say, "Thine is the power," if I fear what men may do or what my neighbors may think.

I cannot say, "Thine is the glory," if I am seeking glory for myself.

I cannot say "Forever" if my horizon is bounded by the things of time.—"The Free Methodist."

NEWS FROM MOUNT OLIVE COLLEGE

Mount Olive, North Carolina

FOUNDERS' DAY OBSERVED

Capsule summaries of Mount Olive College as seen by an early student, the growth of the College in the past decade, and goals for future development were given at Founders' Day at the College on December 10.

Speakers were the Rev. Edward W. Miles of Goldsboro, president of the Alumni Association; Mrs. Lorelle F. Martin, chairman of the department of science; and Dr. W. Burkette Raper, College president for more than 14 years.

Miles, pastor of the First Free Will Baptist Church, Goldsboro, North Carolina, gave his impressions of the College when he gave up a job as a machinist and, with a wife and three children to support, entered the College as a ministerial student. "I found a college interested in me as a person, physically, academically, and spiritually," he said. "I am glad that Mount Olive College had a part in shaping my life and I can have a part today in shaping the destiny of Mount Olive College."

Mrs. Martin traced the growth and development of the Free Will Baptist institution of higher learning and said that friends have been the light of the College. She said these friends included the Free Will Baptists of North Carolina, the people of Mount Olive, and others. She paid tribute to Dr. Raper and the College Board of Directors for their determination to build a strong academic program.

Dr. Raper, speaking on "Mount Olive College as I would like for it to become," outlined six qualitative standards and six quantitative standards.

Qualitative standards included a college guided by the Christian faith and committed to Christian ethics; a college which puts service to humanity first; one which supplements instruction with appropriate learning experience; recognition of its relationship with the sponsoring body; a college which relates itself through educational services and leadership to the community; and one which accepts in good faith an educational mission to students of average academic ability.

Desired goals for the next ten years as outlined by the president included an enrollment of not less than 600 nor more than 800 students, with 80 percent of them residents; physical facilities to serve a student body this size; a library collection of 30,000 volumes; an income of $100,000 annually from endowments and other stable sources; a 100 percent increase in salaries for all College personnel; and, if these goals are achieved, a feasibility study to determine the advisability of expanding into a four-year college.

Dr. Raper said cost of the additional physical facilities, additions to the endowment principal and operating income,

JOE BARROW SPEAKS TO FELLOWSHIP



The Rev. Joe Barrow of Snow Hill, North Carolina, and a member of Hull Road Free Will Baptist Church was the speaker for the December meeting of the Free Will Baptist Student Fellowship at Mount Olive College. He showed slides of the mission program in Rhodesia where he will be serving as a teacher in a mission school and working with the Free Will Baptist Church in Rusitu for a five-year term. His wife, the former Miss Faye Hardy Barrow of Kinston, and daughter, Sheila Faye, accompanied him when he left December 29, 1968, for Rhodesia.

Pictured left to right are Chris Singleton of LaGrange, fellowship president; Gloria Wallace, Mount Olive, pianist; Rudy Shepard, vice-president; Barrow; Linda Glenn, song leader; and Miss Hilda F. Owens, adviser.

On Founders' Day Program



Participating in a Founders' Day program at Mount Olive College on December 10 were, left to right: the Rev. Edward W. Miles, Goldsboro, president of the Alumni Association; Mrs. Lorelle F. Martin, chairman of the department of science; Dr. W. Burkette Raper, College president; and the Rev. Willis Wilson, Winterville, president of the North Carolina State Convention of Original Free Will Baptists.

xclusive of student charges, would be pproximately $10 million.

"The nation has the money. We are he richest nation on earth and our peole are the most generous in the world," e said. "The question is whether or not e have the mind and spirit to design nd implement a program of Christian igher education which merits this meaure of support," he stated. "I believe e do, and to this task I invite you to oin with me in dedication and in serice."

Also on the program was the Rev. Wils Wilson, president of the Free Will aptist State Convention of North Caroina. Attending the meeting were members of the College Board of Directors ho were guests of the College at lunch nd held an afternoon business session n the new Moye Library.

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MOC Area Foundation Officers Elected

New officers of the Mount Olive College Area Foundation, headed by Mark Cherry of Mount Olive, were elected during a meeting on December 11. New



members of the executive committee include, left to right: W. Brantley Sutton, Route 1, Faison; Dr. Hervy B. Kornegay Sr., Mount Olive, secretary and retiring president; President Cherry; George R. Kornegay Jr., Mount Olive, vice-president; and Dr. Milton M. Lownes Jr., Mount Olive. Absent when the picture was made were Robert S. Williams, Mount Olive, treasurer; and Eugene Price, Goldsboro.

NOW IS A GOOD TIME TO RENEW YOUR SUBSCRIPTION

Going By the Sound

A farmer came to town to ask the owner of a restaurant if he could use a million frog legs. The owner, rather shocked, asked the farmer where he could get so many. The farmer replied, "I've got a pond at home that's full of them; they drive me crazy night and day." After an agreement was made for several hundred frog legs, the farmer returned to his home. A week later he came back with two little scrawny frogs and with a foolish look on his face. "I was wrong," he said to the restaurant owner. "There were just these two frogs in my pond but they were sure making a lot of noise!"

The next time you hear someone criticize your church, the members, elders, deacons, ministers, teachers, remember this story!—1010 Illustrations, Poems and Quotes.

MOYE FAMILY VISITS LIBRARY



Members of the J. C. Moye family visited Mount Olive College for the purpose of touring the newest building on campus, the Moye Library. One of the newest and most modern libraries to be found at any college, it was occupied in early September. It is named in memory of the late Rev. J. C. Moye and in honor of his widow, Mrs. Ethel Brooks Moye of Snow Hill, North Carolina, generous supporters of the College which is sponsored by the North Carolina State Convention of Original Free Will Baptists and is located in Mount Olive.

Shown on the stairway in the two-story edifice are, first row, left to right: Mrs. J. C. Moye Sr., Snow Hill; J. C. Moye Jr., Raleigh; and Mrs. Jimmie Leggett, Greenville.

Second row, left to right; Mrs. Hilda Grice, Fayetteville; David Moye, Kinston; and Mrs. Ruth Taylor, Greenville.

Third row, left to right: Dr. Robert W. Moye, Raleigh; Mrs. Mary Ida Albritton, Snow Hill; and Mrs. Marguerite Wilson, Greenville.

The library is the first building in Phase II of the campus master plan. Plans and drawings are being prepared for a men's dormitory. It is hoped that construction can begin in early 1969. Other buildings include a physical education building, cafeteria-student union building, and a chapel.

FAMILY FIRESIDE

MEDITATIONS FOR THE HOME

SUNDAY, JANUARY 5

WHEN WE ARE WHERE WE SHOULDN'T BE

Scripture Reading—Psalm 16:11

In 1967, a Boeing 727 airliner collided with an off-course small plane in western North Carolina. Eighty-two persons perished in the tragedy. Harold Roberts, chief of the Federal Aviation Administration tower at the Asheville airport, said, "The small plane was about twelve miles south of where it ought to have been."

Aeronautically speaking, twelve miles is a small distance. However, the private plane was enough off course to cause irreparable loss of lives and to cause scores of loved ones deep sorrow.

When God's children are off course and where they shouldn't be, they bring sorrow and suffering to themselves and to others. When consorting with the enemies of Christ, Peter denied and disowned his Lord.—*W. B. Knight.*

PRAYER THOUGHT

Let us strive to keep our lives on the course which leads to Christ.

MONDAY, JANUARY 6

THANK YOU

Scripture Reading—Ephesians 5:20

The owner of a large department store offered a prize of $5,000 to the one giving the best answer to the question: "How can my business be most speedily and surely improved?" Many students of economics submitted different lengthy answers. Roy McCardell received a check for $5,000 for simply writing on a postal card, "Tell your clerks to say, 'Thank you!' "—*W. B. Knight.*

PRAYER THOUGHT

Nothing is more honorable than a thankful and grateful heart.

TUESDAY, JANUARY 7

PATIENCE IS A VIRTUE

Scripture Reading—Hebrews 6:12

"If I've told you once, I've told you fifty times that . . ."

"If you slam that door one more time today, I think I'll . . ."

Yes, we all agree that we need patience. We need patience to rear a family, to maintain a marriage, to build a church, and to earn a living successfully. Our world becomes more complex everyday, and more than at any previous time in history, patience is demanded.

But most of us are impatient. We only have to drive down a highway to understand that. We want to get where we're going in a hurry. . . .

Sometimes this modern mania for speed even affects our prayer life. So many of us want our prayers answered "yesterday." But good things are worth waiting for.

Did you know that Gibbon, the famous historian, spent twenty years writing "The Decline and Fall of the Roman Empire"? Noah Webster worked for thirty-six years on his noted dictionary. George Bancroft worked twenty-six years on his "History of the United States." But many of us feel as if God has deserted us if He doesn't answer our prayers immediately.

We need patience in our prayer life. ". . . who through faith and patience inherit the promises." That's the combination God demands. We need both to please Him.—*Doris Harris.*

PRAYER THOUGHT

God answers our prayers after we exercise both faith and patience.

WEDNESDAY, JANUARY 8

JOHN 3:16

Scripture Reading—John 3:16

"God"—the greatest Lover.

"So loved"—the greatest degree.

"The world"—the greatest company.

"That he gave"—the greatest act.

"His only begotten Son"—the greatest Gift.

"That whosoever"—the greatest opportunity.

"Believeth"—the greatest simplicity.

"In him"—the greatest attraction.

"Should not perish"—the greatest promise.

"But"—the greatest difference.

"Have"—the greatest certainty.

"Everlasting life"—the greatest possession.

—*Publisher Unknown.*

PRAYER THOUGHT

How humble we should be when we realize God's love for us.

THURSDAY, JANUARY 9

DANGEROUS BUT FAMILIAR WORDS

Scripture Reading—Philippians 4:8

"Just this once won't hurt"—these are familiar words. But the truth is, just this once can be dangerous and even fatal.

David committed one sin with Bathsheba and the sword never departed from his house. That one act made an eternal difference.

Samson told his secret to one person, thinking just this one indiscretion would be all right. He died a blind man—it cost him his eyesight.

Judas sold the Lord Jesus just once. That was enough to cause him to commit suicide, die in disgrace, and lose his soul fo eternity.

Satan still whispers, "Just this once won hurt." Through friends and relatives h constantly hammers away with the lie. B one step, one drink, one lie, one immora deed can cost so dearly.

Give your best to Christ—not for on time only, but forever!—*The Pentecosta Evangel.*

PRAYER THOUGHT

Let us always give our best to the Mas ter.

FRIDAY, JANUARY 10

THEY WERE CALLED CHRISTIANS

Scripture Reading—Matthew 7:15

A very frightened young soldier was onc brought before Alexander the Great, charg ed with a gross misdemeanor. Lookin down upon the trembling young man, th great military leader demanded, "Wha is your name?"

"Alexander, sir," the soldier replied.

Thinking he was being mocked, Alex ander thundered, "Tell me your name!"

"Sir, my name is Alexander. That is th name my father and mother gave me at my birth, and I have borne that name all my life."

Leaping down from the dias upon which he was sitting, Alexander seized the young culprit by the tunic, shook him violently and said, "Do one of two things; either change your name or change your way of living."

The Christian life is a calling, a way of life patterned after the Saviour's, and all who take that holy name upon themselves should either live worthily or cease to call themselves Christians.—*Evangelical Illustrations.*

PRAYER THOUGHT

Christians should lead lives which prove that Christ lives in their hearts.

SATURDAY, JANUARY 11

CHRIST SEEN IN THE CHURCH

Scripture Reading—1 Chronicles 16:33

The great French artist Millet once said, "The secret of true art is to paint what one does not see." One day he invited an artist friend to view a small painting he had done recently, a picture of a simple rustic scene, a country lane where dandelions and four o'clocks grew in the grass beside the road, and said, "What does that tell you?"

The artist studied it for quite some time, and then said, "I don't know what I see, but I hear the nightingale."

It is not the beautiful edifice, the stained-glass windows and comfortable pews, nor even the grand choir music and eloquent sermons the world needs to see and hear in the church, but it is the personality and message of Christ, the Head of the Church. —*Evangelistic Illustrations.*

PRAYER THOUGHT

Christ's presence is the most important thing to be found in the church.

Items from the office of the

GENERAL SECRETARY

DAVID C. HANSLEY

North Carolina State Convention of Free Will Baptists
P. O. Box 424, Ayden, North Carolina 28513

LIQUOR BY THE DRINK LEGISLATION

The time for the 1969 session of the General Assembly is upon us. Governor-Elect Robert Scott will be inaugurated on January 3, and the Legislature convenes on January 15.

Many of you will want to know what you can do in this effort to prevent the passage of such liquor by the drink legislation. The members of the General Assembly will be at home until the opening of the 1969 sessions on January 15. Listed below are some things that can be done effectively:

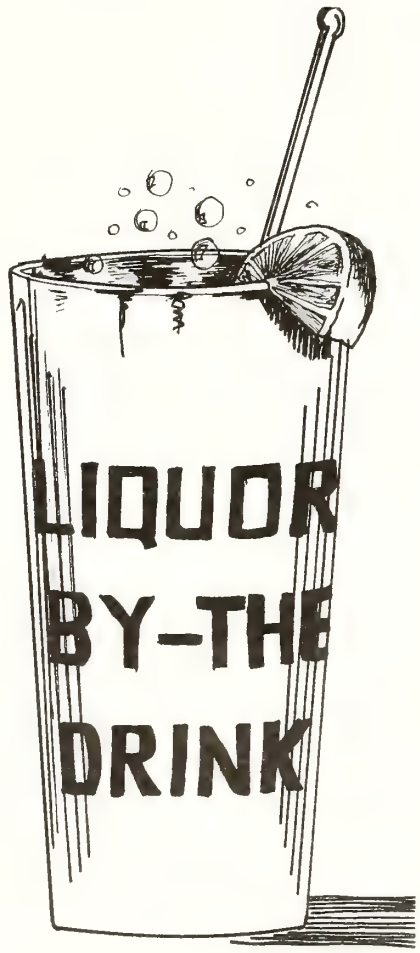
1. Contact the members of the General Assembly from your county or district. This can be done by individuals and by groups. Representatives from churches and associations could express the actions of these groups. Where an association, a church, or a group has passed a resolution against liquor by the drink legislation, this information could be relayed to the senator and representative personally, and the time to do this is before the General Assembly convenes.

2. After the Legislature convenes, there are two things that can be done:

a. Letters to the Governor and to the members of the General Assembly expressing your opinions. This will call for a letter-writing campaign at the proper time, but it would be well to alert your people and friends about the effectiveness of this method.

b. Visits to your representatives in the General Assembly while they are in Raleigh. Make arrangements for the director of the Christian Action League to visit with you, either individually or in groups.

3. Ask your church to give an amount equal to ten cents per member to the Christian Action League to help in this campaign. Many churches have already responded to this request and have sent in such an amount. If your church has not done this, your failure will hinder the effectiveness of what can be done. Your efforts in this area will be the difference between success and failure. Join that group of churches which is cooperating on the financial side of the ledger. This will not be a burden on any church, and the joint efforts of all of us will mean so much right at this time.



4. As a Christian you can pray about this matter. If it is a moral question, and we believe that it is, then we ought to ask God for guidance in our actions. Others seem to think that it is a moral question also, but are determined in their efforts in favor of it. Let's pray for these people also.

The matter of liquor by the drink will definitely be presented to the 1969 General Assembly. The Assembly will have to make some decision. Now is the time for us to be doing our homework, and be ready when the matter is presented in the Assembly.—D. P. McFarland, Editor, **Tomorrow.**

"If ALCOHOLIC BEVERAGES WERE INVENTED TODAY, THEY WOULD BE OUTLAWED, JUST AS THIS NATION HAS OUTLAWED MARIJUANA, LSD, AND OTHER DANGEROUS DRUGS."

Statement of Dr. DWIGHT L. WILBUR, President, American Medical Association at 28th International Congress on Alcohol and Alcoholism, Washington, D. C., September 15, 1968.

The Men Who Walk With God

How lovely are the faces of
The men who walk with God,
Lit with an inner sureness of
The path their feet have trod.

How gentle is the manner of
A man who walks with Him;
No strength can overcome him, and
No cloud his courage dim.

Keen are the hands and feet, Ah, yes,
Of those who wait His will;
As clear as crystal mirrors are
The hearts His love can fill.

Some lives are drear from doubt and fear,
While others merely plod
But lovely faces mark the men
Who walk and talk with God.

—*Western Messenger.*

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Jesus Christ never did any of the things that usually accompany greatness. He wrote no books. He never held a public office. He was no world traveler, explorer, or inventor. He never owned His own home, had a family, or founded a business. As a public figure, popular opinion was against Him. Finally He died like a criminal and was buried like a pauper. But the passing centuries have marked Him as the greatest of the great.—A. P. Gouthey in "Gospel Herald."

LETTER TO ORIGINAL FREE WILL BAPTIST CHURCHES

By
MELVIN K. EVERINGTON,
President of North Carolina
Ministerial Association

Each January the ministers of the Original Free Will Baptist churches assemble for a Ministers' Spiritual Conference. This conference is usually the highlight of the ministers' activities for the winter. This year the conference will be held with the Kinston Free Will Baptist Church, with the Rev. James Evans as host pastor. The conference will convene at a kick-off (Dutch) banquet at 7 p.m., Monday night, January 27. Ministers bring your wives for the entire event.

Minister of the Year

In the past conferences, the minister of the year has been given the award at the end of the last day's activities. This year it will be awarded at the banquet on Monday night.

The churches are asked again this year to send a $10 fee with each application for this award. The fee is used to place the winner's name on a plaque and to purchase the award. The money that is left is placed in the Heritage Loan Fund for the use of ministerial students. It is a great honor for a pastor to be nominated by his church whether he receives the Minister of the Year award or not.

Qualifications to receive this award are simple. They are:

1. Service rendered to the local church, institution, or enterprise.

2. Service rendered to the denomination.

3. Service rendered to civic causes and community.

The award will be based on last year's activities of the minister. However, if one desires the resume may give activities of other years. I repeat, the award will be based only on last year's activities and accomplishments.

Let me urge you to nominate your pastor for this award. With each nomination there should accompany the fee and a good write-up concerning your pastor. The resume should be mailed to: Dr. W. B. Raper, Mount Olive College, Mount Olive, North Carolina 28365.

May I suggest that the church send its pastor and his wife for this Spiritual Conference. I believe it will be well worth the money that the church invests in its pastor.

Watch "The Free Will Baptist" for further information concerning this important event.

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POEMS of SUNSHINE and Shadow

by
LOY EVERETTE BALLARD

Sometimes . . .

Sometimes God lets the light of day,
Shine down in love upon our way
To make it bright.
Sometimes He lets the darkness fall,
And hide the path beneath its pall
Like deepest night.

Now if we dare not venture out
When the darkness is all about,
With courage true:
Then will He trust us very far
When the way is lit by sun or star,
His work to do?

Let us remember when there's no light
The God of day is God of night—
Each to Him the same;
And no one needs to live in fear,
Nor ever doubt that He is near,
Who calls upon His name.

Happy New Year

"Peace in the Saviour,
Rest at His feet,
Smile on His countenance,
Radiant and sweet;
Joy in His presence,
Christ ever near;
This will insure thee
A Happy New Year!"
—Sparkling Waters.

SPECIAL NOTICE!

To all certificate holders of the Church Finance Association, Inc.: The annual meeting of the association has been postponed until Tuesday, April 15, 1969. The meeting place will be announced later.

Rev. R. N. Hinnant, President
Rev. Hubert Burress, Assistant Secretary-Treasurer.

NEW YEAR

HENRY G. PERRY, D.D.

As we approach the New Year, it may be well to consider what desires are uppermost in our hearts and minds.

Our friends will very likely send us the usual greetings for a happy and prosperous New Year and the wish that the **world's** good will be our portion.

Ponder this for a moment . . . and recall that God gave to King Solomon all of the world that the heart could wish for; yet it brought vanity and vexation of spirit.

It is our privilege to receive with glad and thankful hearts the gifts of God's providence, and to enjoy them without anxious thoughts for tomorrow. But unless we lift our hearts upward from the material gifts to the gifts of God, we will find that this also is vanity.

The greatest gift to all mankind was God's gift of His Son, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

This precious gift is ours for the acceptance, and with Christ Jesus as our Saviour we can truly look to the coming year with peace of heart, confidence and assurance.

However, the Lord Jesus Christ, according to the Bible, made it very clear when He said, "No man cometh unto the Father (God), but by me" (John 14:6).

Start the New Year with that inward assurance that can be yours as you believe on Christ, the Son of God, as your Saviour and Lord.—American Tract Society.

NOW IS A GOOD TIME TO RENEW YOUR SUBSCRIPTION

Bible QUESTIONS and ANSWERS

Conducted by **J. P. BARROW**

3824 Richland Ave., Nashville 5, Tenn.

Question: How does a forgiving spirit act toward the one that did wrong? **M. J., California.**

Answer: In the first place, such a spirit will be a loving spirit—one controlled by the Holy Spirit who in controlling and keeping the person with such a spirit in line with what the Word of God teaches, should be manifested in a true, obedient, Christian life. While we cannot help feeling a deep grief when we, ourselves, have been done wrong, the greater grief should be that experienced by the one who committed the wrong. The shedding of crocodile tears does not assure us that the sinner shedding them has repented. When, for example, a son has done wrong in behalf of his mother, she usually feels more sorrow for the son that committed the wrong than for herself who suffered the wrong. The same should be the case when a husband or wife mistreats the other, or a brother or sister; the love of the one hurt for the one who did the wrong should be so strong that sympathy for that one who sinned will be expressed in a stronger emotional reaction than will the knowledge that the one sinned against expresses his feeling of being hurt.

There is generally a feeling of forgiveness in the heart of a Christian, even when the one hurt from the wrong of a friend is being felt most keenly. I hardly think that one may expect this to be true of an unsaved person even though something of this kind seems inate to a degree in all people.

Satanic stubbornness often enters into the grief-strickened sinner or backslider, and yet I have known both sinners and backsliders to wish the one who did them wrong would make some kind of apology so they could feel free to renew old and intimate relations. In some cases, it seems extremely difficult for a friend that's been deeply hurt by a close friend to ever have the same feeling towards him as before, to trust him as far, or to depend upon him as readily.

This is not true of Christ when He forgives each one of us. The affection the one sinned against had for him, before he was wronged, was largely based on what he believed his friend to be. But now that he has found him different from the person he thought him to be, and now, being betrayed of him, is apt to give him what he regards or thinks to be grounds for a battle against his own doubts; such an experience has laid for him the groundwork. He may be inclined to say to himself, "If he betrayed my trust once, even though I have forgiven him, I better watch him more closely." But if he has been genuine in the forgiveness, he will immediately dismiss much thoughts and make an all-out effort to prove that he has forgiven him.

The efforts of a Christian in behalf of one that did him wrong will go all out in every direction to try to bring this offending friend back to what he was, or what he thought him to be, before the unpleasant incident. Of course, the person who did the wrong must be genuine in his seeking of forgiveness, both as he comes to the offended and as he approaches the throne of grace.

I guess you have, and I know that I have, witnessed many fake confessions and apologies of professed Christians that willfully took advantage in a most selfish and unethical way. I am not sure that such should gain from us the kind of favor that would cause us to act as if the thing never occurred. Jesus said that we should pray thusly, "And forgive us our debts, as we forgive our debtors" (Matthew 6:12). That in itself and apart from any other Scripture would seem to say that no matter what the offense, nor the attitude of the offender, we should forgive a person that willfully hurts us. This, I hardly think, could have been what Jesus had in mind when He said some other things, for it was He who said, "But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city" (Luke 10:10-12); "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me" (Luke 10:16). I think that a professed Christian must confess the sin against a fellow Christian before he expects forgiveness and restoration.

G. H. Sandison, in his book, **Difficult Bible Questions,** says, "While every act must be kind, we must not allow wrong doers to think that we are insensible of the fact that he has done wrong, but we must show him that we are earnestly desiring his repentance and restoration." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us" (1 John 1:9, 10). It may be that this is the grounds under which we should forgive Christians, since it seems to be the only grounds that God forgives one who commits a sin against Him. Every sin, including those against other Christians as well as those against sinners, is a sin against God, and therefore must be confessed to God, but also should be confessed to the one sinned against.

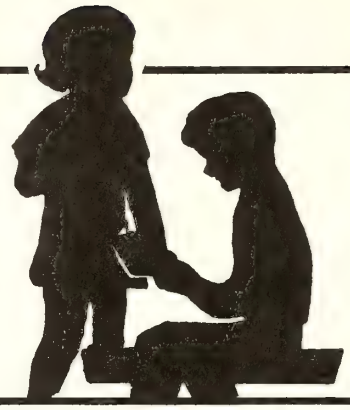
New Marriage Certificates Available

The Free Will Baptist Press has recently printed a marriage certificate that has been in demand for sometime.

It is in sheet form, sixe 8½ by 11 inches, printed on lithographed stock. The certificates are available in booked lots of one dozen for $2.95, or in single form for $.25 each. Each certificate in the booked, or padded form carries a stub for the minister's records.

Send orders to the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513. (State tax where it applies. Shipping and handling—20c for the first dollar and 5c for each additional dollar.)

STORIES
— for our —
YOUTH



Raju's NEW, New Year

SARAH E. LOUCKS

WITH her violin tucked under her chin, playing and singing salvation choruses loved by boys and girls everywhere, Doctor Olson wound her way through the narrow, crooked lanes of one of India's thousands of Hindu villages.

"Here comes the Jesus Memsahib!" cried a crowd of waiting children, and, gaily following her, they soon were squatted, India fashion, on the floor of her big, shady veranda, ready for Sunday school to begin.

Among the children was a new pupil, twelve-year-old Raju. He listened in astonishment to things he never before had heard—things about the Lord Jesus who calls upon all people to come to Him and have their sins washed away in His precious blood, which He shed for them on Calvary's cross.

"I have no sins to wash away," Raju proudly informed Doctor Olson as she talked with him after her other pupils were gone. "I'm a Hindu, and the laws of the Hindus I obey."

"What are your Hindu laws?" his teacher asked.

"Oh," he answered lightly, "they're like having nothing to do with people of a lower caste than ourselves, and—"

The missionary interrupted him. "You mean they teach you to do as the priest and the Levite did, in the story I told you this morning?" (Luke 10:30-37). Then she added, "Go on. Tell me more of your Hindu laws."

"Well, our laws teach that if we get caught lying, stealing, gambling, cheating, and all such things, it's a sin. But we Hindu boys are clever—we never get caught."

"What strange teachings!" exclaimed Doctor Olson. "Now, our Bible tells us that God sees everything that every person does, and that sin is sin whether or not it's discovered by people."

Was this foreign memsahib implying that the very keeping of his laws was sin? "We have many other laws," Raju replied haughtily. "Some of them are connected with our New Year's Day, which comes tomorrow, and I'm off now to buy images we'll need in celebrating it." With that he abruptly left her.

Long before daylight, Raju was awakened the next morning by his father Kishan. "Up! Get you up!" Kisan ordered.

The boy grunted sleepily.

"Make haste, I say. The gods Vishnu and Siva will do us no good if we have not water with which to bathe them, and keep them cool, and give them drink this holy day."

"Carrying water is women's work," grumbled Raju. "Make Mother go for it."

"That dog of a woman is ill. Up! I say. And may Vishnu give you no place in his heaven if you hurry not."

Sweltering in the heat of the Hindu New Year on that torrid May morning, back and forth went Raju to the distant tank with his heavy water pots. Scowling, he bathed the images of Vishnu and Siva, and then suspended water-filled jugs above them.

"Now, if you would gain more favor from the gods, go, fetch water for any straying cows that may pass our house today. And remember," Kisan warned, "the cow is India's holy Mother, so have a care to pay her special honor on every New Year's Day."

At length, sighing with relief, the young Hindu completed these tasks. "Now for a rest," he said wearily.

"Rest!" roared his father. "It'll be time for rest after you've finished your work. Get you gone and buy food for the gods. And, after you've presented it to them, you're to help me in worshiping and anointing the god of our rice husker" (an important kitchen utensil).

Raju was indignant. "Help you?" he sneered under his breath. "You're so drunk it's all you can do to keep on your feet. Little help you'll give."

It was a comfort to the boy when, at last, his New Year celebration was over, and he could be in Sunday school again.

"I know," he acknowledged, "that the God of the Christians gives joy and peace to those who trust and obey Him, while our gods fill us, who serve them, with constant fear. I know that Christians feed the hungry, while we Hindus offer enough food to our gods to feed millions of our starving people. And I know, also, that Christians are kind to those who are ill, while our priests torture the sick, just as they're now torturing my sick mother.

"Well," he continued, with a shrug, "it's fate that makes white people do as they do, and it's fate that makes us of India do as we do."

With the coming of the chilling rains and shivering winds of the fall monsoon, Raju's mother grew steadily worse. Her son became anxious, and begged his father to send for Doctor Olson.

Together with her medicines, the missionary brought to Kisan and his wife the good news of salvation through faith in the Lord Jesus Christ. And it was not long before she had won them to the Saviour. But Raju, though his parents urged him to accept their recently found Jesus God, refused to do so.

Fierce monsoon winds and blinding rain made the last night of the Christian's old year a dreadful night. Raju's mother, who, up until then, had been steadily improving, suddenly became much worse. Fearful that she could not live until morning, unless help came soon, Kisan said to his son, "While I stay here with your mother, you must go for Doctor Memsahib, and may God keep you both safe in the storm."

Raju marveled at the change in his father. Questions—very strange questions to him—raced through his mind: "Is it because Father has let Jesus God come into his heart that there's such a wonderful change in him?"

As Raju faced the storm, he was confi-

(continued on page sixteen)

NEWS and NOTES of DENOMINATIONAL INTEREST

Cape Fear Youth Fellowship At Yelverton's Grove Church

The Youth Fellowship of the Cape Fear Conference will meet Saturday evening, January 4, 1969, with the Yelverton's Grove Free Will Baptist Church near Smithfield, North Carolina, beginning at 7:30. All the youth of the district and visitors are cordially invited to attend.

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ECU Fellowship Alive with Activity

The girls at the ECU Free Will Baptist Student Fellowship, Greenville, North Carolina, had things looking like Christmas when they finished decorating the Christmas tree.



December was Student Fellowship Month. All Free Will Baptists were asked to contribute during this time. If you did not do so and would like to help in the support, please send all contributions to Mrs. J. C. Boyd, 1406 W. Ragsdale Road, Greenville, North Carolina 27834. (Photo by the General Secretary.)

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New Officers Elected For Cape Fear Fellowship

The Cape Fear Conference Ministerial Fellowship met with the First Free Will Baptist Church, Smithfield, North Carolina, December 16, 1968, and elected officers for 1969.

Pictured below, left to right, are: Eddie Edwards, president; J. C. Hathaway, vice-president; Walter Stanley, secretary; and J. Stewart Humphrey, program chairman. (Photo by the General Secretary.)



General Conference Executive Committee Meets

The Executive Committee of the General Conference of Original Free Will Baptists of the United States met at Mount Olive College, Mount Olive, North Carolina, December 13, 1968. Plans for the 1969 session of the conference to meet with the Black Jack Free Will Baptist Church near Greenville, North Carolina, in July, were introduced by the moderator.



The moderator, the Rev. Walter Carter, pastor of East Rockingham Free Will Baptist Church, Rockingham, North Carolina, made the statement that he was looking forward to this General Conference and that he felt that this would be the largest attended session of any previous setting of the conference. (Photo by the General Secretary.)

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'Her Last Teen'

She was nineteen. Hitherto she had never seriously troubled about her soul's salvation. Just drifting on from day to day in the course of this world, she had put off and put off until she was approaching her twentieth birthday.

Attending a young women's Bible class one Sunday afternoon, she was startled by the remark of a stranger who conducted it that day. It was this:"If you leave your teens unconverted, it is a bad lookout for you." He told how again and again it has been shown that nearly all who are converted, are converted before or during their teens. He went on to say that while it is ever true, "Whosoever will" may come, yet, as a matter of fact, very few do come after they are twenty years of age. The hardening effects of sin are felt and souls passing that line become careless and indifferent. They have resisted the Holy Spirit, and missed the day of their visitation.

The week that followed was one of misery to that young woman.

While at her work she was "being stabbed," as she herself expressed it, with the thought, "You are in your last teen, and you are unsaved." Rest, she felt, was impossible until the great transaction was done and her eternal welfare secured.

The next Sunday found her again at the class, and she waited to speak to the leader of it and learned how the Saviour was calling her, and that there and then He would receive her.

She called upon Him and was saved, in her "last teen."—Scattered Seed.

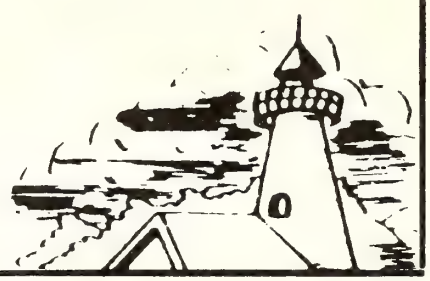
Coming Events

January 27, 28—Midyear Ministers' Conference, First Church, Kinston, North Carolina

ST. CLAIRE BIBLE CLASS

The Sunday School Lesson

FOR JANUARY 12



WHAT IS THIS NEW TEACHING?

Lesson Text: Mark 1:21-23

Memory Verse: Mark 2:21

I. INTRODUCTION

Last Sunday's lesson served as an introduction to the study from the Gospel of Mark. This lesson introduces Unit 1, "Jesus Came to Minister."

No more accurate statement could be made in reference to Jesus' ministry on earth than the statement that He came to minister. His ministry was relatively short—only three years—but He did more during that short time than many men do during a lifetime.

It is amazing to note that when His ministry began opposition arose against Him and the good things that He did for others. Why was this so? Was it not because his teachings raised questions in the minds of the traditional-bound religionists of that day? And was it not also true that His divine ability to perform those miracles which would not be done by even those who claimed to be spokesmen for God aroused resentment and hatred for Him and what He represented? As can be readily seen in the Gospels, Jesus cut across the long-established religious practices that had simply become a matter of form. True religion, in other words, had lost its savor and real impact. Jesus gave it life once again, and those who were willing to follow this new Teacher became a part of the greatest movement ever to sweep the earth. We have the same opportunity today. What will we do with it?—Bible Student (F.W.B.).

II. HINTS THAT HELP

1. The Law of Moses said, "An eye for an eye, and a tooth for a tooth," but the law of Chrsit says, ". . . That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also" (Matthew 5:39).

2. Jesus spoke with the authority of God because He is God.

3. Jesus spoke with the authority of truth because He is truth (John 14:6).

4. You may be sure that if you take your religion seriously you will meet opposition. If you keep quiet and say nothing you will not be opposed, but then you could hardly be called Christian.

5. The main purpose of Jesus in His public ministry was to bring the message of God, and perform a saving work; however important, His miracles were incidental.

6. The words and works of Jesus are never to be separated. What He taught and claimed is to be viewed in the light of what He was and did.

7. The miracle in today's lesson was performed in the synagogue. Although the miracles of Jesus are not confined to the church, isn't it a wonderful place for them to happen?

8. The scribes did not speak with authority because they did not make the rules; they only interpreted them. Jesus spoke with authority because as God He made the rules.—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. The ancient Greeks tell the story of wicked Procrustes, who enticed travelers to his castle with glowing words of hospitality and a promise of rest upon his famous bed. "You will sleep as you have never slept before," he would say. But he did not tell them of the real nature of that sleep. If a man was too tall for the bed, Procrustes cut off his limbs until they were short enough; if he was too short, the host stretched his limbs till they were long enough. In either case, death was the sleep of which he spoke.

In Jesus' day the Pharisees had much the same attitude as Procrustes did. The observance of the Sabbath was spelled out in minute detail. God's people were made to conform to the long-established religious practices that had evolved through the centuries. In effect the Pharisees were saying that man must conform to their ideas. That which did not fit into their concepts must be cut out and discarded.

Jesus began His ministry by focusing the attention of the Jews on an entirely different concept of the Sabbath. "The sabbath was made for man, and not man for the sabbath," He said (Mark 2:27). Thus Jesus was teaching that the Sabbath must be made to fit the spiritual needs of man—a day in which man is free to satisfy his spiritual needs and to help his fellowmen.—Standard Commentary.

2. "Satanic oppression is as common today as when Christ was on earth. The Son of God during His earthly ministry delivered the demon-possessed. Today the ascended Christ still delivers men oppressed by Satan.

"A Chinese soldier asked me, 'Is your Jesus all-powerful?'

" 'Yes,' I assured him.

" 'My wife is demon-possessed,' he told me. 'On two occasions the evil spirit has tried to kill her. Would you please ask your Jesus to set her free?'

"This poor woman was indeed possessed by a demon. The powers of darkness were so real that it was frightening to be in her presence.

"My wife and I and a Chinese Christian sang together, 'There is power in the blood.' Then by faith we took our position as seated with Christ in the heavenlies (Ephesians 2:6). In the all-powerful name of Jesus we commanded the evil spirit to leave the woman. She was immediately set free. She accepted Christ. As a result of her deliverance a church was borne in her heathen village.

" 'Jesus Christ the same yesterday, and to day, and for ever' (Hebrews 13:8)."—Dick Hillis, General Director, Orient Crusades.

3. "How is it," a man asked a minister, "that your religion has been going for nearly two thousand years and it has not influenced more people than it has done?" In reply, the minister asked a question, "How is it that water has been flowing for more than two million years and many people are still dirty?" It is not the fault of Christianity that people go without the remedy for human ills, but the loss is theirs all the same. The gospel is not a failure; we have failed to get it to the people.—Advanced Quarterly (F.W.B.).

FREE WILL BAPTIST MINISTER OF THE YEAR

The "Free Will Baptist Minister of the ear" award is being sponsored again his year by the North Carolina Minis-ers' Association. The purpose of this ward are (1) to give each church an op-ortunity to recognize its pastor for his ervices, and (2) to give statewide recog-ition to a minister who has done out-tanding work during the year.

Your church is encouraged to nominate ne minister who served as your pastor uring the 1967-68 church year, and the tate winner will be announced on Janu-ry 28 at the semiannual meeting of the Ministers' Association to be held in Kins-on.

As an officer in your church, we hope hat you will be responsible for seeing hat your pastor is nominated. Although nly one minister can be given the state ward, it is a compliment to any pastor o feel that his own church considers im worthy of nomination. In preparing our nomination, please observe the fol-owing points:

1. Your letter of nomination should e mailed to W. Burkette Raper, Mount live College, Mount Olive, North Caro-na 28365, not later than January 20.

2. The nomination should be based pon services rendered during the 1967-8 church year which ended June 30. n addition, you may submit on a separate heet general biographical information n your pastor, including any activities nd services during his ministry, but the ward will be based upon the year of 967-68.

3. The winner will be selected by a ecret panel of judges upon the follow-ng criteria:

a. 50%—His services to his local church;

b. 30%—His services to the Free Will Baptist denomination beyond the bounds of his local church; and

c. 20%—His civic and community services.

4. Although the minister who served our church during 1967-68 may no long-r be your pastor, you may still nomi-ate him.

5. A contribution of $10 must be included with the nomination. Checks should be made payable to the "North Carolina Ministers' Association." These contributions will go into the Free Will Baptist Heritage Foundation of Mount Olive College, and the name of the winner will be engraved upon the foundation plaque. Income from this fund will help provide scholarships for ministerial students.

Previous state winners have included: 1966—the Rev. Raymond T. Sasser, First Free Will Baptist Church, Tarboro; 1967—the Rev. Robert May, Hickory Chapel church, Ahoskie; 1968—the Rev. David Charles Hansley, Beulaville church; 1969—could be your pastor.

It is hoped that each church will honor its pastor by nominating him for this outstanding award. If you have any questions, address them to the secretary of the committee, W. Burkette Raper.

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Assurance for the New Year

No matter what the circumstances, we Christians should keep our heads. God has not given us a spirit of fear, but of power, of love and of a sound mind. It is a dismal thing to see a son of heaven cringe in terror before the sons of earth. We are taught by the Holy Spirit in the Scriptures that fear is a kind of prison for the mind and that by it we may spend a lifetime in bondage.

God keeps His people and there is nothing on earth or in hell that can harm a trusting soul. The **past** is forgiven, the **present** is in God's keeping, and a thousand bright promises give assurance for the **future.** Yet we are sometimes terrified by the adversary. This is not uncommon but it is unnecessary. We should not excuse it, but rather acknowledge it as evidence of our spiritual immaturity.

Through the blood of the Everlasting Covenant we are as safe here on earth as if we were already in heaven. We have not passed beyond the possibility of physical death, but we have entered a sphere of life where we can afford to die, knowing that for the Christian death is a bright portal to the ineffable glory.

It is entirely possible to reach a place in grace where nothing can panic us. We can have an understanding with God about our yesterdays, our today and our tomorrows.—A. W. Tozer.

Churches and Ministers Available

(NOTES This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Rev. Ray Carmady announces that he has resigned the pastorate of the Trent Free Will Baptist Church and is now available for full-time work with the denomination. He states that he is in good standing with the Eastern Conference, and any church desiring his services may contact him by writing him at Grantsboro, North Carolina, or telephoning 745-4222.

* * * * *

The Rev. Arnold Woodlief announces that his schedule for revivals is opened, and he has been seeking for ten years to have a full-time program of evangelist work. He states, "An evangelist, like a person trained for any career in life, has to be employed or used to do the work. There is plenty room in our denomination today for the term 'togetherness.' 'Be a blessing to receive a blessing' is a good aim for all of us."

Any church desiring Mr. Woodlief's services may contact him by writing 410 West Milton Avenue, Marianna, Florida.

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COM

A GOOD MAN IS LIKE A TREE

(continued from page three)

and rattlesnakes. But he hit on an idea which made him a rich man. He canned rattlesnake meat as a delicacy, sold rattler fangs for antivenom toxin to laboratories, and sold rattlesnake skins to make women's shoes and handbags. As a Christian teacher, you can help students make assets out of their liabilities, too.

The third function of the branches is to produce fruit. Adam and Eve enjoyed the fruit of all the trees of the garden of Eden until the day they ate forbidden fruit. Ever since then, men have enjoyed the fruits of various trees. Within the fruit are the seeds with which the tree often reproduces itself. The fruit of the Spirit in the life of the Christian teacher is love (Galatians 5:22), and it is this he seeks to reproduce in his students by the Spirit of God.

Joyce Kilmer's famous poem ends with these lines:

> Poems are made by fools like me,
> But only God can make a tree.

It is well for Christian teachers to remember that programs are made by finite men, but only God can save the soul of a student and cause him to grow in spiritual things. Even so, it is through imitation of the good man that students also become trees planted by the rivers of water.—Gordon Talbot in "Gospel Herald."

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Boys' and Girls' Stories

(continued from page twelve)

dent that Doctor Olson, because of the presence of that same gracious, powerful Christ in her heart, would do what not one of his Hindu friends would think of doing—gladly brave the dangers of that awful night to help his mother.

All through long, dark hours which followed, Kisan and the doctor watched and prayed beside the sick woman. With the dawning of the new day—New Year's Day—the crisis passed. Reassuringly, then, the missionary smiled into the weary, anxious face of Raju. "My boy," she said, "the great Physician has given your mother back to you. Now, what will you give Him?"

Doctor Memsahib," answered Raju, with the light of a new life aglow in his eyes, "on this, the Christian New Year—my new New Year—I give the Saviour my sinful heart."—The Sunday School Times.

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No More Beyond

The ancients wrote on the pillars of Hercules, NE PLUS ULTRA, meaning "No more beyond." For centuries those words chiseled on the mighty rock of Gibralter reminded seafaring men that beyond those straits was nothing but a shoreless sea. One day, however, a man named Columbus sailed through those straits and set his course westward. In spite of storms, discouragements, and threatened mutiny, he sailed on and on and discovered a new world. Later men climbed the rugged slopes of Gibralter and removed the word NE, leaving the message PLUS ULTRA meaning "More Beyond."

Chiseled on the hearts of men through the centuries has been the question voiced by Job, "If a man die, shall he live again?" Then one day Jesus sailed through the straits of death and came back with the assuring message, "I am the resurrection and the life." Before Christ's resurrection many people wondered about the hereafter. Some said in despair, "No more beyond." After the resurrection, in hope and confidence many said, "More beyond."

—J. Ralph Grant in **Letters to Seven Churches,** from The United Evangelical.

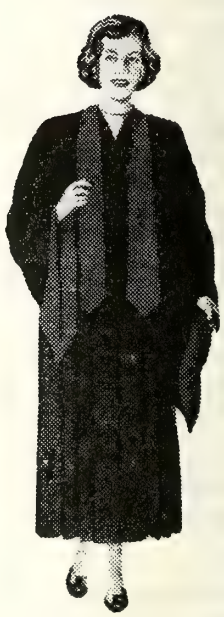
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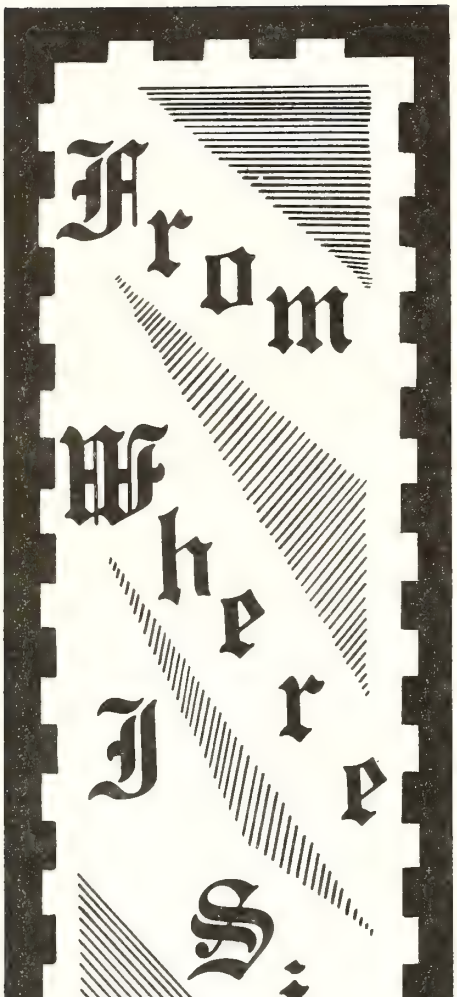
the FREE WILL BAPTIST

AYDEN, NORTH CAROLINA
WEDNESDAY
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FOR A LIVING

Christianity



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Editorial--

GETTING INTO FOCUS

A scuffed-up shoe doesn't look half so bad on our foot as it does o somebody else's. Likewise, an obvious fault in another person look worse in the eyes of the beholder than it does in the eyes of him who i the possessor. Many times we refuse to accept the fact—no matter ho poignant—that we do have faults and that we have them abundantly Even if we are genuine enough to admit to having faults, we suppose tha they are not so unfavorable as those of our neighbors. Yet, if we neve learn to accept our own inadequacies—and to admit to having them i their true proportions—we can never expect another person to grant u that consideration or to pay us our desired respect.

We want people to accept us, but unless we "accept" them, we ar bargaining with counterfeit money. If we ever think ourselves to b "something" then we are really nothing. If we make loud noises, w are seldom understood—heard, maybe; but rarely understood. We hav all experienced flare-ups and embitterments. It is sad, however, that w are not able to retain our calm under the pressure of adversity; for her our real colors show, and the stuff that we are made of projects itsel and paints a vivid picture for our confronts—and more often than not a picture that we would rather keep hidden. We are ofttimes known fo our much speaking, but in saying a lot we really say nothing, while th "little" that we say carries the profoundest meaning.

Our efforts frequently exceed our accomplishments, but this is no bad. Yet, if our accomplishments ever exceed our efforts, then, we hav not given our best. Sometimes we convince ourselves that we are moti vated by the Lord when in actuality we are following our own selfis whims. The danger of this is that we lie not only to ourselves and t others, but also to God. He knows every bitter aim and intent of ou heart despite the sugarcoating we try to give our actions. For a lot o us our friends are those who are convenient—those who can provide a little needed help or a pat on the back. It matters very little that we ha scorned them yesterday. They can be of assistance today, so now the are our best friends. This is a case of a misplaced eyebrow.

What can we do about all of this? We can bring our lives into focus We can set our sights ahead and set them straight. We can pray, an we can strive for a better and more meaningful existence. We can patc up old rips in our character and wipe the baby tears away. We can walk down that path ahead and recharge that determination that might have been weakened by winds of doubt or discontent. We can make God a personal friend and a constant companion. We can speak to Him in the morning and go with Him through the day. We can make Him our refuge, and in Him we can place our complete trust. He isn't hard to find. He is just a thought away; and unless our thoughts are upon Him, nothing of value will ever have meaning.

Oh yes, the scuffed-up shoe?—let's polish our own before we regard another's too severely.

Feature

A Plan of Action for the Church-Related College

by W. BURKETTE RAPER

WHAT was foreseen a decade ago by educational forecasters is now taking place: private higher education is fighting for its life and some colleges are not going to survive.

Recently, a leading businessman in our community was giving a day of his time to accompany me in making some fund-raising calls for Mount Olive College. As we drove to a neighboring city, I commented to him that many private colleges were in trouble; and I cited the report of William G. Bowen, provost of Princeton University, which predicts that by 1975-76 a typical private university will have an operating deficit of between $20 and $28 million.

"In our own case," I said, "we face a new situation with the opening of two public community colleges within thirty miles of our campus which day students can attend for approximately one fourth of the cost at Mount Olive College."

"What do you think is the answer for Mount Olive College?" he asked.

Money and Students

If you were to ask the presidents of private colleges what they considered their most critical needs, the most frequent answer would probably be "money and students"—money for faculty salaries, money for needed administrative help, money for buildings, money for scholarships, and, money, just plain money and plenty of it.

However, money is not our basic problem, but rather a symptom of our problem. The late Hollis Edens, former executive director of the Babcock Foundation, told me the experience of a philanthropist who was visiting various colleges which had applied for grants. He came late one afternoon to a campus where he greeted the president with these words: "I've seen all the real estate I want to see, and I've climbed all the steps I care to climb; but if you have anyone here with some ideas, I'll listen to him."

The United States is the wealthiest nation on earth; the American people are the most generous in the world; and education is our most important business. I believe that there is money available for those colleges which will adequately meet the needs of their students, which will properly serve their churches and communities, and which have good administrative leadership.

The time has come when we in the church-related colleges must build our cases not upon the beautiful statements in our catalogues, but upon what we are doing to provide viable and relevant educational services in a society which is undergoing a technical, social, religious, and political revolution.

Let us consider a plan of action for our two-year private colleges.

Needs of Our Students

It was higher education that provided the stimulus for the changes which brought on the revolution in which we live, but higher education itself has become highly resistant to change. Nowhere is this resistance more likely to prevail than in many church-related liberal arts colleges.

In too many cases we are trying to prepare people to live in a world which no longer exists.

A fundamental question many of us need to ask ourselves is: "Are we willing for our college to become truly student-centered rather than curriculum-centered?" Are we willing to design our programs to meet the realistic needs of our students rather than putting our greatest emphasis upon preparing students for future courses in which most of them will never enroll?

By its very nature, the two-year college has a transfer function, and it should seek to perform this function in the best manner possible, but have we taken an honest look at the fact that perhaps most of our students do not

(continued on page ten)



Mr. Ralph A. Morris (left) of New Bern, North Carolina, is shown with President W. Burkett Raper discussing long range plans for the development of the College. Morris is chairman of the College Board of Directors.

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

THEY WERE INSANE

by OSWALD J. SMITH

Thomas Paine was insane. He would call out during his paroxysms of distress, without intermission, "O Lord, help me. God, help me! Jesus Christ, help me. O Lord, help me!" etc., repeating the same expressions without the least variations, in a tone that would alarm the house. That is a picture of an insane man. He was insane before he died, hence he has gone to the place of the insane.

Voltaire was insane. For three months remorse, reproach and blasphemy accompanied and characterized the long agony of the dying atheist. His death, the most terrible that is ever recorded to a stricken and impious man, will not be denied even by his companions in impiety. Rage succeeded to fury, and fury to rage again. The conspirators could hear him, the prey of anguish and dread, alternately supplicating or blaspheming that God whom he had conspired against; and in plaintive accents would he cry out, "O Christ! O Jesus Christ!" and then complain that he was abandoned by God and man. His physicians, thunderstruck, retired, declaring the death of the impious man to be terrible indeed. These were the cries of insanity. Voltaire spent his life as an insane man and then went to the abode of the insane.

Francis Newport was insane. At the end of his life he wrote: "How idle is it to bid the fire not to burn when fuel is administered, and to command the sea to be smooth in the midst of a storm! Such is my case. Whither am I going? Damned and lost forever." His voice failed and he began to struggle and gasp for breath; which, having recovered, with a groan dreadful and horrid, as if it had been more than human, cried out, "Oh, the insufferable pangs of hell and damnation!" and then expired.

I once heard of a dying universalist who was most certainly insane. His exclamation was, "I have despised mercy! I have scoffed at God! I have refused Christ! My day has gone by! I am lost! I am lost! Oh, fool! fool! I have been a fool all my days!" He, too, was bound for the asylum for the insane.

When Jennie Gordon was dying she cried, "The fiends, they come; Oh, save me! They drag me down! Lost! Lost! Lost! Bind me ye chains of darkness! Oh that I might cease to be, but still exist." These, again, are the exclamations and ravings of the insane. Her soul was doomed, and she, too, was on her way to join the company of the insane.

There was once a young girl who wanted to be saved, but her father said, "If my daughter goes to that altar I will wade in blood to take her out of there." She did not go. Later she became seriously ill and God started to deal with her. Suddenly she cried aloud, "My doom is sealed forever." Then, "What time is it?" Her father told her that it was four o'clock. "Just think," she said, "I am going where there is no time." A moment later she spoke again. "Father," she cried, "get me a drink from the old well, for I am going where there is no water."

A little later she spoke once more. "Father," she said, "put your arms under me and pull me up. My feet are on fire. My feet are slipping. Take my feet out of the fire." After thus agonizing, she again requested, "Bring your daughter another drink of water." He started to get it, but before he got back his beautiful daughter had gone into eternity.

Insane she lived. Insane she died. And in her spiritual insanity she went where thousands, yea hundreds of thousands, of others are doomed to go—she went to the abode of the insane.

My friends, I could go on. The whole world is insane and is bound for the Madhouse of the Universe. Only those who open their hearts to the Lord Jesus Christ and accept Him as a personal Saviour ever become sane. It is for you to decide your own destiny. Are you going to spend it with the sane or with the insane, with the children of God or with the children of Satan, saved or lost, in heaven or in hell? It is for you to say.

If you refuse, you are insane and yo do not want to become sane. You ar determined to spend your eternity in th asylum of the insane rather than in th paradise of God. You prefer the com pany of the insane to the company o the sane. What a choice!

And yet the insane may become san Lunatics can be restored to their righ minds. God can do for the spiritually insane what no doctor can do for th mentally insane. But not against you will. You must cooperate with Him b choosing Jesus Christ, His Son, as you Saviour.

How must I plead with you? Wha more can I say? Will you love your si and go to hell, or leave your sin and g to heaven? "Turn ye, oh, turn ye, fo why will ye die?" Choose now. Don' put it off. "Seek ye the Lord while h may be found." Make certain that yo do not spend your eternity with the in sane.

Will you do it? Do it and do it NOW.—The Peoples Press.

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"Coming Events" at Mount Olive College

January 30—East Carolina University Chorale and Mount Olive College Chorus—joint concert, 8 p.m., auditorium Public invited.

February 6—Registration begins at 8 a.m for Spring Semester, Henderson Building.

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The 'Paul' and 'Barnabas' of N. C. Missions

"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2).

BY
ROBERT MAY
Pastor, Hickory Chapel Free Will Baptist Church
Mhoskie, North Carolina

WHEN one begins to read in The Acts of the Apostles, he immediately finds after the conversion of Saul of Tarsus names that are seemingly inseparable. The names, Saul and Barnabas, were brought into such a closeness by none other than the divine guidance of God. We must say that without such guidance by God and help from Barnabas to Saul, his earthly ministry would not have been the same.

Saul, who later became Paul, experienced conversion, was baptized, and began to preach in the synagogue. Soon Paul, increased in strength, confounded the Jews that dwelt at Damascus and preached that this is the Christ. Soon there were those who set out to destroy the man who was no longer an enemy of Christ, but a gospel preacher saved by the grace of God. Due to the mob who was out to kill Paul, the disciples had to help him escape from the city of Damascus. Paul had no success in telling the people that he was now a friend of Jesus. How difficult it must have been for people to believe such a transformation, and for Paul to accept such an unforgiving spirit on the part of the people!

After the escape Paul found his way to Jerusalem, and things were the same as he left them in Damascus—". . . believed not that he was a disciple" (Acts 9:26). News spread fast to Jerusalem and the welcome was not as he desired. It is here that we see Barnabas coming to his rescue. These two, Paul and Barnabas, would later shake the world for Christ. How good it is to know that when men are following God's leading there is not a moment that they are without a friend. Barnabas was such a friend to Paul when it seemed that the whole city of Jerusalem was hostile to him. With this love for one another, who but Paul and Barnabas would be chosen by God to go as missionaries from the church at Antioch.



Mr. May was the 1967 recipient of the Minister of the Year Award.

The "Paul" and "Barnabas" of North Carolina missions were not brought together in such a way as we have seen Paul and Barnabas in the Early Church—but their union is nothing short of miraculous. It has been with such close fellowship that we have seen our missions endeavor mushroom to great heights.

"Paul" of North Carolina missions is the Rev. Joseph Ingram, North Carolina missions director. Brother Ingram was not molded a missionary by the missions program, but was missionary-minded while serving as a pastor. Later he was chosen (a good choice) to be full-time director. I thank God for him and the work that he is doing.

This task demands the best that one is able to give. The work in North Carolina alone is a tremendous work, but the most taxing is the leadership that is essential by our director in Mexico. Thousands of miles are traveled each year by our director that are a must in order for us to continue to have the program that we now have. Mexico is a field that is white unto harvest.

Paul had to scale many walls of difficulty to proclaim the gospel message, and none were easy to cross. Not only is our director faced with walls of difficulty such as travel and language, but there is the wall of entrance into Mexico. Never will I forget the feeling of anxiety that was felt as I stood at the customs office waiting to get an OK to enter Mexico. With all these barriers Joe Ingram is able, by God's leading, to go into Mexico with the message of salvation, and with a heart full of love from thousands in North Carolina. There is no place on the mission field (home or foreign) today for anyone whose heart is not filled with love and compassion for lost souls.

Brother Joe Ingram has done a wonderful job and is still seeking to do even more as our hearts are touched to the point of sacrificial giving. Has your church done its part in reaching the lost? Have I done what I can do? "Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea:

(continued on page thirteen)

POEMS of SUNSHINE and Shadow

by
LOY EVERETTE BALLARD

The Bethany Home

I like to think of the little home
Of the three in Bethany town,
And of their joy when the message came
That Jesus was coming down.
I like to think of the loving Mary
Who had chosen "the better part,"
And watch busy Martha clean the house
With gladsome song in her heart.

And I think that Jesus, as He drew near,
Had a thrill of joy rare;
For He knew He would find a welcome
From the three who waited there.
Lazarus would joyously bid Him enter;
Mary His teaching would receive;
While Martha would faithfully serve Him,
And all in Him would believe.

Ah, would that our homes were all
Like this beautiful Bethany home!
Then Jesus would not have to wander
Homeless—He would not have to roam;
For each of our homes would be His home,
A welcome He'd get at each door;
And our homes He would bless with His presence,
And dwell with us evermore!

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THANKS!

The Rev. B. F. Ringgold Sr., retired minister of Route 5, Box 47, New Bern, North Carolina, wishes to thank all the churches, woman's auxiliaries, and friends for cards, letters, and donations received during the holidays. He further expresses appreciation for the donation received through superannuation. He requests prayer for himself and for his wife, his wife being in poor health.

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The baby helped snap beans today;
She saved the bad, threw good away.
I thought how patient God must be,
When I help Him as she helped me.
—Author Unknown.

WE BELIEVE:

1. That there is only one God who is infinitely perfect, the Creator, Preserver, and Righteous Governor of the Universe; that His eternal existence is in three persons: Father, Son, and Holy Spirit; that all three are equal, but distinct persons. They are the divine Trinity.

2. That Jesus Christ is the only begotten Son of God; that He was born of the Virgin Mary; that He died for man's redemption; that He ascended to heaven and is today at the right hand of the Father as our intercessor.

3. That both, the Scriptures of the Old and New Testaments, were given by inspiration of God, and that they only constitute the infallible rule of faith and practice.

4. That man was created innocent, but by disobedience fell into a state of sin and condemnation and stands guilty before God and separate from Him.

5. That it is the privilege of all men to be saved; that God desires the salvation of all; that the gospel invites everyone; that the Holy Spirit strives with all, and whosoever will may come and take of the water of life freely.

6. That the human will is free and self-controlled; that it is possible for a person who has been saved by divine grace to make shipwreck of his faith and become lost. The person (believer) who through grace perseveres unto the end of life has promise of eternal salvation.

7. That sanctification is initial at regeneration and continues progressively through the Christian experience, becoming final and complete in heaven.

8. That there are three gospel ordinances to be perpetuated under the gospel teaching: baptism by immersion, the Lord's Supper, and washing of the saints' feet.

9. That tithing is God's financial plan for supporting the work of the church here on earth.

10. That our Lord and Saviour, Jesus Christ, who ascended on high, and sits at the right hand of God, will come again; that there will be a resurrection of all men at the last day; that they which are saved will come forth to the resurrection of life, and they which are lost unto the resurrection of damnation; that the wicked will "go away into eternal punishment, but the righteous into eternal life." This is the final judgment.

BOOK REVIEW

by ELIZABETH HILL

THE NEW TESTAMENT, VOLUME I, THE GOSPELS AND THE ACTS OF THE APOSTLES translated by William Barclay. Collins, 1968, $4.95.

William Barclay, known internationally as a Bible authority and the author of the widely acclaimed New Testament Commentaries, has now completed the first of two volumes of his version of the New Testament.

To justify this translation, Barclay says, "I wanted to translate it for myself so that I could really say that I understood what it meant, and I wanted to translate it for others so that if possible this book might be in language which speaks for itself. . . . But it is my prayer and my hope that that which was produced to enable me to understand the New Testament may do something to help others to understand it."

Surely the reader will appreciate the clear, vivid manner in which the author expresses himself.

LEARNING TO LIVE FROM THE GOSPELS by Eugenia Price. Lippincott, 1968, 222 pages, $3.95.

Eugenia Price has chosen her favorite verses from the Gospels (King James Version) and reflected upon them in her newest book, "Learning to Live from the Gospels."

In the preface of the book, she writes, "You will find little or no information here concerning who wrote and who did not write the Gospels as we know them. . . . There are no scholarly apologetics, no exegeses of the more obscure passages of Scripture. I do not know how to do any of this. . . . what has held my interest from the beginning of my life with him has not been how to analyze or criticize the Bible, but how to learn to live from it."

This is truly a book to help the reader learn to live day by day with God and is written in the language of the average person.

(Books featured may be ordered from the FREE WILL BAPTIST PRESS, P. O. Box 158, Ayden, North Carolina.)

MISSIONS

'MISSIONARY MONEY TREES'

ith Church, Kinston, N. C.

When the pastor, the Rev. N. D. Wiggs, nd the congregation of Faith Free Will aptist Church, Route 7, Kinston, North arolina, began to consider what they ight do for our missionaries, the Rev. nd Mrs. Joe Barrow, it wasn't a problem all. It was the pleasure of the church have them at the morning worship



ervice on Sunday before Christmas. The arrows brought very informative facts the congregation's attention concern- ng the field of Christian missions at usitu, Rhodesia. The personal desire f this couple to serve the Lord in that ountry challenged the Faith church to o their best.

At the close of the service the mission- ries were presented an offering of 67.67. The novel idea of a "mission- ry money tree" was used with donors oming to the altar and fastening their ifts to the tree with tape.

Faith church was organized twelve ears ago from a mission prayer meet- ng and has enjoyed a great measure of piritual strength through the years. here could be no better reason, then, or the church's decision to make each irst Sunday in each month "Mission unday."

Sound View Church, Newport, N. C.

On December 22, 1968, at Sound View Free Will Baptist Church, during the closing part of the Sunday school service, a member of the woman's auxiliary conducted a service for Mexico missions. A Christmas tree was borrowed from the local flower shop. All present were asked to put an offering in offering envelopes provided by the church, and to hang them on the tree or put them on the table for the Rev. J. E. Timmons and his co-workers in Mexico. The offering amounted to $66.50.

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MISSION RALLY BIG SUCCESS

On Sunday, December 29, 1968, at 3:00 p.m., the North Carolina State Convention of Original Free Will Baptist Mission Board held a rally at the Stoney Creek Free Will Baptist Church near Goldsboro, North Carolina.



The Rev. Robert Foster, Executive Secretary of the African Evangelical Fellowship, spoke to the more than 500 people present. He not only challenged the missionaries, the Rev. and Mrs. Joe Barrow, but he also challenged Original Free Will Baptists to let go, pray, and give.

After the rally, all went to the Goldsboro Air Terminal to bid the Barrows



ogod-bye and God's blessings as they boarded their plane for Africa. As the plane lifted, one could hear people as they spoke a prayer and as they wiped away tears—tears of thanksgiving and joy, in praising God for the missionaries as they left for Africa where they would spend five years.

The theme of the rally was "So Send I You." All of this was history for Original Free Will Baptists.

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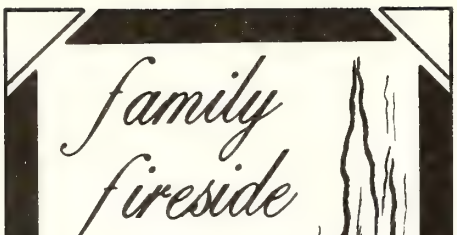
Subjects to Be Taught at Institute

The Rev. J. E. Timmons, director of Mexico Missions, lists the following subjects, along with the teachers, that are to be taught at the Bible Institute for the Mexican pastors:

1. The Great Doctrine of the Bible, the Rev. J. E. Timmons
2. Homiletics and Hermeneutics, the Rev. Antonio Costillo
3. Bible Basis of Ethics, the Rev. Antonio Lopez
4. Old Testament, History and the Pentateuch, the Rev. Antonio Costillo
5. The Error of Heresy and Bible Truth, the Rev. J. E. Timmons
6. Building the Sunday School, the Rev. Comerino Ortega
7. Personal Evangelism, the Revs. Juan Lopez and German Rodriquez
8. English, the Rev. J. E. Timmons
9. Spanish, the Rev. Antonio Costillo
10. The Doctrine, History, and Government of the Free Will Baptist Church, the Rev. J. E. Timmons

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You cannot frighten the devil with a Bible which has dust on it!



SUNDAY, JANUARY 12

ALL JUST HAPPENED?

Scripture Reading—Psalm 139:14

A Sunday school teacher said to his class of boys, "Some people say that the moon, the stars, the sun, and the planet on which we live—the earth—just happened, and that there was no all-wise and all-powerful Creator who made them. I hold in my hand a small wrist watch. Suppose I would say, 'This wrist watch just happened. Its screws, its springs, its wheels, its case, its hands, its face, and its crystal began to twirl and twist and finally came together just as you see it in my hand.' You would say, 'Poor teacher! He has lost his mind.' You would be right, if I should make such a claim for a watch. Yet people, who are otherwise sensible and intelligent, claim that the universe just happened. They deny that a great and mighty God created all things and established order throughout the universe."

As we think upon the mightiness of God and the glories of His creation, we exclaim, "Marvelous are thy works; and that my soul knoweth."—*W. B. Knight.*

PRAYER THOUGHT

Great and wonderful are the mighty works and wonders of God.

MONDAY, JANUARY 13

WHEN THE PILGRIM COMES TO THE VALLEY

Scripture Reading—Psalm 23:4

Henry Van Dyke said of God's Word, "No man is poor or desolate who has this treasure for his own. When the landscape darkens and the trembling pilgrim comes to the valley of death, he is not afraid to enter. He takes the rod and staff of Scripture and says to loved ones he will leave behind, 'Good-by. We shall meet again!' Comforted by that support, he goes toward the lonely valley as one who walks through darkness into light."—*W. B. Knight.*

PRAYER THOUGHT

The person who lives by God's Word is unafraid of the darkness. He has the light of God to see him through.

TUESDAY, JANUARY 14

FOR DAYS AHEAD

Scripture Reading—Proverbs 15:13

"The day returns and brings the petty round of irritating concerns and duties. Help us to play the man, help us to perform them with laughter and kind faces, let cheerfulness abound with industry. Give us to go blithely on our business all this day; bring us to our resting beds weary and content, and undishonored and grant us in the end the gift of sleep."—*Harrison Ray Anderson.*

PRAYER THOUGHT

Let us pray for the strength to face life with a cheerful heart.

WEDNESDAY, JANUARY 15

IF

Scripture Reading—John 10:16

Dr. James DeForest Murch has said:

"If the gospel of Jesus Christ is the hope of the world—and it is;

"If the church is the divinely appointed agency of dissemination of the gospel—and it is;

"If the church school is the recruiting station and training camp of the church—and it is;

"Then the church school is the hope of the world."

If we really believe this, we will be there next Sunday, if possible.

Someone else has said:

"They will not seek—they must be sought;

"They will not come—they must be brought;

"They will not learn—unless they are taught."—*The Free Methodist.*

PRAYER THOUGHT

The task of filling the church is ours.

THURSDAY, JANUARY 16

JUST SUPPOSE

Scripture Reading—Titus 1:13

Suppose you had to "run" for church membership as a candidate "runs" for political office. Would you win, or lose?

Suppose the membership were good for one year only, and that reelection depended upon the good you had done in the church during the time. Would you be reelected, or not?

Suppose there were a long list of those waiting to get in. Would you be more alive to your duties as a Christian?

Suppose you were called on to explain just why your church should keep your name on the roll. Have you a record of helpful service to offer in your defense?

Suppose every member in the church did as much for the church as you are doing. Would more seats be needed, or would the doors be shut?

Suppose your church had this set of rules: All dues must be paid in advance; regular attendance at services is required, sickness being the only acceptable excuse; each member is required to serve in some recognized church work, such as Sunday school teacher, active member of some organization, or friendly visitor. . . .—*The Free Methodist.*

PRAYER THOUGHT

If our church went by the above rules how long would we qualify?

FRIDAY, JANUARY 17

THE POINT IS OBVIOUS

Scripture Reading—Ephesians 4:32

A chaplain on the battlefield came to a man who was wounded, lying on the ground. "Would you like me to read you something from this Book—the Bible?" he asked the soldier. "I'm so thirsty," replied the man; "I would rather have a drink of water." Quickly as he could the chaplain brought the water. Then the soldier asked, "Could you put something under my head?" The chaplain took off his light overcoat, rolled it, and put it gently under the soldier's head for a pillow. "Now," said the soldier, "if I had something over me! I am very cold." There was only one thing the chaplain could do. He took off his own coat, and spread it over the soldier. The wounded man looked up into his face, and said gratefully, "Thank you." Then he added feebly, "If there is anything in that Book in your hand that makes a man do for another what you have done for me, please read it to me."—*Moody Monthly.*

PRAYER THOUGHT

We show Christ's love when we are kind to others.

SATURDAY, JANUARY 18

DOES YOUR FOOD AGREE WITH YOU?

Scripture Reading—John 6:32, 33

At a mission hall in London, a wealthy lady, who was unfortunately deaf, made good use of her riches by providing for the poor some excellent gospel services. On one occasion a celebrated preacher said to her, "And what part do you take in this noble work?" "Oh," she answered quietly, "I smile them in, and I smile them out again." Soon after this the preacher saw the good results of her sympathy as a crowd of working men entered the hall and looked delighted to get a smile from her. The Bread of Life cannot be recommended to people by those who look as if that food disagreed with them.—*Sunday School Times.*

PRAYER THOUGHT

A Christian should show the happiness of having Christ in his life.

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"I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust."—Psalm 91:2

Coming Events

January 27, 28—Midyear Ministers' Conference, First Church, Kinston, North Carolina



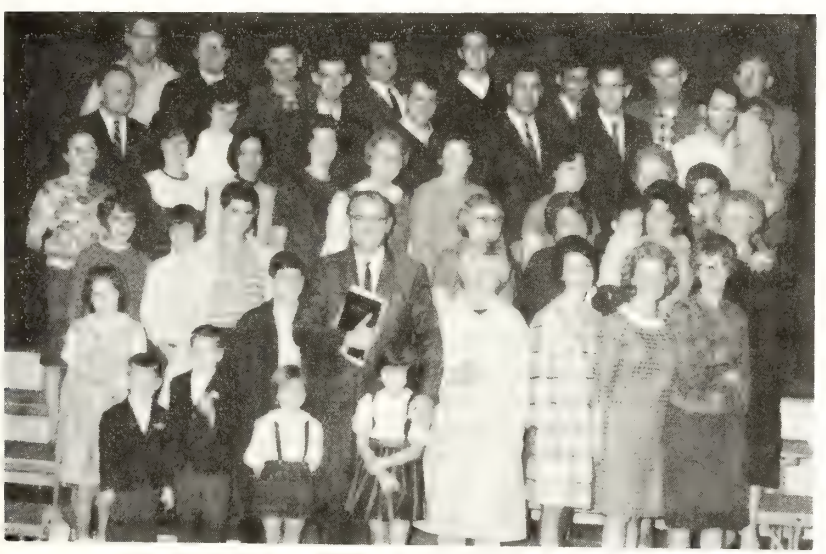
S & H Green Stamps For Church Piano

Counting the S & H Green Stamp books at the right is the pastor of the Virginia Beach Free Will Baptist Mission, Virginia Beach, Virginia, and Mrs. Mamie Jones, president of the local auxiliary.

The Virginia Beach mission could have a new Baldwin piano if they had enough S & H Green Stamps. Through the efforts of the Ladies Auxiliary, 191 books of stamps have been secured. They need 159 more books.

Should you have some S & H Green Stamps you would like to give for this worthy cause, please send them to the Rev. F. A. Rivenbark, 190 Hill Prince Road, Virginia Beach, Virginia 23462.

The mission has no piano at present, only a borrowed one. Pictured below is the pastor, the Rev. F. A. Rivenbark, standing by the piano. The pianist for the mission is the daughter of the pastor, Mrs. Faye Davis.





JANUARY–MISSION MONTH

A Plan of Action for The Church-Related College

(continued from page three)

transfer? Those students whose formal education will end on our campus are also entitled to appropriate and beneficial educational experiences. These are our students too.

Proper attention to this problem might greatly reduce the attrition which many of us face. Joseph Froomkin, assistant education commissioner for Program Planning and Evaluation, U. S. O. E., from his research reports: "At least half of the dropouts 'from college' . . . are caused by unsuitable programs, not by financial or academic difficulties."

Another change which the church-related junior college must recognize is the wider range of students who are now continuing their education beyond high school. Let's be realistic: most of us cannot afford to be highly selective in our admission standards, nor should we, in my opinion. In an address at Mount Olive College, Louis Shores, long-time librarian at Florida State University, spoke to this point: "Those colleges which seek to educate only the top 10 percent are cowards. Anybody can educate these. The real challenge is to educate the other 90 percent."

And why not? I might add. These are God's children too. As much as it may injure our pride, we must be willing to admit the students available to us; we must teach the students we have, not those we might wish we had; and we must start with them where they are.

Few things are more contemptible than a college, which is struggling for survival, trying to identify itself as a seat of higher learning for the academic elite. Excellence in education does not require being exclusive in admissions, classical in our curriculum, and unrealistic in our grading. True excellence is taking a student where he is and inspiring him to achieve at his highest level. The superior teacher is one who can present his subject matter at a level to be understood and in a manner that motivates the student to learn.

Benjamin Bloom of the University of Chicago has experimented with various methods of teaching, and out of these experiments writes: "Most students (perhaps over 90 percent) can master what we have to teach them, and it is the task of instruction to find the means which will enable our students to master the subject under consideration. Our basic task is to determine what we mean by mastery of the subject and to search for the methods and materials which will enable the largest proportion of our students to attain such mastery."

I can see a need and a future for colleges which are willing to measure excellence not in terms of how exclusive they are but rather in terms of how helpful they are. George Washington Carver expressed this truth when he said: "Measure me not by the heights to which I have climbed, but by the depths from which I have come."

Caring for Students

Underlying these questions of curriculum and philosophy of teaching is whether or not we are student-centered or institution-centered colleges. There are different features by which colleges are distinguished: admission standards, specialized programs, endowments, athletic achievements, the quality of social and cultural life which characterizes their students, and the grandeur of their campuses.

These qualities are admirable, but "developing" junior colleges will probably never achieve their fame through any of them. I believe that colleges like ours can make their greatest contribution to students and best achieve their distinction as educational institutions by being colleges which care most for our students. The final standard of judgment for a college is not the number of its buildings, not the size of its budget, not solely the degrees of the faculty.

What is most important is the contribution which the college makes to the lives of its students. Apart from this function nothing else is really important. We may be limited in many ways, but we can be colleges which really care, and this care can be translated into action.

One of the greatest impacts the technological and social revolution of our times has made upon us is to create a society in which people feel lonely, unwanted, and uprooted; and much of the unrest on campuses throughout the nation stems from these feelings. The private junior college is uniquely prepared to speak to these needs if it will take advantage of its small size and foster a meaningful relationship between students and faculty.

We can be the kind of colleges Gilbert Highet had in mind when he wrote in **The Art of Teaching:** "Pupils should feel that the teacher wants to help them, wants them to improve, is interested in their growth, is sorry for their mistakes and pleased by their successes and sympathetic with their inadequacies."

What are we going to do about the crises which face private junior colleges? In our services to students, we can be student-centered colleges: we can adjust our curriculum and teaching methods to meet the needs of the students we have; we can be realistic in our concept of those whom we will serve; and we can be the colleges which really care about students as individuals, as persons.

Colleges that are concerned about their finances have all the more reason to take special care of their students; they are our major source of income.

Being Responsive to Needs

Next to students, gifts constitute the major financial resource for most private junior colleges, and it is to our advantage that we are dependent upon voluntary support for our survival; otherwise, we could become very independent and even indifferent toward those whom we were called into being to serve. One reason the public two-year colleges are so responsive to the educational needs of their communities is that they are fully dependent upon the will of the people for tax levies and bond issues. It may be that crises which confront our private colleges will bring us close to those upon whom we depend for survival.

Those of us in church-related colleges can no longer afford the luxury of defining some narrow phase of knowledge; such as, the liberal arts, and concluding that our duty is ended when we provide such education to a carefully selected and limited number of students. Nor can we any longer rest on the archaic concept that our only function is to teach young people between the ages of eighteen and twenty-two, nor that the day of instruction begins at eight o'clock and ends at three.

The burden of proof is now on us to convince the church, individuals, and business firms that we are providing for them any kind of distinctive service which merits their support. The fact that we need money is not adequate; poverty is a weak calling card when you are seeking funds. People do not support colleges because they need money, but because they benefit from and believe in the services that they are rendering.

Serving the Church

What can a church-related college do for its sponsoring constituency?

(continued on page fifteen)

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Does the Bible urge church ttendance?—**J. G. C.**

Answer: Yes, I think if you look carefully enough for such teachings they von't be too difficult to find in the Scripture. In both the Old Testament and he New Testament you may find numerous passages enjoining attendance in the ouse of God as a duty, a delightful leasure, and a grand spiritual privilege.

"And gather thou all the congregation ogether unto the door of the tabernacle f the congregation" (Leviticus 8:3); Specially the day that thou stoodest efore the LORD thy God in Horeb, when he LORD said unto me, Gather me the eople together, and I will make them ear my words, that they may learn to ear me all the days that they shall live pon the earth, and that they may teach heir children" (Deuteronomy 4:10); Surely goodness and mercy shall follow ne all the days of my life: and I will well in the house of the LORD for ever" Psalm 23:6); "LORD, I have loved the abitation of thy house, and the place vhere thine honour dwelleth" (Psalm 6:8); "One thing have I desired of the ORD, that will I seek after; that I may well in the house of the LORD all the ays of my life, to behold the beauty of he LORD, and to inquire in his temple" Psalm 27:4); "How amiable are thy abernacles, O LORD of Hosts! . . . Blessd are they that dwell in thy house: they vill be still praising thee. . . . For a day n thy courts is better than a thousand. had rather be a door keeper in the ouse of my God, than to dwell in the ents of wickedness" (Psalm 84:1, 4, 10). I was glad when they said unto me, let s go into the house of the LORD" (Psalm 22:1). "Then contended I with the rulrs, and said, Why is the house of God orsaken? And I gathered them togethr, and set them in their place" (Nehemiah 13:11). "And many nations shall ome, and say, Come, and let us go up o the mountain of the LORD, and to the ouse of the God of Jacob; and he will each us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem" (Micah 4:2). "Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them" (Matthew 18:19, 20); "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness" (Acts 4:31); "It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul" (Acts 15:25); "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Hebrews 10:25).

Use your reference Bible and follow your marginal notes in locating other verses as you may when you turn to these verses for there are many more that say almost the same thing about the followers of God and His Son coming together to worship at a given time. Church going is both a privilege and a duty, and those who do not attend regularly miss a great deal by being absent. Much of the joy, spiritual growth, and many of the blessings that the Christian receives who attends church regularly come to him as a result of this attendance that otherwise he would go through this life without. This does not mean just any house of meeting called a church, for these good results come only when true Christians meet together. The psalmist is indeed correct when he tells us that a day in God's courts is "better than a thousand."

We frequently have it called to our attention throughout the Bible that it is a duty to attend regularly the services in the house of the Lord. (See Hebrews 10:25; Psalm 111:1; Matthew 18:20.) We might acknowledge here that there are other forms of public confession than that which comes in joining a local church, and that there are work groups made up independently of a conventional local church group; but the local church, as we know it, is the ordinary and generally accepted way of meeting together to worship as we are commanded in the Scriptures to worship, and the most successful way by which groups have been teamed together to evangelize in a cooperative way to serve the cause of Christ.

It is also the New Testament way of getting the task at hand done; that is, the way the groups joined to work and worship together in both Jesus' and Paul's day. We should have called to our attention here the fact that it is the duty of each born-again Christian to identify himself with some scripturally directed local church that he may cause all, both saints and sinners, to know where he stands and for what he is determined to stand until the end, regardless of the ensuing circumstances that he may contribute to the all-out effort of those helping in the advancement of the kingdom of Christ, as well as that his own soul may be nourished in his association with other Christians. We need each other and don't do very well in keeping Jesus Christ's command that we love each other as He loved us unless we do come together, exhort one another, confess our faults one to the other, and pray for each other. That's true Christian fellowship.

Let's remember, however, that the New Testament teaches us to be aware of false teachers—those who incorrectly represent Christ in a group and get them out or either get out ourselves. There is no place for the cults nor for the so-called liberals in a true Christian society.

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Revelation 18:4); "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha" (1 Corinthians 16:22); "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation" (2 Corinthians 5:18); "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Corinthians 5:21); "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Corinthians 7:1); "Be ye not

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STORIES

for our youth



HIS FATHER'S KEEPER

RICHARD R. NOSEK

"SO you memorized the most Bible verses and won that silly pin," said Johnnie Walsh. "So what? I'd rather be in the football picture contest."

"I—"

"Bobby," Johnnie interrupted, "did you see this new one? How about that one?"

"No," said Bobby Marks.

As they reached Bobby's home, Johnnie was still talking about his football pictures. Suddenly the church bell rang five times.

"I'd better get home for supper, or I'll get it from my dad," said Johnnie, running off as fast as he could.

"That Johnnie and his pictures," muttered Bobby.

Walking into the house, Bobby wondered if his father had returned. He hadn't! A troubled look came into Bobby's dark eyes. His father hadn't been home for nearly two days.

Since it was Christmas vacation time, Bobby waited for his dad until midnight. Before Bobby went to bed, he prayed, "Dear Lord, help my father! You know he never drank until after Mother was killed in that accident. In Jesus' name, amen."

The next morning Bobby ran to his father's room. The bed hadn't been slept in. Father must be in jail again! Bobby thought to himself.

Bobby ran to the courthouse. In the courtroom he heard the judge say, "Dan Marks, I'm going to give you one more chance. If you fail this time, I will take away your son and sentence you to prison."

Bobby ran out of the courtroom, tears streaming down his cheeks. "The judge can't take me away from my father!"

Twenty minutes later his father came home.

"Oh Dad, I was so worried about you," explained Bobby.

"I'm no good for you, son!" returned his father.

"If you would only let God help you," Bobby offered. Bobby expected his father to do one of two things: he would either leave the room, or he would cry, "Don't preach to me, boy!"

Instead his dad said, "I'm ready to believe on Jesus Christ!"

For almost three months they went to church together, and then it happened!

One day, as Bobby was putting his model airplane together, his father asked, "What is the date, son?"

"March the fifteenth, Dad," replied Bobby.

Bobby paid little attention as his father left the house. Then the date, March the fifteenth, flashed across Bobby's mind. He dropped his airplane. "Oh, no!" he cried out.

That night Bobby waited for his father, but he did not come home. And he didn't come home the next night either. The following morning Bobby ran to his father's room. Again the bed hadn't been slept in. Bobby sank to his knees. "Oh, Lord, I'm only ten! Please help me." Bobby remembered James 1:5, "If any of you lack wisdom, let him ask of God." His Sunday school teacher had told him about that verse.

At ten o'clock Bobby hurried to the courthouse. He saw Johnnie.

"Bobby, I got a new football picture!" Johnnie shouted.

Bobby didn't look up.

"What's wrong?" asked Johnnie.

Bobby told him.

"I don't get it. What's so speci about March the fifteenth?" Johnn asked.

"My mother was killed on that day, said Bobby, wiping away a tear.

"Oh," said Johnnie. "I guess wha your father needs is a good lawyer."

"We have no money for a lawyer, explained Bobby.

"But you are smart," countered John nie. "Everyone says so, all the kids, th teachers, and even the principal. Wh don't you act as your father's lawyer?"

"What!" said Bobby, wondering if col lecting football pictures had affecte Johnnie's mind. "I don't know anythin about law."

"But Bobby, you know all those Bibl verses," offered Johnnie. "Remembe what our Sunday school teacher said? He said that you can win almost any ar gument if you use the right Bible verse."

Bobby remembered something els that the Sunday school teacher had tol them. "Answered prayer sometime comes through a person!"

"I suppose I would be better than n lawyer at all," agreed Bobby.

"Don't let the people who come an hear the cases bother you. My dad sai that busybodies go to the courtroom t hear cases because they want to see peo ple who have more trouble than they have," explained Johnnie.

"I won't let them bother me," prom ised Bobby.

In the courthouse, he asked a man i uniform if he could be with his father Soon he saw his father standing before the same judge whom he had faced sev eral months before. Bobby slipped t his father's side.

"Oh, Bobby," groaned his father.

"Your Honor," Bobby addressed th judge, "isn't it true that everyone wh comes to court should have a lawyer?"

"Yes," said the judge.

"May I be my father's lawyer?" ques tioned Bobby.

The judge had to pound his gavel hard Slowly the people in the courtroom be came quiet again.

"But, son, what do you know abou law?" inquired the judge, leaning ove his desk.

Bobby thought for a moment. The he got an idea, and he said to the judge "You use the Bible to get people to tel the truth, don't you, Your Honor?"

The judge replied, "Yes, we do."

(continued on page sixteen)

The 'Paul' and Barnabas' of N. C. Missions

(continued from page five)

Which also they did, and sent it to the lders by the hands of Barnabas and aul" (Acts 11:29, 30).

As the missions director and mission oard continues to guide our program, t every minister, layman, and laywom- n hold up their hands, for night soon ometh and our work will cease. The oor to Mexico is open. Let us keep it pen, for this is the work of the Lord.

The "Barnabas" of our mission work s one who accepted this post several ears ago and has done and is doing a agnificent work. His name is the Rev. . E. Timmons who lives in Eagle Pass, exas. Since putting his hands to the low he has not looked back. This man s bridging a gap and without him it ould be a great deal more difficult to ross. Mr. Timmons has been working ith Spanish-speaking people for over wenty years and is a very good inter- reter. I had the unique experience of reaching in Antonio Costillo's church, iedras Nefras, Mexico, and Brother immons helped me over the wall that was helpless to scale—the language arrier. It was on that night that God sed the message to point one man to he Saviour of the world. Brother Tim- ons is the missions director in Mexico, nder the direction of Brother Ingram, nd is doing a splendid job. He works ot only with Brother Ingram but also ith the missions in Mexico and their astors. This man is respected highly y those who work with him.

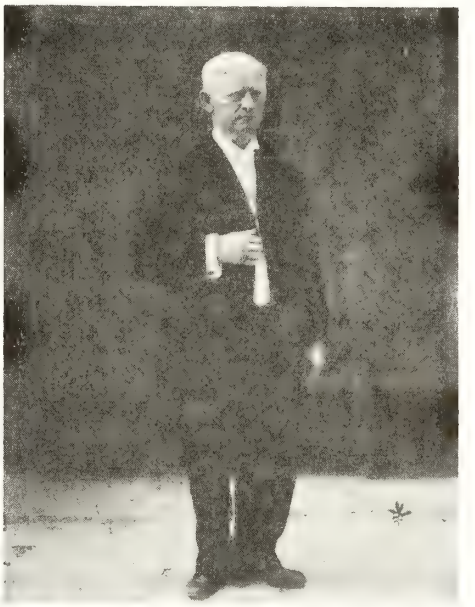
Thank God for men who are dedicated o God, to missions, and to our denomi- ational work. While we were in Mexi- o new plans were formulated for the xpansion of our missions program, and ey will soon be in full fruition. God nly knows what will be accomplished s these two work hand in hand.

Why is there success in missions work, mall as it is in comparison to other ork? There are many answers I am ure, but for God's will to be done there ust be found in leaders the qualities of aul and Barnabas. I believe that these ualities are found in the Rev. Joe In- ram and the Rev. J. E. Timmons—men aved by the grace of God, filled with e Holy Spirit, and men who can say as aiah, "Here am I, send me."

May every Christian in this new year, 1969, pray that God will continue to use these two men (Joe Ingram and J. E. Timmons) in our missions work. Let us also pray that God will raise up others who will go into the fields that are white unto harvest and where the laborers are few. Be sincere when you pray, for God still has room for other "Pauls" and "Barnabases" in His vineyard. Be ready! God may call you.

A GREAT PROCLAIMER

The question arose as to why the Sunday School Lesson as printed in "The Free Will Baptist" carried the subordinate head, St. Claire Bible Class. After some research, and information received via telephone conversation and personal contact, the following information was gathered:



The Sunday School Lesson was subtitled to memorialize Dr. E. L. St. Claire, who was an outstanding Free Will Baptist minister of the late nineteenth and early twentieth centuries. He was described as having had a brilliant mind and a compelling speech. He was very loyal to his denomination and traveled many miles to make it better known. He was active at a time when true dedication and sacrifice marked the spirit of evangelism.

Dr. St. Claire was an educated man, taking advantage of every means available to better himself mentally and spiritually. Many of his sermons have appeared in print, and in his era he was one of the few evangelists to possess a printed volume of his own sermons.

Nearly blind, Dr. St. Claire experienced many hardships in getting about from meeting place to meeting place; however, an undaunted spirit and a magnetic personality were two decided attributes. He possessed a courage and a confidence that even more "fortunate" individuals might envy.

Mrs. M. A. Woodard of Winterville, North Carolina, and Mrs. E. L. Hill of Ayden, North Carolina, both had the privilege of having Dr. St. Claire visit in their homes during the height of his ministry. They remember him as a personable man, short of statue, with gleaming white hair. He was said to have stood very erectly while preaching, and it was remembered that he would move his fingers quickly back and forth over the pages of his braille Bible during the course of his sermon. This Bible was given to Eureka College, but was lost along with other historical items when the college burned.

His magnetism was evidenced by the crowds said to have gathered at meetings conducted by Dr. St. Claire. Many meetings were held at the old Free Will Baptist Seminary located in Ayden; and some of those who were privileged to sit under his preaching remember how the auditorium would be filled beyond capacity, with people standing, sitting in the windows, and sitting outside in buggies —hoping to hear a few of his dynamic words. The souls that were stirred by his speaking were numerous.

Dr. St. Claire was a native Georgian. His wife died early in their marriage, leaving three small children who were reared in part by a housekeeper. Dr. St. Claire can be remembered as one of the leading Free Will Baptist ministers, and his worth can be cherished in years to come.

WORKER NEEDED

The Free Will Baptist Press has an immediate opening for a position in lithography. Duties would consist of photography and preparing plates for the offset printing process. Anyone interested should contact the manager, P. O. Box 158, Ayden, North Carolina 28513, or phone 746-6128.



How Persons React to Jesus

Lesson Text: Mark 2:1-12, 15-17

Memory Verse: 1 Corinthians 1:18

I. INTRODUCTION

A study of the ministry of Jesus reveals the fact that men reacted in many and various ways to His person and His teachings. There were some who readily accepted Him and His teachings and strove through faith to emulate His example. There were some who expressed amazement and great joy, but their enthusiasm was short-lived, and they soon went back to the old manner of life. Then there were others who met His every effort with criticism and rejection. Some followed Him to satisfy their curiosity; some followed for the material gain which they hoped to attain through the association; and some followed for the prestige that they thought such an association would bring them; but there were others who were genuinely convinced that His claims were true and that their lives could be transformed by leaving all to follow Him.

Our lesson for today is a continuation of the ministry of our Lord in Capernaum. The first portion, Mark 2:1-12, embraces the healing of the impotent man who was let down through the roof; Mark 2:15-17 covers the criticism which our Lord received from the scribes and the Pharisees while in the home of Matthew, and His reply to His accusers.—Teen-Age Teacher (F.W.B.).

II. HINTS THAT HELP

1. The attitude of the crowd toward Jesus varied. Different people followed Him for different reasons, but His attitude was always the same. He looked upon the multitude with compassion.

2. It is possible for others to be blessed by our faith. It was the faith of the four unnamed men that brought the palsied man to Jesus. Who has been helped by your faith?

3. These men had difficulty in getting the palsied man to Jesus. We too can expect difficulty in bringing others to Jesus.

4. What pay did the four men get for bringing the palsied man to Jesus? They saw their friend made whole—wasn't this pay?

5. The scribes had their minds made up before they came to Jesus. Many people come to church today with their minds already made up. They are guided by prejudice.

6. Jesus shows us that He is concerned about the whole man when He forgave the man's sins and healed His body.

7. The miracles of Jesus were expressions of power and love.

8. The destiny of man is determined by his attitude toward Jesus. What is your attitude?

9. How long has it been since you made an honest effort to reach a soul for Christ?

10. Do you believe that Jesus could help any person that you brought to Him? Think about this; it is important. —Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. "One day a crane was out on the beach looking for snails. A big, beautiful, white swan swooped down out of heaven. The crane said, 'Where did you come from?' 'From heaven,' answered the swan. 'I've never heard of it,' said the crane, 'is it far away?' 'Oh yes.' 'Is it a good country?' asked the crane. 'Oh, yes,' answered the swan. 'Is it better than this country?' asked the crane. 'Yes, it is far better,' answered the swan; then he went on to describe all the beauties of heaven. The old crane then asked, 'Have they any snails up there?' 'Oh, no,' said the swan, 'they wouldn't have them in heaven.' 'Well, then,' said the crane, 'you can have your heaven. I don't want it. I just want my snails.'

"This is a true picture of many people today. They prefer the vile things of this earth instead of the glorious thing of God. Oh, why not quit eating snai and come and dine on the heavenly fo such as Jesus gives to all those who lo and trust Him!"—Simple Sermons fro the Gospel of John, Volume One, by V Herschel Ford.

2. Fire does different things to diffe ent materials. Soft, pliable clay whe fired becomes hard. Hardened wax sof ens. Water in a pan boils and vaporize

Different people reacted in differe ways to Jesus' teaching. The scribe and Pharisees, like the clay, became har in their hearts. When Jesus entere into the house of a publican to eat wit him, the Pharisees revealed their har ness of heart. "How is it that h eateth and drinketh with publicans an sinners?" they asked (Mark 2:16). Th implication was that Jesus was doin wrong because this was a break wit their traditions. By the time the Phar sees had observed that Jesus' disciple did not fast, that they ate with unwash ed hands, and that Jesus healed on th Sabbath Day, the Pharisees revealed the true motives by taking counsel with th Herodians to destroy Him.

The common people, who had been un concerned or hard like wax, saw Jesu heal the palsied man and were amaze They obviously approved of His actio Their hearts were softened so that the "glorified God" (Mark 2:12).

The four friends of the sick of th palsy had become so excited by Jesu teaching and miracles that, surmountin every obstacle, they came bringing the friend to Jesus.—Standard Commentary.

3. Great is our joy when we brin others to Jesus for His healing touch an forgiveness! To do this we must g where they are, as Jesus did.

During the rule of Oliver Cromwel there was a shortage of silver coinage Cromwell sent soldiers to a cathedral i search of silver. They reported, "Th only silver we can find is in the statue of the saints."

"Good!" exclaimed Cromwell, "we' melt the saints and put them in circul tion!"

Circulate or vegetate!—Bible Expos tor.

NOW IS A GOOD TIME TO RENEW YOUR SUBSCRIPTION

A Plan of Action for The Church-Related College

(continued from page ten)

First, it can make an unapologetic hristian commitment, and it can trans-te this commitment into its total pro-ram and policies. In my opinion, the ost effective step is in the kind of aculty members, administrative officers, nd personnel who are appointed. I m not proposing narrow sectarianism or denominational exclusiveness, but nless the church-related college can pro-de a religious dimension of education ot available in the public colleges, it can ardly justify its appeal for general sup-ort from a church body. The quality f education I have reference to is not bstrusive, but rather pervasive.

Church-related colleges were founded y people who believe in God, and they re supported by these people in order hat young people may have an oppor-unity to live and learn in an academic ommunity which upholds the highest thical and moral principles known to an. To foster a love for God can be ne of the distinctive features of a hurch-related college. If a college is hurch-related in name only, why should church body support it?

Second, the church-related college can rovide special services to its sponsoring hurch. The church has just as much ght to look to its colleges for services s a community has to look to a public ollege to meet its educational need. Not nly should the church-related college rovide basic education for young men nd women who may enter the profes-ions or prepare for certain vocations, ut it should serve the church at large. ff-campus courses, noncredit courses in esponse to known needs, youth activi-es, institutes for laymen and ministers, nd a speakers' bureau for special pro-rams are only a few of the possibilities pen to the private college.

North Carolina State University is cur-ently training approximately 14,000 eople a year in 200 on-campus short ourses and conferences. This function f a land-grant college is an effort, in he words of President Charles R. Van ise of the University of Wisconsin, to erve "all of its sons and daughters." he commitment of the church-related ollege to serve its constituency should e no less than the commitment of the ublic college to serve its district or state. No agency is better prepared to serve the broad educational needs of the church than are its colleges.

It is my opinion that the better the college serves the church, the more the church will support the college.

Serving the Community

How can a church-related college serve its community?

To the degree that a college wants financial support from a community it must orient itself to serve the community. One of the major concerns of each college I have visited under the AAJC Program with Developing Institutions has been its relationship with its community. Except for expensive vocational and technical programs, a private college should be able to render any service to its community that a public college renders.

Some opportunities for community service include:

1. Recruitment of day students,
2. Free auditing privileges for local citizens,
3. Night classes on both a credit and noncredit basis,
4. Open invitation to the public to its concerts and lectures,
5. Speakers bureau of both students and faculty for various kinds of programs,
6. Free use of college facilities for community groups,
7. Library privileges,
8. Encouragement of college personnel to participate in community events and to serve on local committees, and
9. Active participation in the ministers' association, civic clubs, business and community organizations, and school activities.

In addition to these services and involvement in community life by the college, the community should be brought into the life of the college. Where possible, local citizens should be included on the governing board of the college; and where this provision is impossible, advisory committees and area foundations should be considered.

If a college wishes to receive meaningful voluntary support from local citizens, the community must feel that it is a part of the college family. Nothing can give a community greater pride than having a college in its midst, but this pride exists only when the citizens feel that the college is their college.

Conclusion

I have suggested a fourfold plan of action:

1. Improvement of services to our students; that we be student-centered rather than curriculum or institution-centered colleges; that we take advantage of our small size to develop a meaningful relationship between student and teacher; that we emphasize the human quality of education, a concern for people; that we prepare students for life as it is, not as it has been and not as we might wish it to be.
2. That the church-related college provide a Christian dimension to its total educational program which is not possible in the public colleges.
3. That we broaden our educational services to our churches.
4. That we serve our communities, become a part of the community, and let the community become a part of us.

It is these services which will provide the most effective cultivation for our fund-raising effort and which will give meaning to our long-range planning.

SPECIAL NOTICE!

To all certificate holders of the Church Finance Association, Inc.: The annual meeting of the association has been postponed until Tuesday, April 15, 1969. The meeting place will be announced later.

Rev. R. N. Hinnant, President
Rev. Hubert Burress, Assistant Secretary-Treasurer.

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Boys' and Girls' Stories

(continued from page twelve)

"Then why can't I use the Bible for my arguments?" asked Bobby.

"We'll see, counselor! Proceed to defend your father," the judge commanded.

The spectators exchanged looks. The judge looked at Dan Marks. "I warned you the last time what would happen."

"I'm so sorry, Your Honor!" was Mr. Marks' reply.

"Sorry? How many times do you expect this court to forgive you?" demanded the judge.

Dan Marks looked very unhappy with himself. Bobby raised his hand.

"Well, counselor?" inquired the judge.

"My answer, Your Honor, is found in Matthew 18:21, 22," responded Bobby.

"Bailiff, look up those verses," the judge ordered.

The stout bailiff read, "Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven."

The judge smiled. "That's a good argument, counselor."

Turning to Dan Marks, the judge continued, "You are not a fit father for Bobby. How can that boy honor you?"

Dan Marks hung his head. Bobby shot up his hand again.

"What Bible verse do you have now, counselor?" asked the judge.

"Deuteronomy 5:16, Your Honor!" responded Bobby.

The judge nodded to the bailiff.

The bailiff read, "Honour thy father and thy mother."

"I accept that," interrupted the judge.

"Your Honor," cried Dan Marks, "I know I have failed again, but this time I'm a Christian."

"In that event you have not only failed your son, but you have also failed God. He cannot forgive you," the judge said.

Bobby's hand shot up once more, but this time there was quiet in the courtroom. All eyes were on Bobby.

"What verse do you have now, counselor?" inquired the judge.

"First John 1:9, Your Honor!" replied Bobby.

The bailiff read, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

The judge said, "I'm afraid I have you there, counselor! I believe that 1 John 1:9 was written for those who are not Christians. It does not apply to your father."

"But, Your Honor, it was written for Christians," insisted Bobby, remembering what his Sunday school teacher had said.

Before the judge could speak, a tall man stood up. Bobby recognized him and trembled. He was the man who sometimes had to take children away from their parents.

"May I say something, Your Honor?" he asked.

"You may, sir," responded the judge.

"Bobby is right! That verse was written for Christians," explained the tall man.

The judge looked at Bobby first and then at his father. Looking at the tall man, the judge asked, "Do you think I should give Dan Marks another chance?"

"I believe you should, Your Honor," replied the tall man.

"Case dismissed," announced the judge, and the spectators applauded their approval.

Bobby was mobbed by the people. Men shook his hand; women kissed him. Even the judge came down from behind his big desk to congratulate him.

Walking toward the exit with his father some minutes later, Bobby saw Johnnie come running toward them.

"My, Bobby, you were great!" said Johnnie. "If you had been saving football pictures instead of memorizing those Bible verses, your father would be in jail, and you would be on your way to an orphanage."—My Pleasure.

= = = =

Some folk expect to talk to the Lord on the Lord's Day in the Lord's house, yet haven't spoken to Him all week.—1010 Illustrations, Poems and Quotes.

Questions & Answers

(continued from page eleven)

unequally yoked together with unbeliev-
ers: for what fellowship hath righteous-
ness with unrighteousness? and what
communion hath light with darkness?
(2 Corinthians 6:14); "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. . . . Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds" (2 John 7, 9-11).

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Such Is the Kingdom of Heaven



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TOMMY MANNING, *Acting Editor*

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Editorial—

Cover Photo by Harold M. Lam

MAN TO MAN

God intended man to be free to make his own decisions and to responsible for the consequences of those decisions. Consequences ar real worry, for the decisions which one makes decide his character, future, and the "when" and "where" of his eternal existence.

Man is self-centered, self-seeking, often living for himself alone. so doing, he evokes some measure of detestation from his peers. He t to dissociate himself from his fellows, thinking that this shows his in pendence and "manhood." He deludes himself into thinking that he ne nobody, that he is quite capable of taking care of himself, that he climb the ladder alone. He wants nobody by his side to share the victo He wants it all "to" himself and all "for" himself, and it matters not t others may never reach the goal. This attitude, and any attitude of n which limits his fellowship with others or puts a restriction on amount of love that he can exercise toward a neighbor is unfavoral God will never dwell in the heart of a man who has no room for the reg of others. Taking advantage of, or stepping on another for one's achie ment will yield no satisfying reward. The destructive means by wh man realizes his gain will in the end destroy him.

Man has the ability to choose his friends—if any, but he has not right to exclude God. True, he can and often does by choice excl God, but the consequences of doing so are disastrous. Man, by nature rebellious; hence, his exclusion of the Higher Power. Man is obstina overbearing, unyielding, and undesirous of advice. He thinks that knows all the answers, and he challenges any hint of reprimand. He presses quite strongly his negative attitude, which he often wears on shoulder—an attitude which decries any suggestion of agreement. He "set" in his "ways." He is arrogant, boastful, and to some extent touchable. Quite often he is proud of being unfeeling and unable to c

If one feels no compassion toward the needs of the unfortunate, association to God could well be questioned. If one happens to be a li charitable, yet puts strict limitations on the quantity, his sincerity doubtful. If charity expresses itself in word only, little good will co of it. Love of this kind is inane, useless.

Man is far-reaching. Success is important and vital; yet, castles the sky never give shelter. Aspirations are needful, but they should sensible. Often, one reaches for the sky and misses out on the reacha things around him.

If man is Christian, one of his daily needs in order to maintain standing and properly to exemplify Christ, is to offer assistance to othe Yet, if this is done from a sense of duty rather than from a real "wa ing" to help, things are not quite right spiritually. One should recogn the duty of doing good, but this "recognizing" of the duty should ne surpass the "desire" of doing the good deed. In doing good, one must careful lest his good is evilly spoken of.

If one has to compel his heart to love, and if he has to "onionize" eyes before he can shed a tear, where is the value? Green apples ne give sweet juice, and trying to wrest good fruit from a dead tree is i possible.

Man to man and brother to brother is the way it should be in society. Further, it should be man "for" man and brother "for" broth True brotherhood as we desire it will never exist until (as trite as it m sound) man has the same regard for his neighbor as he has for himse It is well-known that one can never boast of his love for God until he fi loves his neighbor.

No one person can carry enough bricks to build a bridge, but ma persons working cooperatively can. Working together not only gets t bridge built, but it gets it built quickly. Thus, man has to associate hi self to his environment. He has to reach out and clasp that hand near —to help, and to receive help. This is the best way, and it is pleasing God.

Feature

What Is the Mission Of the Church

(Matthew 28:19, 20)

his sermon was preached during the ember 29, 1968, Union Meeting of Cape Fear Conference, at Daly's bel Free Will Baptist Church, La-nge, North Carolina, by the Rev. De-ne Eakes. It was submitted for ting by resolve and vote of the n.)

E generally recognize this passage from Matthew and also from Mark 5, 16 as "The Great Commission" basis for church missions. We agree this is a command to the Universal rch of Christ to extend its message he "good news" to all the world. We t to consider exactly what the mis-of the church includes in its broader e. We often have a much too nar-view of what missions involves. We n tend to think of missions as sim-being in Mexico, Africa, or some new-established home work. Missions, while it is all this, is much more far-ranging and inclusive.

Let us consider briefly what church missions is not limited to and some major things which it includes. Mission work is not merely foreign and home missions alone, or just sending a little money here and there. As a young child growing up in church I thought of missions only in this manner. It is far more than crating up old clothes for which we have no use and shipping them to Mexico. It is not just another branch or activity of the church; neither is the mission of the church a board of church extension. It includes far more than simply the commissioning and supporting of missionary teams. As I see the mission of the church it is involved in all of life. It is indeed the whole church in "action." The church itself is a missionary endeavor in all of its activities. Its mission is to make the love of God known in all of life through His Son, our Lord Jesus Christ. As Emil Brunner says, "The church exists by mission as fire exists by burning." The mission of the church then is the body of Christ showing concern for the world, and mission is the purpose for which the church exists. The church's mission includes many things: preaching the "Word" both at home and abroad, preaching it as it is—not as we would have it to be; providing a Christian education for our people; caring for the aged and the orphaned and those who are inadvertedly or by consequence of birth stricken by poverty. We cannot limit our mission to any one area of life, for the church must seek to fulfill its mission in all of life.



"The mission of the church is involved in all of life."

The Early Church conceived of its mission as preparing for an immediate ending of the age following Christ's ascension. They pictured Christ's promise of returning as within a few days, weeks, months—or at the most—within their lifetime. As the years passed, under the admonition of Paul and other leaders, the church went to work and became an enduring institution which has met with great success through the years. After this first misconception of the mission was conquered, the church's primary mission is as Miller says, in "The Nature and Mission of the Church," "To extend to men of every tribe, tongue, and nation the glad news of Jesus' redemptive love for them." We must encourage for all men a union with Christ.

The great question of relevance for us is: What role should our present-day churches play as they fulfill the missionary command? The church's mission must be found in all of life. Being a young person I recognize the need for responding to our youth's needs. We, the church, must provide social as well as spiritual guidance. A Christian education is a part of this guidance, not only in college, because a college cannot hope to accomplish in two to four years what the parents and church could not do in seventeen to nineteen years. We must provide social activities; if the church doesn't some other organization will, and often this will not be very wholesome entertainment. I have heard that "The youth of today are the church of tomorrow" until it is almost a sickening phrase; the youth of today are the church of today—they lend it vitality and growing power!

Economic life affects all of us. As we live in economic life and behave in dealings with our fellowman, our Christian testimony should live. Business is a part of life and should be governed by the Christian ethic of love. The mission of the church is found in business and economic life.

(continued on page fifteen)

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina



The Greatest of These

KEN ANDERSON

Next to John 3:16, it's perhaps the best known verse in all the Bible, this radiant conclusion to 1 Corinthians 13: "But now abideth faith, hope, love, these three; and the greatest of these is love" (A. S. V.).

Therein lies a fascinating spiritual adventure.

The greatest of these.

Love!

By way of a better understanding, we might say that "faith" and "hope" are structural in the Christian life. "Love," however, must be operational. Faith and hope, then, give us the foundation on which to build love.

Embodied in faith and hope are all the cardinal doctrines of salvation and eternal purposes. "For by grace are ye saved through faith." "Christ in you, the hope of glory" (Ephesians 2:8; Colossians 1:27). The writer of the Hebrews uniquely combines the two, saying, "Now faith is the substance of things hoped for" (Hebrews 11:1).

The history of the church seems to have some light to shed upon these three words as well.

Take the first, faith.

During the so-called Dark Ages, men heard little of faith. It was works which were to make salvation possible. Then God sent a man, across whose heart was emblazoned the conviction that "The just shall live by faith" (Romans 1:17), and the western world was shaken by the impact of this great truth.

Many years passed, and again there came a lull in the effectiveness of God's people when, once again, a great truth burst upon the scene, the truth of the coming again of our Lord Jesus Christ. The message of the blessed hope (Titus 2:13) shone across the world, and multiplied thousands were swept into the heavenly fold.

But when, may I ask, has the world ever seen a great outpouring of that third power in the lives of God's children? When has there been a shaking of the bastions of hell because of the overwhelming love of Christians for each other and for those who are lost?

During the great days of the beginning of world missions perhaps. But really, there has never been a time when we have seen the outpouring of love as intense as these two examples of faith and hope gripping human hearts.

Especially since we see so little of real love today, faith and hope become almost stumbling blocks.

Too often the Christian boasts of his "faith," the particular set of doctrines to which his church ascribes. He speaks proudly of "hope" as being that which identifies him with a certain group that holds the final revealed truth on the coming of the Lord.

But what of love?

Let me set up for you an example, in which you are the central figure.

Suppose you were to come to a strange place where, to your great joy, you make the acquaintance of two true believers in the Lord Jesus Christ. Upon closer discussion, however, you learn that one has the same doctrinal persuasions as you, while the other differs from you in such matters as baptism, the purpose of communion, and similar matters.

To which of these would you turn your attention? Most likely to the one who believed as you do.

Why?

Does not love mean that to us there can be no real differentiation between true believers? Or shall we be honest enough to admit that we are altogether too much categorized by spiritual "brands"? Like the dear Christian brother in one Oriental country who once said to me, "Mr. Anderson, I thank God for the missionaries who have come to my country to present the gospel message, but why must they make so many different kinds of Christians?"

Is it not time for a great, sweeping consciousness of divine love to sweep the church? Could this not bring revival for which we all weep? Christians loving each other, loving the W of God, loving a lost world?

But notice something.

"Faith" and "hope" are not so thing we generate in ourselves. must be implanted from without selves. The Bible tells us, "Faith c eth by hearing, and hearing by the w of God" (Romans 10:17). It also tells that we have been "begotten . . . a lively hope by the resurrection of sus Christ from the dead" (1 Peter 1

So also must it be with "love." must be implanted by the power of G "The fruit of the Spirit is love" (G tians 5:22). Here is the glorious sec that the believer must confess his so that the Holy Spirit can fill him w pure, divine love.

Let us pray for an outpouring of div love upon God's work everywhere, u the church, the Sunday school, the n sion field, the man at work, the stud in school—everyone everywhere!

One word of caution.

Always remember that faith, ho and love have their "shadows" as w as their "reality." God in His gr goodness has shed His attributes, "shadow" of His reality which can o be revealed in Christ, onto the wh world. This is why a pagan mother love her newborn baby. This is why atheist can write music or paint a m terpiece. This is why the world spea of having faith, of experiencing hope, enjoying love.

Could it be that in our materialis kind of Christian living today we, t often live in the "shadow" area, not reality? Could it be that faith, ho and love stem more from God's att butes, so far as the demonstration our Christian life is concerned, rat than from God himself?

Make it the prayer of your heart th God will reveal to you the fullness faith, hope, and love as only a Christi can know them. Give dimension to yo prayers by putting these three—but pecially love—into practice as well "Gospel Herald."

NOW IS A GOOD TIME TO RENEW YOUR SUBSCRIPTION

ife Had lo Meaning

SAYS TY HARDIN

/O BIG CARS, money in the bank, a new home, worldwide fame, and

a thousand fan letters a week; t more could a person want? Yet I miserable and dissatisfied. My life ne top of my little mountain was not ly as thrilling as it looked from be- it was empty, uncertain, without ose or meaning.

omething had happened eleven years re when I met All-Conference tackle, , while playing football at Texas A M. He had everything I desired in and especially a real and lasting e. When we played football he ld knock me down, and pick me up— ng! I had heard that he was reli- s, and when he asked me to go with to a college retreat I didn't want to. I was told that some good-looking would be there. As Texas A and ad over seven thousand boys, this an attraction. When we arrived, I overed that Jesus Christ was the ral topic of conversation. These g people seemed to know Him per- lly, as the one who thrillingly ran lives. It didn't take me long to ze that I needed what they had; not ion particularly, but Jesus Christ elf.

owever, for the next few years I r would let Him run my life, because d let myself believe that I could do tter job. I had never taken time to Him show me what a wonderful job He could do, and so most of the subsequent years were even more miserable than before.

Then one day I had to come face to face with myself, and with Him. He had said: "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28), so I came, with all my misery, failure, and unhappiness. I had come to the end of my rope, and had to do something, so I took Him at His word.

I gave Jesus Christ my life, and He gave me His! What a wonderfully thrilling change! Every day He becomes more real to me, as the one who is absolutely capable of totally handling everything. Without Him, I'm just another miserable "star" in the middle of a very dissatisfied group of "stars." With Him, I am an heir to all of the fullness of God.

Have you let the one who said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10), make your life complete? Are you sure that you are satisfied, or does life on the top of your little mountain seem empty and meaningless? A famous entertainer once said, "You're born, you live awhile, you die! Life's a funny proposition after all!" I'm thrilled to be able to tell you, from experience, that there is more to life than that. God **does** love you! So much so that He paid the highest price possible to purchase a full, free life for you. That fabulous life **can** be yours! God wants it to be, now!

God is pure, and any study of the basic structure of the universe will tell you that there never can be harmony between purity and impurity. God hates impurity, and has said: "The wages of sin [impurity] is death" (Romans 6:23). He made the price death, and then He sent His Son to pay that price. Jesus Christ died to purchase eternal life for you, and now He offers you that life as a gift. God says: "He that hath the Son hath life" (1 John 5:12). Like any other gift, all I needed to do was accept it, and it became mine. It was not necessary to first get myself all cleaned up. When Jesus Christ comes in to live His life in us, He accomplishes that, as we grow in Him.

Right now, where you are, admit to God you are impure and sinful. Tell Him you accept the price He paid, and that you will take His gift. Ask Jesus Christ to come in and begin to live His life in you. Revelation 3:20 is His promise: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in!" Notice that He said, "I **will**," not "I might."

Have you asked Him in? Great!—American Tract Society.

Churches and Ministers Available

(NOTES This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Wildwood Free Will Baptist Church located five miles west of Morehead City, North Carolina, is seeking a pastor for Sunday morning services. Any minister interested please write Mrs. Amanda Long, Route 2, Box 260, Newport, North Carolina 28570, or telephone 726-5996.

NOW IS A GOOD TIME TO RENEW YOUR SUBSCRIPTION

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News & Notes of DENOMINATIONAL INTEREST

Highland Pines Church Sees Much Progress



The Highland Pines Free Will Baptist Church, Hamlet, North Carolina, is twenty-five years old, and was one of the first churches to be organized in its area. Many young men of the church have been seen to enter the ministry since its beginning.

In its early years, the church experienced slow growth and occupied a small frame building until 1964, when in November, the Rev. M. E. Cox was called as pastor. At this time the Sunday school enrollment numbered forty-four, and the church carried a low budget and was in debt. In March of 1965, the Sunday school membership numbered over one hundred, and the church budget had tripled.

Plans were made, money secured, and a completely new church building was begun in April of 1965. The building was completed and occupied in August of that year. At the present time the church facilities are worth in excess of $70,000 and is modern throughout.

Mr. Cox left the church in November of 1967 to accept another pastorate, but he was urged by the membership of the Highland Pines church to return, which he did, in September of 1968.

The church at this time is experiencing continual growth. The Sunday morning worship services are now broadcast from the church through a local radio station. The church is a member of the Piedmont Conference.

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N. C. Superannuation Report For Fourth Quarter, 1968

The following is the report of the Rev. Walter Reynolds, chairman-treasurer of the Board of Superannuation of the North Carolina State Convention of the Free Will Baptist Church, for the fourth quarter 1968:

Receipts		
Balance October 1, 1968		$ 6,882.78
Religious Contributions for October		2,586.04
Religious Contributions for November		1,536.60
Religious Contributions for December		615.19
Insurance and Retirement Premiums for October		1,070.49
Insurance and Retirement Premiums for November		1,502.02
Insurance and Retirement Premiums for December		1,430.02
Total to Account For		$15,623.14
Disbursements		
Ministers' Checks for Fourth Quarter	$ 526.00	
Widows' Checks for Fourth Quarter	444.50	
Operating Expenses for Fourth Quarter	377.20	
Insurance Premiums for Fourth Quarter	1,686.18	
Total Disbursements		3,033.88
Balance January 1, 1969		$12,589.26

Cragmont Treasurer's Report For December, 1968

Mrs. Fountain Taylor, treasurer Cragmont Assembly, Inc., Black Mo tain, North Carolina, reports as follo for the month of December:

Balance on Hand December 1, 1968		$ 3
Receipts		
Churches	$403.54	
Sunday Schools	8.50	
Leagues	1.00	
Camp Advance Refund	800.00	
Camp Operation	615.66	
Total Receipts		1,82
Total to Account For		$1,86
Disbursements		
Operating Expenses	$125.60	
Insurance	205.00	
Total Disbursements		33
Balance on Hand in Checking Account January 1, 1969		$1,53
In Savings Account		4,06
Total		$5,60

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Eastern Conference Examining Board to Meet

The Examining Board of the East Conference will meet at the First F Will Baptist Church, Kinston, North Ca lina, Monday, January 20, at 9 a.m. member of the conference having m ters to take up with the examining bo are requested to meet with them at t time.

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Bible Renewal Crusade To Be Held in Greene County

The Greene County, North Caro Ministerial Association is planning

(continued on page ten)

OFFICIAL NOTICE FROM CHURCH FINANCE ASSOCIATI

The Board of Directors of Church Finance Association, In met at the Free Will Baptist Pre January 9, 1969, and elected Rev. Hubert Burress of Pineto North Carolina, as secretar treasurer. This was necess because of the illness of the R M. L. Johnson. At this meeti Mr. Johnson was made an hono member of the board for life.

All correspondence to Church Finance Association sho be sent to the Rev. Hubert Burr P.O. Box 326, Pinetops, N Carolina 27864.

R.N. Hinnant
PRESIDENT

Walter Reynolds
VICE-PRESIDENT

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

ount Olive College I Saw It In 1956

mments by the Rev. Edward W. s, president of the Mount Olive Col- Alumni Association, made at Found- Day, December 10, 1968, as part of nel on the development of the Col- This is the first in a series of three ches.)

hile a student at Mount Olive Col- there were many impressions made me that have had a lasting effect my life. I will only mention a few. y first impression was made by Dr. r in January 1956. In this inter- I saw a man that was willing to go eyond that of the average person to another person. It was agreed in interview that I would give up a job and enter school that fall with fe and three children.

the meantime I was offered a good notion in July. This brought doubt y mind as to if I should really quit and begin college, with the respon- ity of a family and with so very lit- money. So I wrote Dr. Raper and told him of my new offer and of my confused state of mind, asking him for his advice. He gave me an early reply quoting from the Bible what Christ told Judas, "That thou doest, do quickly" (John 13:17). Then he gave one final sentence. "Ed, you have waited long enough already."

Again I renewed my decision to begin college to myself, to my family, and to God. After all, my dad sent me to Clemson College in the fall of 1941 and I lasted three days.

The College found me a house and I moved in.

The personal treatment was unbelievable. They told me where to go, what to do, tested me, and even had the nerve to put me in remedial English. Even in there I had some difficulty passing.

According to my standards the academic standards were entirely too high. However, now as I look back upon those days, I realize the challenge was good for me.

The school was small and you could know most everyone by his first name. This helped a great deal, especially when you needed so much help.

Students were, on the average, hard-working and willing to work for their grades.

So my academic treatment was businesslike, yet conducive to learning.

My religious instruction was by Dr. Raper the first year and by Dr. Raper and Dr. Pelt the second year. Although I was a former deacon and Sunday school teacher in a Baptist church, I soon realized that I did not have the basic, fundamental understanding of the Bible. For this I blamed my local church and my parents.

The ground upon which I stood was shaken, spiritually speaking. However, each time I talked to those of my confidence, explaining the context of my instruction, I found myself growing and reaching for more.

To sum up my impression of Mount Olive College of 12 years ago, I found: (1) a College interested in me physically, intellectually, and spiritually; (2) a faculty of dedicated people willing to help when asked; (3) a College with great physical needs, but those needs did not dampen the spirits of those leading the institution; and (4) a College which helped ministerial students find supply work.

I was asked to go to Hull Road Free Will Baptist Church in Greene County, North Carolina, to fill in for Dr. Pelt. Upon arriving a man addressed me as Professor Miles. I told him I was not a teacher but a student in the first grade. Upon going in the church a lady asked me what classes I taught. Again I said,

(continued on page fifteen)



Members of the College board of directors, administration, faculty, staff, students, and friends of Mount Olive College are vn at the Founders' Day service held in the College auditorium on December 10. The occasion was an observance of the sev- enth anniversary of the founding of the College.
Following the program, members of the board of directors and special guests attended a luncheon in the private dining room he College cafeteria. During the afternoon the board conducted a business session.



SUNDAY, JANUARY 19

PRAYING TROUBLEMAKERS OUT OF THE CHURCH

Scripture Reading—Proverbs 6:19

In a certain church there was a family that caused endless trouble and confusion. In time, the family incurred the deadly hatred of another family in the church. After futile efforts to placate the two feuding families, the pastor and other Christians prayed that God would either remove the troublemakers from the church or save them. God answered the cries of His children. Both families soon withdrew from the church.

The Bible says, "Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them" (Romans 16:17).

One of the things which God hates is a critical attitude which "soweth discord among brethren."

God in goodness often separates troublemakers from His people that His work might prosper. "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us" (1 John 2:19).—*W. B. Knight.*

PRAYER THOUGHT

Let us pray for the discord in our churches to be removed, that God's work might prosper.

MONDAY, JANUARY 20

AN UNDISCOVERED TREASURE

Scripture Reading—Psalm 119:72

A minister entered a poverty-stricken home. On the lower shelf of an old table, he saw a dust-covered Bible. As he left, he said, "There's a treasure in this home which, if discovered and believed, will make each one of you rich!"

"Could it be a jewel or a gold coin left by the former occupants of this home?" the family asked as they began to search diligently for the coveted treasure. Their search was in vain. No treasure was found.

Sometime later, the mother picked up the dust-laden Bible. Opening it, she saw these words written on the flyleaf of the unread Bible: "The law of thy mouth is better unto me than thousands of gold and silver."

The family began to read the Bible. Soon a change came into their lives and into their home.

When the minister returned to the home, the mother said, "We have found the treasure!"—*W. B. Knight.*

PRAYER THOUGHT

Reading and studying of the Bible brings many blessings into a person's life.

TUESDAY, JANUARY 21

'I WANT . . . BUT DON'T'

Scripture Reading—Ephesians 2:10

Oh, I want to be a member, with my name upon the roll,
And I want to be a Christian, for I want to save my soul;
But don't give me any office or responsibility—
For I've too many jobs already, and I'm busy as can be.

I'll be present Sunday mornings, and I'll come to Sunday school;
Don't expect me, though, my brother, if it's rainy, hot, or cool—
And excuse me from attending Sunday evening, Wednesday night,
Or revivals and conventions, for my schedule's just too tight.

I shall make my contribution—giving all I can afford;
But don't put me on committees, and don't put me on the board.
Yes, I want to be a member—and a member I shall be;
But don't give me any office or responsibility.

—*Chapel Chimes.*

PRAYER THOUGHT

Unless we are willing to give of ourselves, we can never expect God to give to us.

WEDNESDAY, JANUARY 22

AMERICA

Scripture Reading—Ephesians 1:11

What constitutes the bulwark of our own liberty and independence? It is not our frowning battlements, our bristling sea coasts. . . . Our reliance is in the love of liberty which God has planted in us. Our defense is in the spirit which prized liberty as the heritage of all men, in all lands everywhere.—*Abraham Lincoln.*

PRAYER THOUGHT

Being thankful for our freedom requires more than lip service.

THURSDAY, JANUARY 23

GOD IS LOVE

Scripture Reading—Jeremiah 31:3

Once while riding in the country, I noticed an unusual weather vane on a farmer's barn. Inscribed on the arrow were these words: "God is love." I turned in at the gate and asked the farmer, "What do you mean by that? Do you think God's love is changeable; that it veers about that arrow turns in the winds?" "Oh, n replied the farmer, "I mean that whiche way the wind blows, God is still love 1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

God's great love comprises the wh world and everyone in it.

FRIDAY, JANUARY 24

TOO GOOD TO KEEP!

Scripture Reading—Colossians 3:16

In a wealthy residential section of Ri mond some new home owners complain that the singing from a small Christi church nearby disturbed them. They c culated a petition to the city council.

The solicitors brought it to a Jewish re dent for signing. He read it and sa "Gentlemen, I cannot sign it. If I believe as do these Christians, that my Messiah h come, I would shout it from the houseto and on every street in Richmond; and n body could stop me."—1010 *Illustratio Poems and Quotes.*

PRAYER THOUGHT

The good news of the Saviour is too go to keep to ourselves—let's tell it to eve one!

SATURDAY, JANUARY 25

FROM THE WILL OF PATRICK HENRY

Scripture Reading—Mark 8:36

I have now disposed of all my prope to my family. There is one more thing wish I could give them and that is t Christian religion. If they had that, and had not given them one shilling, they wou have been rich; and if they had not th and I had given them all the world, th would be poor.—*Patrick Henry.*

PRAYER THOUGHT

The greatest inheritance to be received the gift of God's Son—Christ.

= = = =

If Christ is the only way, why do waste time traveling some other way

WORKER NEEDED

The Free Will Baptist Press has an immediate opening for a position in lithography. Duties would consist of photography and preparing plates for the offset printing process. Anyone interested should contact the manager, P. O. Box 158, Ayden, North Carolina 28513, or phone 746-6128.

Items from the office of the

GENERAL SECRETARY

DAVID C. HANSLEY

North Carolina State Convention of Free Will Baptists
P. O. Box 424, Ayden, North Carolina 28513



LETTER TO ORIGINAL FREE WILL BAPTIST CHURCHES

By
MELVIN K. EVERINGTON,
President of North Carolina
Ministerial Association

Each January the ministers of the Original Free Will Baptist churches assemble for a Ministers' Spiritual Conference. This conference is usually the highlight of the ministers' activities for the winter. This year the conference will be held with the Kinston Free Will Baptist Church, with the Rev. James Evans as host pastor. The conference will convene at a kick-off (Dutch) banquet at 7 p.m., Monday night, January 27, in the fellowship hall of the Kinston church. The cost per plate will be $1.50. Make your reservations early. You may send your check to the Rev. Adrian Grubbs, 2627 Layden Street, Raleigh, North Carolina 27603. Ministers bring your wives for the entire event.

Minister of the Year

In the past conferences, the minister of the year has been given the award at the end of the last day's activities. This year it will be awarded at the banquet on Monday night.

The churches are asked again this year to send a $10 fee with each application for this award. The fee is used to place the winner's name on a plaque and to purchase the award. The money that is left is placed in the Heritage Loan Fund for the use of ministerial students. It is a great honor for a pastor to be nominated by his church whether he receives the Minister of the Year award or not.

Qualifications to receive this award are simple. They are:

1. Service rendered to the local church, institution, or enterprise.
2. Service rendered to the denomination.
3. Service rendered to civic causes and community.

The award will be based on last year's activities of the minister. However, if one desires the resume may give activities of other years. I repeat, the award will be based only on last year's activities and accomplishments.

Let me urge you to nominate your pastor for this award. With each nomination there should accompany the fee and a good write-up concerning your pastor. The resume should be mailed to: Dr. W. B. Raper, Mount Olive College, Mount Olive, North Carolina 28365.

May I suggest that the church send its pastor and his wife for this Spiritual Conference. I believe it will be well worth the money that the church invests in its pastor.

INFORMATION ABOUT

FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

MIDDLESEX, NORTH CAROLINA

M. L. JOHNSON, Superintendent

CHILDREN'S HOME NEEDS HELP

The Rev. M. L. Johnson, superintendent of the Free Will Baptist Children's Home, Middlesex, North Carolina, has issued the following statement: "We have, during the last year, increased the number of children in our care. We now have ninety-four children—fifty boys and forty-four girls. Although we have added several good workers to our staff during 1968, we have also lost some of our workers. We are still understaffed and need very much to add two or three other workers. We need additional help in our food service department, on the farm, and in our houseparent department. Qualified persons who are interested in working here are urged to contact the superintendent. Others are urged to join us in prayer that the Lord of the harvest will send forth qualified laborers."

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WISE PERCEPTION

Do not the following thoughts by Daniel Webster behoove us to take a critical look at our behavior—and especially at our failures?

"If religious books are not widely circulated among the masses in this country, and the people do not become religious, I do not know what is to become of us as a nation. The thought is one to cause solemn reflection on the part of every patriot and Christian. If truth be not diffused, error will be; if God and His Word are not known and received, the devil and his works will gain the ascendency; if the evangelical volume does not reach every hamlet, the pages of a corrupt and licentious literature will; if the power of the gospel is not felt through the length and breadth of the land, anarchy and misrule, degradation and misery, corruption and darkness, will reign without mitigation or end."

NEWS NOTES

(continued from page six)

area wide "Bible Renewal Crusade" to be held during the week of March 2-7, 1969. The speaker for this crusade will be Dr. F. Crossley Morgan, internationally-known Bible preacher.

On Sunday, January 12, at 2 p.m., a planning meeting for this event will be held at the Snow Hill Presbyterian Church, Snow Hill, North Carolina. J. L. Hood, secretary of the Greene County Ministerial Association, states that every minister in the county is asked to be present, and to bring with him a lay member of his church. This promises to be a worthwhile series of meetings.

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A preacher decided to discontinue Bible study and prayer meeting. Six weeks later, when the elders and deacons found out about it, they called a meeting and fired him.—1010 Illustrations, Poems and Quotes.

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CHURCH NEEDS

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BOOK REVIEW

by ELIZABETH HILL

ARE YOU FUN TO LIVE WITH? by Lionel Whiston. Word Books, 1968, 143 pages, $3.95.

Would you be a person who is "fun to live with"? The author offers practical suggestions which have been tried and proved in the lives of people. He offers new ways of communication between husband and wife, boss and employee, parent and child.

The author suggests that whenever there is a wall between us and someone else, we should ask, "What more can I do? In what ways can I change?" In other words, he thinks we should pray, "It is me, O Lord, standing in the need of change." This is an excellent book for those who earnestly desire to learn the art of getting along with others.

FAMILIAR FAILURES by Clovis G. Chappell. Baker, 1968, 164 pages, $1.95.

Here are messages relevant to today's world. These messages are about the "dropouts" from Christ's school of life. The dropouts include the idler, the fault-finder, the successful failure, the trifler, the drifter, and the friend of Caesar.

The reader will find these messages to be Scripture-centered, well organized, practical, and most interesting. This reprinted edition is a part of the Minister's Paperback Library Series and will make an excellent edition to any minister's library.

TOO BUSY NOT TO PRAY by Jo Carr and Imogene Sorley. Abingdon, 1966, 112 pages, $2.50.

Two homemakers and mothers in all honesty talk to God about things as they are. Among the things they talk about are: "my ugly little ordinary sins," "the dailiness of my own living," and "grubby little fingers and bologna sandwiches."

The purpose of this unique little book is to help women enter into a more vital relationship with God. It is an excellent gift item for a woman.

(Books featured may be ordered from the FREE WILL BAPTIST PRESS, P. O. Box 158, Ayden, North Carolina.)

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Does the Bible teach that because of a particular sin the negroe's ancestor was cursed and that his offsprings are to continue to be servants of the rest of the race of men?—**A. E. Gillim, Nashville, Tennessee.**

Answer: One of the passages of Scripture you have in mind may be, "And Noah began to be an husbandman, and he planted a vineyard: And he drank of the wine, and was drunken; and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both of their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the LORD God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant" (Genesis 9:20-27). Here a curse is placed upon the descendants of Ham that should be born unto Canaan. Canaan may have been named because his descendants were those to be supplanted by Israel.

In Genesis 10:6-20 God gives us a genealogy of Ham's descendants and points out the direction in which each went to settle in as the land of his chosen residence. In Verses 15-19 we have listed the names of Canaan's descendants and the names of their tribes or countries with a brief or partial description of the lands each came to possess. You may note that at least in part these descendants of Canaan were those who built the cities, cultivated the fields, and planted the vineyard in that which later was referred to as "the promised land." These Canaanites served Abraham's descendants, who were descendants of Shem, in that their land, when taken over by the Israelites, was probably the richest and in the highest state of cultivation of any to be found at the time that God took it from Canaan and gave it to Israel for an eternal inheritance.

Nimrod, a descendant of Canaan, led the rebellion against God when the Tower of Babel was built and God confused their tongues. Besides this, the land of Egypt, also a country of high civilization, became the adopted land of Israel for four hundred and thirty years, when Joseph went down, having been sold by his brothers, as a slave at the age of seventeen; but in his thirties became prime minister of the land with full say over all its riches. God had predicted the coming of this time when these Shemites, Israel, would be slaves. This land, a part of Africa, is called the land of Ham. So even though it will be a common thing that Ham's sons should serve Shem, Shem served Ham four hundred and thirty years. "Israel also came into Egypt; and Jacob sojourned in the land of Ham" (Psalm 105:23); "They forgat God their saviour, which had done great things in Egypt; Wondrous works in the land of Ham, and terrible things by the Red sea" (Psalm 106:21, 22); "And smote all the firstborn in Egypt; the chief of their strength in the tabernacles of Ham" (Psalm 78:51); "And they found fat pasture and good, and the land was wide, and quiet, and peaceable; for they of Ham had dwelt there of old" (1 Chronicles 4:40). (See Genesis 5:32; 9:8; 7:13; 1 Chronicles 1:1-4.)

Pink says, "Ham's sin consisted of an utter failure to honor his father. He was lacking altogether in filial love. Had he really cared for his father at all he would have acted as his brothers did; but instead he manifested a total disrespect for and subjection unto his parent, and mark the fearful consequence: he reaped exactly what he sowed—Ham sinned as a son and was punished in his son! The punishment meted out to Ham was that his son shall be brought into subjection to others, his descendants shall be compelled to honor, yea, 'serve' others—'servant of servants' (Verse 25) implies the lowest drudgery, slavery. It is to be noted that the 'curse' uttered by Noah did not fall directly on Ham but upon one of his sons, the fourth—'Canaan' (Genesis 10:4).

"As we shall seek to show, this curse was not confined to Canaan but embraced all the descendants of Ham. It is highly probable that 'Canaan' was specifically singled out from the rest of his brethren as a special encouragement to the Israelites, who centuries later, were to go up and occupy the promised land. Moses would thus be taught by the Holy Spirit that a special curse rested upon the then occupants of the land, i.e., the Canaanites. Yet, as we have said, all of Ham's children appear to have been included with the scope of this malediction as is evident from the fact that no blessing at all was pronounced upon Ham as was the case of each of his brothers."—Arthur W. Pink, "Gleanings in Genesis."

The New Testament teaches that greatness in the church age comes as a reward of humble, lowly, faithful service. Jesus said, ". . . he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve" (Luke 22:26). So you see that the Ethiopian eunuch of Acts 8 could be saved, even though he may have been black, and could become an heir of God and a joint heir with Christ His Son who is King of kings and Lord of lords. Again Jesus said, ". . . I am among you as he that serveth" (Luke 22:27). Jesus washed the disciples' feet when He was at the Last Supper with them, and in the midst of a great discussion as to whom He might point out as the greatest among them and he who should have the highest place of authority in the coming kingdom. Thus He set an example and taught how they should be examples. "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them" (John 13:13-17).

The parables through which He taught; such as, the "pounds," the "talents," and the "vineyard" all suggest service, faithfulness, obedience, diligence, kindness, and love to fellow servants. The epis-

(continued on page sixteen)

STORIES

for our youth



THE NICEST BIBLE CLASS

VELMA B. McCONNELL

"I NEVER realized before what a blessing it was to have two feet, Mother," Patty Bailey said, frowning at her sprained ankle.

"We don't appreciate many of our blessings until we lose them," Mother answered. "Does your ankle hurt?"

"No, not too much. But I was thinking about the Bible class after school. I have five Bible verses memorized and would have received a pencil, if I could have gone," Patty answered.

"I'm sorry, Patty. Perhaps next week you will be able to go," Mother said.

"Here is Tommy now," said Mother, as he came into the house. "Maybe he'll tell you about the class today."

Tommy hesitated, glanced at his mother and Patty, and then said, "I'll tell you later. I promised to play Indians with the boys."

"That's strange," Patty said, after her brother had gone. "He acted as if he didn't want to tell me about the lesson today."

That evening, after supper, Tommy sat at the living room table working arithmetic problems. Occasionally he glanced at the clock. Suddenly the doorbell rang.

"I wonder who that can be?" wondered Mother as she hurried to the door. "Well, this is a surprise," Patty heard her say. "Come in, all of you."

Patty looked and blinked in surprise as she saw Miss Jacobs, her Bible class teacher, with about a dozen boys and girls in the doorway.

"Hello, Patty," said Miss Jacobs. "When Tommy told us that you had sprained your ankle, we decided to postpone our class until this evening and have it in your living room. I see he has kept our secret!"

Tommy and his mother found chairs for all the visitors. Soon all were singing familiar choruses and joining Miss Jacobs in prayer.

Then the teacher drew out some flannelgraph pictures. "For our lesson today we are going to study about a twelve-year-old girl who was so sick that none of the doctors could help her."

Miss Jacobs placed pictures on the flannelgraph board as she told how Jaîrus came to Jesus asking Him to come to his house and heal his daughter, who was dying. Before Jesus arrived, the child had died, and the teacher showed her on the bed. The boys and girls sat very still as Miss Jacobs showed Jesus tenderly lifting the girl and giving her back alive to her parents.

"Does Jesus still heal people, Miss Jacobs?" asked Mary.

"Yes, Mary. Jesus is the same, yesterday, today, and forever. He can heal the body, and He can touch a poor sick soul and heal it completely."

"You mean He can save us, don't you, Miss Jacobs?" asked Tommy.

"Yes, that is what I mean. Jesus is willing and waiting to save us. Do you see this picture?" Miss Jacobs held up the picture of Christ standing at the door knocking. "I believe all of you have opened the door to Jesus, but what about your friends?"

"I could ask Nellie Brown to come to our class," said Patty thoughtfully.

"Yes, and I know some boys who don't know Jesus," offered Billy. "I will invite them to come to class."

"That's a good idea," approved Miss Jacobs. "Then let's pray for them that they will come and open the doors of their hearts to Jesus."

"Asking and praying isn't enough," added Mary. "We must live right all the time so that others will know we are Christians."

Just then Mrs. Bailey came into the room carrying hot chocolate, generously dotted with marshmallows, and a plate of raisin cookies. "Is the lesson over?" she asked.

"Yes, it is, Mother," answered Patty happily, "and I think it was the nicest Bible class that we have ever had!"—Guide for Juniors.

REMEMBER

Remember, child, remember,
That God is in the sky;
That He looks down on all we do
With an ever watchful eye.

Remember, oh, remember,
That all the day and night,
He sees our thoughts and actions,
With an ever watchful sight.

Remember, child, remember,
That God is good and true;
That He wishes us to always be
Like Him in all we do.

Remember that He ever hates
A falsehood, or a lie;
Remember He will punish, too,
The wicked, by and by.

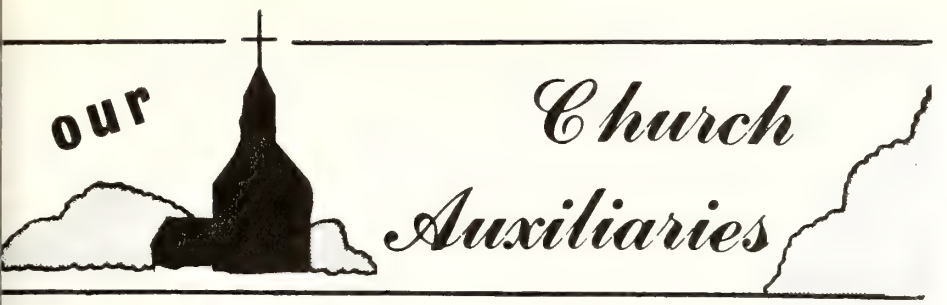
Remember, oh, remember,
That He is like a friend,
And wishes us to holy be,
And happy, in the end.

Remember, child, remember,
To pray to Him in heaven;
And if you have been doing wrong,
Oh, ask to be forgiven!

Be sorry, in your little prayer,
And whisper in His ear;
Ask His forgiveness and His love,
And He will surely hear.

Remember, child, remember,
That you love with all your might
The God who watches o'er us,
And gives us each delight—
Who guards us ever through the day,
And saves us in the night.

—McGuffey's Reader.



Attention! Local Auxiliary Presidents Of Eastern District

The Eastern District Auxiliary Convention sponsors annually a program known as "Free Will Baptist Woman of the Year" for the purpose of recognizing the woman who has rendered outstanding Christian service through the years.

The following criteria will be used to determine recipients of this award:

1. Active leadership and services in her local auxiliary and church, 50 percent.

2. General denominational work, 20 percent.

3. Contributions to her family and home, 15 percent.

4. Other considerations, including community service, 15 percent.

The service rendered can cover as far back through the years as you like.

January will be designated as "Free Will Baptist Woman of the Year Month" for the Eastern District Convention, and all auxiliaries will elect a woman most worthy and honor her in some way in your local church.

Your nomination must be sent to the district woman of the year chairman, Mrs. Richard Bryan, 516 B Street, Bridgeton, North Carolina 28519, not later than February 28. These will be judged by a secret panel.

There will be no registration fee—just submit name and write-up of qualifications.

The winner will receive recognition at the spring convention, and the convention will give a gift of $25 per year alternately to Mount Olive College and the Children's Home in her honor.

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The extent of some persons' religion is that they know the name of the church they stay away from.—1010 Illustrations, Poems and Quotes.

OBITUARIES

MR. J. J. BLIZZARD

Our heavenly Father has called to his eternal reward the soul of our beloved friend and brother in Christ, J. J. Blizzard. Brother Blizzard was a faithful member of Smith's New Home Free Will Baptist Church, Deep Run, North Carolina. We express our sympathy to his family and pay tribute to his precious memory.

Brother Blizzard came to our church in 1906. In his own quiet, humble way he touched the lives of all who came in contact with him and they left his presence stronger, knowing that they had experienced a spiritual encounter and that they had drawn strength from him, for his life was a daily witness.

Brother Johnnie was to many people many things. To his wife he was a constant companion, encouragement, and a dedicated husband. To his children, Ruth and Paul, he was a loving father, teaching them to love the Lord and live for Him. To his pastor he was a friend and a constant source of inspiration. To his church and God he was a dedicated servant, serving as church treasurer and deacon for many years.

He is greatly missed here, but God allowed him 86 years filled with happiness; of these, 36 were spent in His service. We feel that our loss is heavens gain; therefore, we bow humbly to God's will, looking forward with hope to the day of reunion described in 1 Thessalonians 4:16, 17: ". . . and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

Respectfully submitted,
Andrew Hill

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We will never make peace by overpowering our foes; but by loving them, we might.

I DID NOT STAY FOR CHURCH

I told my church that I did not need it. I received all the spiritual power I needed in Sunday school. I told the minister that his work was useless. All the effort he put into learning what God wanted said, all the work in preparing that message to make it effective, all his energy in delivering—those were of no use, at least to me.

I told my family it would be better for us to go home than to remain for the hour of worship. I told them that we would receive a greater blessing by going home than by staying to worship God.

I told the children in Sunday school that it is not necessary to stay for preaching in order to be a good church member. I told them that one hour a week is all that God needs of our time.

I told my unsaved friend that I was not interesting in his finding Christ as his Saviour. I knew that he would never be saved if he did not attend church services. (The possibility of his being saved would be slimmer.—Ed.) But I was not particularly concerned. So I went home.

I told Christ that I had heard enough of Him for one day. I did not care to hear any more about Him. I did not care to hear my pastor lift up Christ to a lost world. I did not care about having fellowship with my Christ. So I went home.—Selected.

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TO OUR READERS

You probably noticed the "face-lifting" received by our January 8 edition of "The Free Will Baptist," along with the use of color on the cover and in spots throughout. We would welcome comments concerning this issue. It is hoped that we might add color to one issue per month, and hearing from you will help us to decide. As always, it is our aim to serve better. May we hear from you?

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The Bible is not meant to be taken as a capsule and hurriedly swallowed, but as meat and bread, chewed by the teeth of thought, digested by meditation, and used by faith for daily strength, comfort, and guidance.—1010 Illustrations, Poems and Quotes.



People Understanding Jesus

Lesson Text: Mark 3:20-27, 31-35

Memory Verse: Matthew 12:30

I. INTRODUCTION

What is required to understand a person? Some say you have to live with a person for a time to understand him. Another says that to understand a friend you have to know what he is trying to communicate to you; there must be mutual rapport. Still another says that before one can understand another he must be assured that he can trust him, that he is a sincere and honest person. And there are other guidelines for understanding friends.

As we read the story of Jesus' life and work with His disciples as well as His enemies, we know that Jesus lived an open, honest life; that His disciples walked and worked with Him for over three years; that He never lied to anyone; and that He was completely trustworthy. Yet, He was the most misunderstood person who ever lived. Those who thought they knew what He had come for discovered to their amazement that He appeared to have done all the wrong things at certain times—that is, if He planned to overthrow the Romans and reestablish the glory of David's kingdom. This, of course, was never in the plan of Jesus, but it was one of the most misunderstood contentions in His association with the disciples.

Jesus is still grossly misunderstood today. Is not this strange? Do we not understand His teachings? His purposes? His will for our lives? He has never attempted to hide anything from us. Yet we are ever seeking for that which He has made crystal clear to us. Why is it so difficult for us to understand Jesus? Why is it?—Bible Student (F.W.B.).

II. HINTS THAT HELP

Show that one's attitude toward Jesus is of supreme importance. It is the one thing that determines a person's destiny for all eternity. Men are not saved because they do good works, but because they believe on the Lord Jesus Christ and trust Him as their Saviour. We work because we are saved, not in order to be saved. This fact should be stressed at the beginning of the lesson and referred to over and over again as the lesson is being discussed in class. Do not let this truth get out of the minds of your pupils.

1. The Attitude Toward Jesus (vv. 20-22)
   - A. The attitude of the multitude (v. 20).
   - B. The attitude of His friends (v. 21).
   - C. The attitude of His enemies (v. 22).
2. Answers From Jesus (vv. 23-27)
   - A. Jesus spoke in parables (v. 23).
   - B. Can Satan cast out Satan (v. 23)?
   - C. A divided kingdom (v. 24).
   - D. A divided house (v. 25).
3. The Action of His Family (vv. 31-35)
   - A. They came and called for Him (v. 31).
   - B. The multitude told Him that His family was there (v. 32).
   - C. Jesus made some explanations about the spiritual family (vv. 33-35).

There are many different attitudes toward Jesus, but the most important attitude is yours. It is important because it will decide your destiny for all eternity. —Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. Merchants often use lighting equipment to change the appearance of their displays. One kind involves a revolving color disc that turns slowly from blue, to red, to yellow, to white, and so on. While the color produces an interesting effect, it in no way changes the actual display.

When Jesus began His ministry, different people saw Him in different lights. His family saw Him as the "carpenter of Nazareth." His mother viewed Him as her son; her other children saw Him as an older brother. His critics saw Him as a "violator of laws and traditions." He had healed a man on the Sabbath. This was considered work, and the Pharisees insisted that no work should be done on the Sabbath. His friends saw Him as a "prophet." But they did not understand Him. They felt He was in great trouble and must be protected from the multitudes.

All the views men had about Jesus did not change Him or His mission. Today Christians can see clearly through God's Word that Jesus is the Christ, the "Son of God."—Standard Commentary.

2. "When Jesus heard that His mother and brothers were outside, He uttered a great truth. He lifted His language from the fleshly to the spiritual and said, 'Those who do God's will are my mother, my sister and my brother.' Of course, Mary and the others were dear to Jesus, but those who love Him and trust Him and serve Him today are just as near and just as dear.

"Yes, this lesson shows that Jesus had His enemies. I am glad I don't belong in that category, aren't you? I am glad that I can be counted as a friend of Jesus. I don't deserve it, but He has been such a friend to me that I want to confess Him always as my Friend, my best Friend.

"And I want to serve Him well, don't you, in spite of all of our shortcomings? A certain couple had two precious little girls, but they longed and prayed for God to give them a little boy. Then when a baby boy was born their hearts were filled with joy. But as the child grew they came to realize that his mind would never grow, that he would always be a baby mentally. Some years later the father went away on a trip. The day of his homecoming arrived. The little girls, dressed in their very best clothes, had gathered some beautiful flowers to give to their father when they met him. The little boy didn't understand, so he just gathered some sticks and straws. As the father came up the walk the little girls ran to meet him. They kissed him and gave him the flowers. Then the little boy came running, too, holding up the sticks and straws to his father. And what did the father do? He pushed the little girls aside, received the little boy's sticks and straws, took him up in his arms and said, 'God bless you, my little man. You did the best that you could and your sticks and straws are more beautiful than all the flowers in the world.'

"And if, when we meet our blessed Lord, we have done our best, He will

(continued on page fifteen)

What Is the Mission Of the Church?

(continued from page three)

The Christian must also be heard in government. Although I believe in the separation of church and state, I believe the church should voice its opinion in political matters. We have a duty to encourage right and to defend it; and to oppose wrong whether it be sin in personal life, the church, community, or in governmental echelons. Neither do I advocate a "social gospel"; however, we do have a great social responsibility as a church on missions. We should encourage an orderly community and nation not by means of forces, but through stressing Christian love and mutual concern. We must not allow our love for those around us to be muddled by such accidental facts as race, nationality, creed, or social order. Jesus was not limited by these things. His mission was to the high and low of every race. He taught and demonstrated love and forgiveness. The world needs more love, not hatred; and it must begin with us, God's people. We need not a social gospel but rather a gospel which speaks to social needs; this gospel is the gospel of Christ and His love.

We cannot say the church's mission is either spiritual or temporal, because both are interwoven in its mission. Our purpose is the same as was the first institutional church—to spread the good news of Christ throughout the world. We must meet the challenge which the world presents to us. The command is "Go ye and make disciples . . . until the close of the age." The church must minister to and in the world; not simply say: "Here is Christ, c o m e a n d get Him." Rather we should ask ourselves: "Now that I have Christ, how can I best share Him?" To have a vital ministry to the world may mean changing as the times change. By change I mean change the method, not the message. The message is still the love of God for man exemplified in Christ. Change when needed is good, not change for the sake of change but for the success of the gospel. We owe our salvation to a man who was a changer and innovator, Christ Jesus. In Him the concept of repentance and forgiveness was changed. The human intermediary was no longer needed. Access to God is now through His love expressed in Christ.

Let us not impair our mission of salvation by becoming bound solely by tradition of imaginary l i n e s of missions which do not exist. Church mission is unlimited. We must remember our paramount mission as Christians, that in whatever field of life we find ourselves, it is to strengthen the power and force of the good news of Christ in our world through sharing and proclaiming Christ's love, and by truly living by His principles in all phases of life.

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St. Claire Bible Class

(continued from page fourteen)

ask the angels to stand aside while He welcomes us to heaven. So let us resolve now that He shall always have our best service and our best of everything until He takes us home."—**Simple Sermons from the Gospel of Matthew,** by W. Herschel Ford.

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Mount Olive News

(continued from page seven)

"I am only in the first grade." Brother George Harrison led the service and introduced me. I made mention of the two remarks made to me earlier and said, "Now that you know I am in the first grade you shouldn't expect much." After the service I began to make my way down the aisle and said to a woman who had been sitting by my wife (who since this time has become a dear friend), "I hope you enjoyed the message as much as I enjoyed bringing it." She said to me with what I thought to be a little sarcasm, "Well, you see, I knew before you came that you were in the first grade and I wasn't expecting much."

To conclude, I am glad Mount Olive College had a part in shaping my life, and now I am glad that I can have a part in shaping the destiny of Mount Olive College.

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Benefit Dinners Over $53,000

To provide financial support for the development program on the new campus of Mount Olive College, the 1968 series of 17 dinners sponsored by Free Will Baptist churches throughout Eastern North Carolina raised $53,803. Some 2,250 people attended the dinners and heard reports from College personnel and students, and viewed color slides of the physical growth and educational services provided by the College.

Featured in the growth report was the recently completed Moye Library, revelation of plans for the proposed new three-story men's dormitory, student activities, and the master plan for the new campus.

Austin Carter, director of development for the Free Will Baptist denomination's junior college at Mount Olive, coordinated this year's dinners, the sixth consecutive year of this benefit program. Dinner gifts for the past six years now total $320,523.

POEMS of SUNSHINE and Shadow

by
LOY EVERETTE BALLARD

COLD!

Cold! winds are blowing, and the snow
Lies deep upon the ground;
And pointed icicles are freezing fast
Upon all the trees around.

Cold! but in the hearts of all those
Who know the Lord, 'tis warm;
And all the chilly winds of sin
Their souls can never harm.

Cold! but what matters, t h o u g h the weather
Be freezing or warm outside;
If we but always in the warmth
Of His loving smile abide.

Framed Church Covenant

Size: 18 by 24 inches

The frame is of walnut finish on open-grained oak, with glass.

Price: $11.95

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Ayden, North Carolina 28513

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Questions & Answers

(continued from page eleven)

tles teach that a saved slave should be content with his place as a slave, and do the best of service possible in that capacity, thereby winning the slave master or owner to Christ. A good example of this is that which Paul was instrumental in doing as he instructed Onesimus, the saved slave, to go back to Philemon, his master, and tells Philemon what his duty is toward one, now a brother, but formerly an unprofitable slave. All slaves and all masters, regardless to what curse may rest upon them and of what tribe or clan or color they come from, are one in Christ when they are saved, and as such should have the highest respect paid them for any form of action their duty leads them into, or any walk and standing they maintain.

"Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; . . . And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him" (Ephesians 6:5, 9).

Jesus said that we are not to be as the Gentiles (nations) exercising lordship over one another; but that we should recognize the common bond that renders us all one in Christ instead. That bond is love, a peculiar love, Christian love. Surely we are inclined to chafe when some big shot, so-called Christian, in a place of authority exercises himself in that despicable manner the Gentile ruler of old did, but we should look to Jesus as our example. He humbled Himself unto death, even the death of the Cross. We are no better than He as we go in and out before the hypocrites of today, and these can do no more to us than those of His day did when they crucified Him. He suffered at the hands of those in His day, and we need expect no better from their successors, the hypocrites of the church age. These killed Him when they could; these will kill us as soon as they can, and destroy us otherwise if they can.

A MEMBER

A member never belongs to the church unless the work of the church belongs to him. It is never "my church" as long as it is "those people" who are keeping it going. Where the treasures of energy and thoughts are, there will the heart be also.—New Life and Church.

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Love will find a way, and indifference will find an excuse.—1010 Illustrations, Poems and Quotes.

MOUNT OLIVE COLLEGE

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Its History, Doctrine, and Organization

February Through May, 1969

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(No examinations or required assignments if not taken for credit)

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Taught by President W. Burkette Raper

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PURPOSE

The above course is a part of the Paul Palmer Institute Program of Mount Olive College. One of the stated purposes of the College is to provide "courses and services designed to meet the needs of the sponsoring church." The Paul Palmer Institute, named in memory of the founder of the first Free Will Baptist Church in America, organized in 1727 in North Carolina, represents the desire of the College to fulfill this purpose.

The program includes an annual institute for ministers and laymen, special courses of study both on and off campus according to the needs and interests of students and cooperating churches.

the FREE WILL BAPTIST

AYDEN, NORTH CAROLINA
WEDNESDAY
JANUARY 22, 1969



THESE

ARE THE PEOPLE



The Free Will Baptist

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TOMMY MANNING, *Acting Editor*

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Editorial--

Cover Photo by Harold M. Lan

THESE ARE THE PEOPLE

They come in assorted sizes, various shapes, and different col yet, very few of them are satisfied with the way they happen to be. big ones want to be smaller; the small ones want to be larger. The sl ones wish for greater stature, and those who tower overhead wish t they had a little less height. The dark ones want to be lighter, and ones with fair skins would like to have a darker complexion. Those v gray hair have to dye theirs black, and the ones with raven locks w gray streaks. The loud ones are often embarrassed by their loose tong and wish that they could keep their mouths shut, while the quiet c long for the courage to speak out. These are the people.

They are seen in a normal day's activity. They are laughed at many, scorned by some, disliked and avoided by others, and perhaps lo by a few. They take their place beside us as we walk down the str They brush against us in the stores. They occupy the pews next to in the churches. Just like us, they rejoice and they sorrow.

They climb and fall down. They get up and try again. They succ fail—and sometimes succeed again. They want attention and strive renown. They bargain for wealth and sometimes end up short-change

Some of them hurry by, not taking the time to speak—some from difference, and some because of an urgent appointment. Others w slowly, unconcerned, appearing to have nowhere to go nor any real rea for going. Some have drawn faces, tight brows, and stiff necks. H and there are some with lips puckered in a whistle. Others bob th heads in song. A sprite step and bouncing curls designate others. L sideburns and leather jackets are representative of another group. girl (or boy) whose back is turned has shoulder-length hair which has dom known a comb. A hippie stands propped against a wall, readin book and eating a banana. A mini-skirted young girl, with her hair ing, swings through the crowd, muffled to her chin and booted to knees. A local dignitary puffs on his cigar, blows his smoke skyw and makes a gutteral grunt to an overcoated businessman. Several m their way to the drugstore—for coffee and talk. They are disconten They complain of having to work, yet are upset if they have no job. T agree that they should not eat so much, yet are not happy if the serv is not generous. These are the people.

We wonder: Where are they going? What is their reason for be what they are and how they are? What are their needs, their wa their goals, their destinies?

Those who are in a hurry are probably afraid of being late, while calm, slow-moving ones disdain to rush for fear of not seeing. Those w drawn faces need a good smile and an improved outlook. Those w tight brows need a little faith. These with stiff necks need to bend a tle. The leather-jacketed ones with long sideburns have a need for so one to let them know that they have been seen. The girl or boy w shaggy hair needs a lesson on grooming. The hippie needs not to be nored. He needs someone to take a little interest in what he believes what he disbelieves. The mini-skirted miss needs a lesson on pro dressing. The dignitary who grunts his greeting could use a lesson speech and public relations.

These are the people. They all struggle for existence in a mad wo They are not so much the product as they are the cause. The world the people. They demonstrate and cry out, push and pull, and incl themselves toward degradation. What they need is light. What th need are we—we who have the light and are able to share it.

Not all of them are headed in the wrong direction, but many of th could rechart their courses and walk straighter. Not all of them are respectable, but many could use more self-respect. Not all of them blind, but many of them need spiritual glasses. Not all of them are norant, but many could use more knowledge. Not all of them are l but most of them—like us—need a closer walk with God.

'He Won't Be Proud'



by
DORIS HARRIS

ɔMEONE asked Saint Francis of Assisi how he could accomplish so for God.

answered, "The Lord looked down heaven and said, 'Where can I find weakest, littlest, meanest man on ?' Then He saw me, and said, 'I've d him; he won't be proud of it; he'll that I am using him because of his nificance!' "

e you a successful Christian work- Are you proud of it? If you are, h out, you're putting yourself in a e where you can no longer be of use od.

, yes, it happens in the realm of stian work too. You can sway a d with the beauty of your singing e. You can make the old hymns real vivid in the hearts of your hearers. get conceited? God gave you the e. You should humbly praise His e for letting you enjoy the use of it. ith your mastery of the spoken word you can bring tears to an audience; by your outlines of a message and the incorporation of proper speaking techniques your messages can stir hearts and you rejoice to see souls come to Him. Don't **you** feel proud! It is His word which "will not return unto Him void."

Your attractiveness and p o i s e and good manners reflect well upon the witness of Christ. You are a fit ambassador of the King and you know it. Watch out! He gave you the mind and the sensitivity to the finer things of life. He gave you the understanding that allows you to learn and do. Don't get conceited.

You are a good homemaker and you know it. Your home gleams with cleanliness, the floors shine, the silver gleams, the tastefully prepared food is properly served, and the children's problems are successfully dealt with. That's all well and good. But don't get conceited. It is Christ that gives the life that makes the home. Death's angel could take from you the meaningful part of that home. Don't glory in it; praise Him for it.

All of these things are good and desirable. But let us watch out. How tragic it is to be blessed with gifts from God and yet be one He cannot use because of pride and conceit. Let us repeat with St. Francis the thought embodied in his statement:

"Then He saw me, and said, 'I've found him; he won't be proud of it; he'll see that I am using him because of his insignificance!' "

"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence. . . . He that glorieth, let him glory in the Lord" (1 Corinthians 1:27-31).

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

The Pastoral Prayer Reexamined

by
Herbert Henry Ehrenstein

Some years ago, I asked a minister friend to fill my pulpit while I was on vacation. When I returned, one of our faithful church ladies was up in arms. "Pastor," she said, "that man you had here—he insulted me!" I asked what had happened, and the story was blurted out. Apparently when he offered the pastoral prayer, he prayed too softly. This woman had not caught all he said. She accosted him at the door following the service. "Young man," she said bitterly, "I couldn't hear you when you prayed this morning." A bit tactlessly, he replied, "Madam, I wasn't praying to you!" He meant it humorously, but she took it as an insult.

I have been reminded of his remark on many occasions since, as I have listened to pastoral prayers. It's true that we are not praying to the congregation. We are actually praying for them. Indeed, more than that! We are leading and directing their thoughts, meditations, and prayers toward God in those holy moments. This is a tremendously high and holy privilege and responsibility.

Do we ministers really consider the awesome obligation of leading a whole congregation in prayer? A congregation is composed of all sorts of people with diverse needs and from varied backgrounds—people who are involved in a wide assortment of activities each week. What on earth can we possibly say that will make the prayer time meaningful instead of just that pause in the service which allows forty winks of sleep while the pastor rambles on? In short, how can we pray so that we're not only talking with God ourselves, but leading our people to Him in prayer, too?

Well, for one thing, I believe prayer ought to be planned, almost as well thought out as the sermon. Advance, preparatory thought should be given to what we are going to say as we lead our people to God's throne. Oh, I don't mean the prayer must be detailed, written out, and followed like a script. This may border on the mechanical. But surely, if we were to be given an audience by an earthly ruler—president, king, or queen—we would give some consideration to what to say and not just blunder into the official's presence with small talk or routine conversation.

Did you ever listen to a tape recording of your prayers from the pulpit? Better yet, listen to three consecutive morning prayers. Do you know what you'll find in all likelihood? Repetition! You say the same thing each week, sometimes in even the same trite terms. The petitions rarely vary beyond the sick and afflicted, missionaries, other churches preaching the gospel, servicemen, our nation's leaders and—oh, yes!—that, "if there is one unsaved person in our midst, God, touch his heart and bring him to Christ." Then, with a convenient "in Jesus' name," we've wrapped up another pastoral prayer.

But the question is, How many of our people have been praying along with us in this tautological exercise each Sunday? I suspect mighty few. You know, I never gave all this any thought myself until the Lord brought a lady into my church who began to take down my prayers in shorthand, unknown to me. She was severely criticized by other church-goers—who s h o u l d have been praying themselves instead of spying on her—for writing during the pastoral prayer. But after about six months, she presented me with a typed collection of my pastoral prayers in a thesis binder. I was surprised, delighted and shocked (in that order) as I started to read my prayers. I had done precisely what I said above, repeated virtually the same things each week, primarily because I was expected to say these things in the pulpit prayer.

After that rude awakening, there was a revolution in my pulpit which has refreshed me and—so I'm told—caused the congregations which I lead in prayer (after they recovered from the initial jolt) to pray along with me. For I began to pray to the Lord for my pe and with them in mind. Not just pected prayers, but things which I k needed to be asked, whether the p realized it or not. Folks began to pand their prayer horizons as I so to do this in the pulpit. Gone merely routine petitions. Each pr became a fresh journey into God's ence, with the congregation by my Practical requests concerning the cc tive needs and problems faced by people during the week became frequent.

I believe every pastor would be tremendously from reading a shoc paperback book of prayers by a s what unorthodox Episcopalian pries refer to Malcolm Boyd's **Are You ning with Me, Jesus?** I do not up all Mr. Boyd's theology, nor do I done everything in the book. But modern way, he has touched on the significance of prayer, in or out of pulpit. It's talking with God—and ing our people to do likewise—a things that matter in everyday life. read the book discerningly is to er your praying, and that of your peop

One more matter which I think serves mention here is the pastoral p er tone. Some close friends whose ions I value told me that after I ut the traditional words, "Let us pr and all heads had appropriately down as if by the push of a button, normal tone changed into the "pr pitch." One thing bothered me: di sound affected? Out came the tape corder again, and sure enough! voice sounded sepulchral, like an in a hollow burial vault. This ha go! So did the stilted phrases and v cliches which cluttered my pulpit p ing. I was leading a twentieth-cen congregation in conversation with Heavenly Father. Thus, to aid ther making the spiritual pilgrimage with into the divine throne room, I ha converse in contemporary idiom with a pleasant tone of voice. After wasn't God right there with us in sanctuary? Why, then, should I in the prayer in a booming, artificial r ter, as if I had to call to Him over s vast abyss? So, prayer became conversational, to a wonderful Fa who had come to meet us, His child in our worship hour.

These words are obviously not ten to find fault with the pulpit pra of my fellow ministers. No! Rath long to make our common attempt

(continued on page five)

Someone worth rememberin'

FREE WILL BAPTIST TORCHBEARERS

Mrs. Maria Jane Carraway Craft

by
MAGGIE LEE McGLOHON
(facts gathered from older sisters and cousins)

each family it seems that certain erations produce an outstanding char-r. Two generations ago our family blessed in a most memorable way. grandmother's memory is revered by member of the family who knew

y grandmother's physical appearance d not be called beautiful even by her ted admirers, but her joyous coun-nce and her animated manner made sting impression on all who knew She was tall and angular with ght black hair. Her blue eyes were l and impish. Her nose was too e and sharp, and her lips were too for beauty. However, there was so h charm and happiness in her smile one felt a sense of warmth and se-y by her very presence.

er boundless energy and enthusiasm e evidences of her good health. Dur-her seventy-five years of life, only racts, which caused two years of dness, marred her physical well-be-She carried on the many duties of her and homemaker while working in fields beside her husband. Life was easy for Grandmother, but her phy-vigor enabled her to endure the ships without complaint. She bore ve children, and their happiness and health gave testimony to her ina.

Mentally, Grandmother could hold her own with others of her generation. She had no formal education as the Civil War made this impossible. She was taught at home by an older brother, and she was an eager and alert pupil. During the war, when General Sherman's army marched southward to Atlanta, some Yankee troops invaded her home. She had been "frightened to death," because a teen-age brother, not yet off to the war, had hidden in the loft of the house. Luckily, the troops were dissuaded from searching, and Grandmother and her brother were unharmed.

Grandmother had been an ardent reader, and her love for reading lasted throughout her life. During her years of blindness, devoted grandchildren vied with each other for the privilege of reading to her. She remained mentally alert until the time of her death in 1926.

Grandmother's spiritual life was vital to her, and church attendance was an accepted responsibility. She was born in 1851 and reared in Greene County, North Carolina, and had become a member of Free Union Free Will Baptist Church, which was organized in 1843. In 1868, at the age of sixteen, she married Eli Craft, an educationally-minded gentlemen who had been an officer in the Confederate Army. He was later to take his place on the board of the original Free Will Baptist school of higher learning, which was located in Ayden. After marriage, Grandmother moved with her husband to the Bethany community near Winterville, North Carolina, where she often walked two miles in order to attend church services. She could always be counted on to offer condolence in time of sorrow, and her presence was always welcome. Her resources, though limited, were always available to anyone in need.

My grandmother's dynamic and invigorating personality was her most outstanding characteristic. She was good-natured, and her happy smile made her a charming companion to her husband and children. She did not know any psychology, yet the sense of security which she gave her children would be envied by those who strive to teach this today. She was a loyal friend and neighbor, and her optimism and ready wit made her a welcome guest in every home. Grandmother was a paradox in many ways. She was a dignified mate to her older husband and at the same time an enchanting playmate to her children. Her children loved her, and her grandchildren adored her. She was a storyteller of rare charm, and her stories have been handed down from generation to generation.

Her memory has been one of my greatest treasures, and the word "grandmother" has become synonymous with happiness and joy.

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POEMS of SUNSHINE and Shadow

by
LOY EVERETTE BALLARD

The House with Golden Windows

Away in the distance, on a hillside fair,
Stands a house with windows of gold;
And beckons to me with a promise
Of riches that are grand to behold!

I'm taking the journey, tho the road be long,
And it takes all the day to get there;
For I want to live in the house on the hill,
Whose windows like gold glows fair.

But, nay! I need not go, for wisdom says,
"When you get there, you'll only find
That the house with the golden windows
Was the house that you left behind!"

The Lighted Pathway

(continued from page four)

lead our congregations in prayer more successful by urging a constant reexamination of our pastoral prayer approach, for the benefit of those to whom we minister.—Gospel Herald.

NOW IS A GOOD TIME TO RENEW YOUR SUBSCRIPTION

News & Notes of DENOMINATIONAL INTEREST

Western District Youth to Meet

The Western District Youth Fellowship will meet January 25 at the Marsh Swamp Free Will Baptist Church near Sims, North Carolina. The meeting will begin at 7:30 p.m., and everyone is invited to attend.

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First Church, Kinston, to Host Spiritual Life Conference

The midyear Spiritual Life Conference of the North Carolina Ministerial Association will convene with the First Free Will Baptist Church, Kinston, North Carolina, Monday and Tuesday, January 27, 28, with the Rev. James A. Evans as the host pastor. The theme for the conference will be, "The Pastor's Relationships." The president, the Rev. Melvin K. Everington, will preside. The Rev. Clyde Cox will serve as pianist with the Rev. Jerry English as music director. The program is as follows:

Monday Evening Session

6:00—Registration
7:00—Fellowship Supper (Church Annex)
—Devotions and Invocation, the Rev. Walter Sutton
—Supper, Served by the Host Church
—President's Message, the Rev. Melvin K. Everington
—Special Music, Host Church
—Report of the Minister of the Year Committee, Dr. W. B. Raper, the Rev. Fred Rivenbark, and the Rev. C. L. Patrick

Tuesday Morning Session

9:15—Registration
9:45—Devotions, the Rev. Willis Wilson
10:00—"The Pastor's Relationship with His Brethren," the Rev. C. H. Overman
10:30—"The Pastor's Relationship to His Church Officers," the Rev. Walter Carter
11:00—Recess
11:10—Preparation for Worship
11:15—Worship Service:
Minister of Worship, the Rev. Bruce Dudley
Conference Sermon, the Rev. L. B. Woodall Jr.

Afternoon Session

2:00—Selected Hymn
—Prayer, the Rev. Ralph Sumner
2:05—Information on Denominational Enterprises, the Rev. David C. Hansley, General Secretary
2:30—Memorial Service, the Revs. Norman Ard, Walter Reynolds, and R. N. Hinnant
3:00—Closing Hymn
—Benediction

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Wilson Church Honors Pastor

On Sunday, January 5, the First Free Will Baptist Church of Wilson, North Carolina, gave their pastor, the Rev. C. F. Bowen, a birthday party.



After the evening service, Mr. Melvin Beaman asked the pastor and his wife to come to the front of the sanctuary, at which time Mrs. Wray Tomlinson pinned a white carnation corsage on Mrs. Bowen and Mrs. Melvin Beaman pinned a white boutonniere on Mr. Bowen. Then the pastor was presented with a gift certificate to purchase a suit.

The entire congregation, including visitors, was invited to the fellowship hall of the church. A red and white motif was used. The center table was covered with an imported ecru irish linen embroidered cutwork cloth. The centerpiece was an oblong cut glass bowl filled with red and white carnations. Silver candelabra with white and red tapers flanked the centerpiece.

Other silver appointments with a variety of delicacies were used at various places on the table. Mrs. Ashton Wiggs poured punch from a silver bowl.

A side table covered with a linen cloth held several kinds of delicious cakes served by Mrs. Wray Tomlinson, Mrs. Melvin Beaman, Mrs. Esley Wheeler, and Mrs. Quentin Fulghum.

Around 200 members and friends attended the party.

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Second Union Leaguers Meet at Winterville

The Second Union League Convention of the Central Conference met at 7:30 p.m., January 4, 1969, with the Winterville Free Will Baptist Church, Winterville, North Carolina, as host. Miss Debby Hines, president, called the meeting to order. The theme song, "Free Will Baptist Leaguers," was sung by the congregation.

A warm welcome was given by Mr. Randolph Harris, with Mr. Bruce Jones responding on behalf of the convention. Scripture was read by Mr. Bruce Gray and Mr. Wayne Vincent led in prayer.

At the meeting, three ministers were present: the Revs. Bobby Bazen, James Lupton, and Jerry Rowe. There were at least five churches represented: Elm Grove, Piney Grove, Gum Swamp, Winterville, Rose Hill, and possibly others. A very interesting program was presented by the Piney Grove leaguers. The Piney Grove church also received the banner award.

After the closing song, "Take the Name of Jesus With You," Miss Hines pronounced the benediction. Refreshments were enjoyed by all at the Winterville Community Building.

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Cragmont Worker to Enter Hospital

Miss Linda Abrams, who has been employed at Cragmont Assembly, Inc. Black Mountain, North Carolina, for th

(continued on page fifteen)

Coming Events

January 27, 28—Midyear Ministers' Conference, First Church, Kinston, North Carolina

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

Mount Olive College As I Have Observed It: 1957 - 1968

(Comments by Mrs. Lorelle F. Martin, chairman of department of science, made at Founders' Day, December 10, 1968, as part of a panel on the development of the College. This is the second of three speeches.)

Elizabeth Barrett Browning inquired of Charles Kingsley, "What, Sir, is the secret of your life? Tell me, that I may take mine lovely too." He replied, "Madam, I had a friend."

Friends, I believe, have been the secret of the life and success of Mount Olive College. These friends, who are too numerous for me to attempt to name individually, are the members of the North Carolina State Convention of Free Will Baptists, the board of directors, administration, faculty, staff, students of the College, and the citizens of Mount Olive and surrounding communities. These are those who have been willing and happy to be identified with this College.

I have been impressed by the devotion and loyalty of all who have worked unceasingly to make Mount Olive College an institution which enjoys the respect of her sister institutions of higher learning. It is for this reason that I am delighted to have the privilege to share with you a few thoughts concerning what seems to me to be significant events and attitudes in the history of Mount Olive College.

It was due to the determination of the administration and the board of directors to build a strong academic program that business manager, M. L. Johnson, could announce to the student body on November 6, 1958, that we had been accredited by the North Carolina Association of Colleges and Universities. The cheering students rushed out to ring the old bell behind this building and build a bonfire to continue their celebration. During the excitement a well-meaning coed was heard to remark, "Now that the College is accredited, perhaps our studies will be easier!" She was not to realize this dream, because President W. Burkette Raper had already begun the strategy and drive toward accreditation by the Southern Association of Schools and Colleges. So untiringly did he lead this endeavor, that in record time Dean Michael Pelt announced to the student body on December 1, 1960, that Mount Olive College was fully accredited. Again the bell rang and the bonfires roared. It was a jubilant student body that welcomed Dr. Raper back to the campus near midnight and toasted our achievement—with hot chocolate.

Having achieved accreditation, attention was turned to expansion of the physical facilities. The new campus was purchased and dedicated and plans for a building program were begun. These plans were interrupted, however, when New Bern made a bid for the College to be moved there. The citizens of Mount Olive rallied their forces in a determined effort to keep the College here and they formed the Mount Olive College Area Foundation for the purpose of providing local support for the College. After careful consideration the board voted in favor of remaining here.

The College family mourned the death of two of its most loyal supporters, the Rev. J. C. Moye of its sponsoring body, and Dr. C. C. Henderson of the local community. Mr. Moye had endowed the library in a manner which was largely responsible for its meeting the accreditation standards. It was "Doc" who was the first from the community to demonstrate his faith in the College by definite financial support. Among other things, his gifts equipped the science department and he donated his services as the College physician. In his quiet, unassuming manner "Doc" said to this community, "This school is a good thing for us. Let us assist the Free Will Baptist denomination in supporting it."

Expansion developed in all phases of the College program. Mr. Charles Harrell joined the administration as business manager; and he and Dr. Raper, who has always been the guiding light for this College, led us into a building program which has resulted in the excellent facilities on the new campus. Nor was this building neglected. Each fall I have looked with anticipation for the changes made in Main Building, and it never ceases to amaze me what continues to be done here.

Intercollegiate basketball and baseball were instituted. A chapter of Phi Theta Kappa, an honor society for junior colleges, was inaugurated, and the Bryan Scholar Program was established. Members of the Henderson Science Club and Phi Beta Lambda were elected to fill a number of offices of their state organizations.

Since Dr. Raymond Carson assumed the duties of academic dean in 1965, our academic program has been under re-evaluation with the needs of the students as its focal point. Summer sessions were instituted in 1966 and students have been appointed to serve on various committees of the faculty.

Throughout its history the College has recognized that no institution is stronger than its students' interest and participation. Students in previous years have expressed their impression of the College as one of books, study, play, excitement, and a sense of Christian fellowship and togetherness that is natural in a small college. Each group has felt that they were without equal—without like or comparison—and indeed they were. Each seeks something different, and each has helped to make the College what it is; each is therefore a representative of the College which is a part of him. It is for these reasons that we are especially grateful for the quality of students which have and do compose our student body. I have always been keenly aware of their contribution and I was grateful to see it evidenced most definitely on our recent student-faculty retreat. We are blessed with students who will uphold the character of this College so that all who enter here may look with pride upon their Alma Mater.

We are also blessed with the support and loyalty of our sponsoring body, the members of the Free Will Baptist State Convention, which so generously supports their institution of higher learning. We have realized their interest and their love. I know of no other denomination which can match their loyalty, their financial support, and their sympathetic understanding of any problem which affects this institution.

The faculty and staff continue in their effort to make this a personalized experience for each student. As they strive to lead the student in an experience of

(continued on page ten)



SUNDAY, JANUARY 26

APPLE TREE BIBLE STUDY

Scripture Reading—1 Peter 2:2

Martin Luther said, "I study my Bible as I gather apples. First, I shake the whole tree, that the ripest might fall. Then I shake each limb, and when I have shaken each limb, I shake each branch and every twig. Then I look under every leaf. Search the Bible as a whole, shaking the whole tree. Then shake every limb—study book after book. Then shake every branch, giving attention to the chapters when they do not break the sense. Then shake every twig, by a careful study of the paragraphs and sentences and words and their meanings."—*W. B. Knight.*

PRAYER THOUGHT

We should study God's Word diligently that we may draw closer to Him.

MONDAY, JANUARY 27

THE NEED OF THE HOUR

Scripture Reading—Colossians 3:16

Dr. Harry A. Ironside, a great expository preacher, said, "The need of the hour is expository preaching by men who have experienced the saving power of God's Word, men who will emulate the example of God's servants of old of whom it is said, 'So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading' (Nehemiah 8:8)."

Long ago Paul admonished, "Let the word of Christ dwell in you richly." This means to be copiously, abundantly saturated with God's Word.

A mere head knowledge of God's Word is not enough. His Word must filter down to our hearts, where it can sweeten our dispositions and regulate all our relations with others.

Said Dr. Alan Redpath, "Oh, the tragedy of so many full heads and so many empty hearts!"—*W. B. Knight.*

PRAYER THOUGHT

There is a great need for more evangelism in the world.

TUESDAY, JANUARY 28

'THIS, TOO, SHALL PASS'

Scripture Reading—Isaiah 35:10

Recently a reporter interviewed a woman who was celebrating her one-hundredth birthday. She was asked to comment about life from the covered-wagon days to our present space age. She offered a lot of homespun advice on facing the pressures of life in the space age. When asked what she thought about the modern mini-skirts, her only reply was, "This, too, shall pass."

This old adage has been whispered from the weary hearts of many people who refuse to take life too seriously. One can better face war, heartaches, poverty, sickness, pain, and disappointment if he can say and believe, "This too, shall pass."—*Ray O. Jones.*

PRAYER THOUGHT

The problems of life bring much sorrow, but remember they are only for a little while.

WEDNESDAY, JANUARY 29

OPEN WINDOWS

Scripture Reading—2 Corinthians 3:18

Picture windows show more from their viewpoint than many of us suppose. An ad for home furnishings, says, "Windows are the eyes of your home." Then the advertiser goes on to say, "Through them people see in and you see out. Most important," he says, "is the fact that people see in!" . . .

"The windows of heaven" are our most important "picture windows." It is said that the great Bible teacher, Alexander Maclaren, once said, in referring to "our house which is from heaven" (2 Corinthians 5:2), that it will have more windows than any other imaginable, where we shall see "face to face" and "know as we are known." But "the windows of heaven" are opened unto us here, as we bring our tithes" to His "storehouse," according to Malachi 3:10.

"The windows of our homes, hearts, and heaven" are all included in these "picture windows" of ours. Windows of the home reflect the light from the windows of the heart, or soul. All reflect the light, and life, of "the windows of heaven."—*Isabel Gray.*

PRAYER THOUGHT

May God's light shine through our hearts to keep away the darkness.

THURSDAY, JANUARY 30

CHRIST'S MEASURE

Scripture Reading—Psalm 84:11

I give Him my burdens;
He gives me His blessings.
I give Him my trials;
He gives me His patience.
I give Him my sorrow;
He gives me His peace.
I give Him my weakness;
He gives me His strength.
I give Him my blindness;
He gives me His light.
I give Him my cold heart;
He gives me His love.
I give Christ Jesus my all,
And He gives me heaven!
—*Author Unknown.*

PRAYER THOUGHT

We must give to receive.

FRIDAY, JANUARY 31

WHEN IS A CHRISTIAN NOT A CHRISTIAN

Scripture Reading—Hebrews 12:14-16

When a farmer stops plowing his land stops planting the seed, and stops harvesting, he has stopped being a farmer; because he has stopped doing those things that identify him as a farmer.

When a Christian stops attending the services, stops studying the Bible, stops praying and giving as he has been prospered; he has stopped doing those things that identify him as a Christian.—1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

May we continue working for God, and not stray away from His fold.

SATURDAY, FEBRUARY 1

AN AMERICAN CREED

Scripture Reading—1 Corinthians 7:7

I do not choose to be a common man. It is my right to be uncommon, if I can. I seek opportunity, not security. I do not wish to be kept a citizen, humbled, dulled, by having the state look after me. I want to take the calculated risk; to dream and to build; to fail or succeed. I refuse to barter incentive for a dole. I prefer the challenges of life to the guaranteed existence; the thrill of fulfillment to the calm state of Utopia.

I will not trade freedom for beneficence, nor my dignity for a handout. I will never cower before any master nor bend to any threat. It is my heritage to stand erect, proud and unafraid; to think and act for myself; to enjoy the benefits of my creation, and to face the world boldly and say, . . . "This I have done!"—1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

America has many advantages and freedoms. Each person who really wants to has the opportunity to make something of himself.

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What Is Money?

A London newspaper offered a prize for the best definition of money. The prize was awarded to a young man who sent in the following: "Money is an article which may be used as the universal passport to everywhere except heaven, and as a universal provider for everything except happiness."—Copied.

Items from the office of the

GENERAL SECRETARY

DAVID C. HANSLEY

North Carolina State Convention of Free Will Baptists
P. O. Box 424, Ayden, North Carolina 28513



I DARE YOU! !

The Stockholders and Board of Directors of Cragmont Assembly, Inc., Black Mountain, North Carolina, met at the Free Will Baptist Press January 7, 1969, at 10 a.m., for their yearly meeting.

The usual routine business was taken care of; such as, receiving minutes, adopting the treasurer's and auditor's reports, and adopting the report of the 1968 co-managers.

The Rev. C. J. Harris was elected as an honorary member of the Cragmont board for life.

The following persons were elected to the board of directors, representing the bodies as named: State Convention, Mr. Fountain Taylor; State Woman's Auxiliary Convention, Mrs. J. C. Moye; State Sunday School Convention, Mr. Melvin Beaman; State League Convention, the Rev. Cedric Pierce Jr.; three members at large, Mrs. C. F. Bowen, the Rev. Adrian Grubbs, and the Rev. Raymond Jones.

From the group the following officers were elected: Chairman, the Rev. Cedric Pierce Jr.; vice-chairman, Mr. Fountain Taylor; secretary, Mrs. C. F. Bowen; assistant secretary, the Rev. Adrian Grubbs.

The board of directors would like to challenge, in fact, dare you to help clear Cragmont Assembly of debt. There are so many new buildings needed, repairs to be made, and so many things to be bought to improve Cragmont, and we need **your** help. Don't rob one cause to help another, but why not sacrifice a little or a big amount and send it to our treasurer, Mrs. Fountain Taylor, Route 2, Richlands, North Carolina 28574?

Remember, the youth we train at Cragmont today will be Free Will Baptist leaders tomorrow! Send a worthy offering so that we may move on. Your money makes it possible to improve Cragmont as well as clear the debt.

Please hear the call today and answer now while we yet have time. Your board of directors is counting on you and we know that you won't fail us or all of our Free Will Baptist young people.

Mrs. C. F. Bowen, Secretary
Cragmont Assembly, Inc.

Mount Olive News

(continued from page seven)

a well-rounded academic program in a Christian atmosphere, they are concerned that he learn to apply this knowledge. They realize that when a student can be led to think for himself, he is no longer afraid to encounter new experiences and new situations. In the changing world of today, this is what the entire personnel of Mount Olive College desires most for our students.

It has been exciting and rewarding to watch this College as it has overcome the shyness of youth and confidently edged its way into academic progress. A determination toward excellence and serving the needs of its students has shown no signs of ending or even slowing pace. This intangible quality of real concern for its students—even though at times they may not feel or realize it—has been the one impression of Mount Olive College which has stood foremost in my experiences at this institution.

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Alumni Association Meeting

Any student who has been regularly enrolled at Mount Olive College and has left under honorable conditions, and all former students of Eureka College and Ayden Seminary, are entitled to membership in the Mount Olive College Alumni Association. These persons are requested to note the date, April 12, when the annual meeting of the Mount Olive College Alumni Association will be held in the College auditorium.

Gary Barefoot, librarian, will host an open house in the new Moye Library beginning at 4 p.m. Many of the alumni have not had an opportunity to visit this newest building and it is hoped that they will be able to take advantage of this invitation for a tour.

Registration will begin at 5 p.m. and a dinner will be held at 6 p.m.

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'Coming Events' at Mount Olive College

The joint concert by the East Carolina University Chorale and the Mount Olive College Chorus which was previously announced to be held on January 30 has been cancelled. If it is rescheduled at a later date, plans will be announced.

February 6—Registration begins at 8 a.m. for spring semester, Henderson Building.

February 11—Registration and first class of a course on the Free Will Baptist Church, 7 p.m., Room 111, Henderson Building.

February 13—The New York Sextet Choral Concert, 8 p.m., College auditorium. The public is invited.

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I'VE HURT MYSELF

I can fool a stark stranger, a friend, or a foe;
I can do many things that never will show;
I can hide some pet sin on the uppermost shelf;
But when all's considered, I've just hurt myself.

I can harbor some grudges and bitterly hate;
I can slam my front door or padlock my gate;
I can curse—maybe sware, until I can't see;
But then, after all—I've hurt just me.

I can walk on another for my selfish gain;
I can make many boasts and puff up my name;
I can knock others down; but in mercy's good time,
The soul that I've hurt—alas! 'Tis mine.

I can take joy in sorrow when someone is sad;
I can perk up my ears to hear news that's bad;
I can ruin a good name; I can spread smut and dirt,
But when all is settled—guess whom I've hurt.

I can frown on some good that comes to a friend,
And when one is needy, I can give none to spend;
I can stretch out the truth; I can make it a lie;
But whom have I hurt then? Oh my! Oh my!

I can snap at a greeting and cause some to cry;
I can stir up some trouble and bring war by and by;
I can "make like" a friend when an enemy I be;
But I've fooled no one else—except, maybe me.

I can live like I want to and say I don't care
How many I've hurt, and when, how, or where;
But one thing is certain; with this thought I'm left—
When all scores are settled, I've just hurt myself!

—Ed.

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Deeper giving means deeper living!

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A breath of prayer in our weakness means the clasp of the mighty hand of one who cares.

BOOK REVIEW

by ELIZABETH HILL

HOW TO SPEAK SO PEOPLE WILL LISTEN by Ronald L. Willingham. Word Books, 1968. 102 pages, $3.95.

Here is a book that every person who desires to be a good speaker needs to read. From this book the reader will find five things he must do if he is to learn to speak. Among these are "You must live with stage fright" and "You must cultivate enthusiasm."

Among the chapter titles are:

How to Choose a Topic That's Right for You

How to Organize Your Talk

How to Read Scripture So Your Audience Will Understand It

How to Introduce a Speaker in a Brief and Effective Way

Who's Going to Use Your Talents but You?

The author stresses the need for parents and children to be able to communicate for the existence of healthy homes. He gives employers practical, sound advice as to how to improve attitudes of employees and thus cause businesses to run smoother. He gives pointers on how to shake hands, how to accept a compliment, and how to carry on a conversation without being a bore.

AROUND THE WORLD INSPIRATIONAL CALENDAR 1969 by Russ Busby. Word Books, 1969. $2.95.

This week-at-a-glance type calendar has ample space for writing appointments. It features full-page pictures and inspirational captions for each week.

Russ Busby, chief photographer for Billy Graham Evangelistic Association, has selected outstanding photographs of familiar as well as out-of-the-way places for this calendar.

This is to be a favorite among the really busy people who must keep records of appointments.

(Books featured may be ordered from the FREE WILL BAPTIST PRESS, P. O. Box 158, Ayden, North Carolina.)

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Do you believe that babies who die while they are infants go to heaven? If so why and how?—**A. L. J.**

Answer: I have endeavored to answer questions like this several times and in each case have referred to the same Scriptures. "But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me" (2 Samuel 12:23). This verse records David's reaction to the death of his infant son that was very ill awhile before he died. During the illness of this baby David fasted and prayed, desiring that God might answer his request and spare this son the death that God was bringing him to as a punishment to David's sin for marrying the child's mother under the evil circumstance that caused God to be displeased with David's taking her to wife as he had done. David was charged by Nathan the prophet of murdering her husband in order to cover up his sins, and marrying Uriah's wife, and was told that this and other desperate calamities would be in his experience the rest of his natural life: "Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die" (2 Samuel 12:14). (Read all of 2 Samuel 12.)

Now that this all has happened, David repents of his sin and the prophet declares that he will go to this son. How do we know that it will be in heaven that David will come to him? Because of the fact that the Bible makes it crystal clear that David is in heaven now.

Then Jesus indicates that His heavenly Father always sees and knows of little children's whereabouts. "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven" (Matthew 18: 10). This verse seems to teach that particular angels commissioned of God to exercise a special watch care over such little children as are meant here, keep in continuous touch with God the Father and know at all times; so they know what to do when evil angels, Satan, being their leader, would harm or coerce them or tempt them. Hence, in Christ, God has made provision for their safe conduct as well as their eternal redemption. He had said so as is recorded above in the verse we have quoted. "And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven" (Matthew 18:3, 4). Most children, until they learn differently, by the example of their elders trust in those God, in His kind providence, has entrusted them to the care of. When we are old enough to do so God asks of us that we trust ourselves into His watch care. For those who obey in doing this He places His kingdom work into their watch care. He wants us to trust ourselves as simply to His oversight and care as He has caused babies to commit themselves to the love and tender oversight of their parents.

George H. Sandison says, "In the passage in Romans 5:18 the sin of Adam and the merits of Christ are pronounced as coextensive; the words in both cases are practically identical 'Judgment came upon all men' and 'the free gift came upon all men.' If the whole human race be included in the condemnation for original sin, then the whole race must also be included in the justification through Christ's sacrifice. Children dying in infancy, before the age of understanding or moral responsibility, are all partakers of this inclusive justification. Were it otherwise, a very large proportion of the human race would have no share in this 'free gift' but would be condemned for sin, which they never committed, which is contrary to the divine characteristics of love and justice, contrary to the apostolic teachings, and contrary to the spirit and language of the Master Himself, who said of the innocent children: 'of such is the kingdom of heaven.' This is the general thought not exclusive, attitude of theology today on this matter. Faith always presupposes knowledge and power to exercise it, and a little child has neither; it has no moral responsibility. Even so stern a theologian as Calvin held practically this view. Any other conception of God would make him a Moloch instead of a loving Father."

So far as I know and understand Mr. Sandison's view, it seems well in line with the sum total of what the Bible teaches on the subject. I have read a dogmatic statement, however, on this subject by a Calvinist who quoted Calvin as having said that because of the law of predestination, there would be babies in hell not a span long. With such a view I cannot agree. Whether or not Calvin made such a statement I cannot assert, and my opinion would be worthless were I to express it here since I am not that well acquainted with all his writings. But if extreme Calvinism does not teach that God favors all children before they sin willfully, the Bible certainly does. Therefore, I believe that the millions of heathen who have died in infancy are justified through the death of Christ on the Cross and will spend eternity in heaven with Him.

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Question: What is the "remnant" referred to in "Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved" (Romans 9:27)?—**B. J., California.**

Answer: This remnant mentioned here are the Jews that will be saved and alive when the great tribulation is over. They will reject the antichrist and receive Christ at His coming in vengeance upon the earth. They will also be here during the one thousand years that Jesus reigns upon the earth in peace and righteousness, when He is to be revealed as King of kings and Lord of lords.

SPECIAL NOTICE!

To all certificate holders of the Church Finance Association, Inc.: The annual meeting of the association has been postponed until Tuesday, April 15, 1969. The meeting place will be announced later.

Rev. R. N. Hinnant, President
Rev. Hubert Burress, Assistant Secretary-Treasurer.

STORIES

for our youth



MIKE AND THE MEASLES

NEAL NEITZEL

HOW uncomfortable and unhappy Mike was! He squirmed restlessly in his bed. The shades were pulled down, but outside, Mike could hear the other boys and girls laughing and shouting as they hurried home from school.

Not being able to play with his friends was bad enough. What really made Mike's blue eyes blink with tears was knowing that he would not be able to buy the handsome barbecue set on display in the hardware store window.

Mike had the measles. Larry, one of his friends, was taking over the newspaper route while Mike stayed home in bed. Mike appreciated Larry's help; and of course, Larry was entitled to the money he earned. But without his usual income, Mike wouldn't have enough money for the barbecue set.

The gleaming barbecue forks and tongs in the hardware store window were priced at $4.95. Mike had saved two dollars toward buying the handsome barbecue set, but he'd counted on working the next two weeks to earn the other three dollars needed.

Then, Mike got the measles. He sighed, lowering his head to the pillow. Mom and Dad's wedding anniversary was only two weeks away. How he had wanted to purchase the fine barbecue set to surprise them!

Mike tossed and turned, miserable and angry. What had he done to deserve so much unhappiness? For a moment, Mike was even angry with God. Then, knowing how wrong it was to blame God for his troubles, Mike prayed silently for forgiveness.

The following day, when his eyes weren't tired, Mike sat propped up in bed. He amused himself by drawing pictures and scribbling on a piece of paper. Mike was surprised when he glanced down at the paper and read the poem he had written.

Why, he wasn't a poet! At school, Mike never wrote poems. After school, he was always too busy helping around the house, delivering newspapers, or playing with his friends to even think about poetry.

Mike's blue eyes were puzzled as he read the poem again:

MEASLES

Measles are a scratchy pest.
I wish my measles would go away!
Who wants to stay in bed and rest?
It's much more fun to work and play!

Mother came into the room and announced that it was time for Mike to rest. He grinned, showing her his poem.

"This is how I feel about having measles," Mike told Mom.

Mom read the poem, then laughed, ruffling Mike's curly brown hair. "I am going to send this to the newspaper," she said proudly, smiling down at Mike. "Close your eyes, now. Soon, you will be outside, playing and going to school again."

The days seemed to pass slowly. Finally, two days before Mom and Dad's wedding anniversary, Mike was over the measles and able to return to school. It was Thursday. Mike told Larry, the boy who had taken over his newspaper route, to finish the week if he wanted to do so.

"I will start delivering papers again on Monday," Mike said. "Thank you for helping me, Larry."

After school, Mike walked past the hardware store. The barbecue set was still in the window. Mike sighed, looking at the gleaming silver tongs and forks. Maybe I could borrow the three dollars I need from Larry, he thought. Or perhaps Dad will advance me the money.

Mike sighed again. He didn't want to borrow money. Borrowing is not a good habit, Mike told himself. Friday, during school Mike decided to stop in town at the drugstore before going home. He wanted to buy a nice anniversary card.

After school, Mike walked into the store and selected a lovely greeting card from the rack. He paid for the card. Then he decided to walk to the newspaper office to tell his manager that he would be back delivering newspapers on Monday.

"I'm glad you are over the measles, Mike!" said the friendly manager. "Just a minute!" he called as Mike turned to leave. "I have something here for you. It is a check from the editor for that poem you wrote about measles. The poem will be in tonight's paper."

Mike blinked, his blue eyes filled with wonder. The check from the paper was for exactly three dollars. Now he had enough money to buy the handsome barbecue set.

Happily, he thanked the grinning manager. Then he took the check and raced across town to the hardware store. On his way home, carrying the nicely-wrapped anniversary present, Mike looked up at the bright, sunny sky.

Having the measles hadn't been any fun, but Mike told himself that he would never forget the great lesson he'd learned. For now Mike knew that no problem was so great that it couldn't be solved with work, faith, and help from God!—My Pleasure.

WORKER NEEDED

The Free Will Baptist Press has an immediate opening for a position in lithography. Duties would consist of photography and preparing plates for the offset printing process. Anyone interested should contact the manager, P. O. Box 158, Ayden, North Carolina 28513, or phone 746-6128.

Photo by Ewing Galloway, N.Y.



"Only God knows when He will come, but I know that He is coming."

ONLY GOD KNOWS

by
MRS. HERSEL BOWEN
Winterville, North Carolina

ARE we living in the last days? The Bible tells us ". . . as the days of Noe were, so shall also the coming of the Son of man be" (Matthew 24:37). We know that the days of Noah were an age of city building. Cain built the first city as recorded in the Bible, and city after city is being built today. Those already built are getting larger. More people today are leaving the open countryside for the cities.

Noah's days were an age of polygyny. Genesis 4:19 tells us that Lamech was the first man to have two wives. All one has to do is to visit a divorce court to learn that this is also an age when men and women marry many times and think nothing of it.

The age of Noah was an age of music (the harp and organ). We have music and "so-called" music everywhere we go today. Boys and girls walk down the streets with radios to their ears. Radios are played in our cars and even in our doctors' offices.

In Genesis 4:22 we find these words: "And Zillah, she also bare Tubal-cain, an instructer of every artificer in brass and iron: . . ." It is interesting to note that today skyscrapers are being built without the use of any wood or hardly any wood. There is more and more steel and iron being used for war and huge machinery. Copper, brass, aluminum, and glass are being used in all homes. We can truly say that this is another age of metal.

With the crimes of today being as they are, we can say that this is the age of wholesale killing. Just pick up a newspaper—read the deadly headlines—the wars. The TV programs seem to pick up the idea that someone must "get killed" for it to be of interest. Why? Do we find these kinds of programs interesting? Are we encouraging these types of programs? We must read the account of Noah's days to realize what is happening to us again.

Surely this is a repetition of Noah's days. We read in Genesis 4:23 how Lamech bragged about having killed more than one man. Men today brag that they "killed to help the world become a better place," or "I killed because I needed," and "I killed to get his kind out of the way." Brag?—why? What happens to the killer?

We see mobs who say that they know how to "run things" much better. If only they would do something constructive, they would have no time to waste walking the streets. College classes would be packed for learning, and our churches would not be able to hold the people. I believe that if one first seeks the kingdom of God, all other things will fall into their right place.

Yes, in Noah's days the people laughed, scoffed; they knew how to kill and to brag. They knew how to build cities, marry wives, develop agriculture and raise cattle, make music, work with metals—but they did not know God!

This is a time of extreme wisdom in material things and extreme ignorance toward God. Let us ask ourselves a few questions. We must answer for ourselves. Are we lovers of ourselves? Are we so lovely? Covetous?—are we? Is this a self-centered age? Boaster—proud? Have we become so proud that our head is so high that we can't see what's going on around us? Blasphemers?—it has been said that this is the "cussin'est" age God ever permitted upon the earth. You may not have too many friends if you life a consecrated, dedicated, spirit-filled life. Being a "good mixer" or a "regular fellow" does not make us somebody.

Why do we go to church? It is God's house. May everything that we do in it be for the glory of God. Don't be afraid to stand for God, even if you have to stand alone. In the last days people will love pleasure more than they love God. Take a peep into the churches on Sunday nights. Is there a week-night open for a church meeting? Do we have form and beauty in our churches, but most of all the Holy Spirit?

Our preachers are more educated now than ever. God save us from "assembly line" preachers. Give us educated preachers, but when education takes the right get-up-and-go out of the minister and the Holy Spirit out of a sermon, it's the wrong kind of education. I cannot begin to write the things that were prevalent in the days of Noah, but again I say: "Read the events in the Bible which occurred during the time of Noah. Then read the twelfth chapter of Daniel. Study the Book of Revelation. Seek the Lord while He may be found."

In Revelation 22:12 we find these words: "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." If we are about our Father's business, our lives are full to the top. We have pleasure; we don't have to "run to and fro" to seek it. Let us awaken. Only God knows when He will come, but I know that He is coming.



THE KINGDOM OF GOD IS . . .

Lesson Text: Mark 4:21-32

Memory Verse: Mark 4:30

I. INTRODUCTION

Our Lord, during the course of His earthly ministry, much of which was concerned with the teaching aspect, often made use of the parable as a type of analogy from the natural and familiar realm to reveal spiritual truths that heretofore had been shrouded in the mystery of the unknown.

The parables used by our Lord were short stories of natural events about which the disciples were very familiar, and from whence they could easily be led to a grasping and understanding of certain aspects of the kingdom of God. Each of these parables was related for the purpose to reveal a different phase of the kingdom of God: its scope, its extent, its composition, its duration, etc. Thus we must exercise extreme care not to try to make them embrace more than the original purpose designed for them by our Lord.

Most of us realize that all of our knowledge of the unknown comes to us through our comparison of the things which it possesses with that which we know. These points of similarity helps us to a better understanding of its nature; thus through these comparisons we can advance toward comprehension. This being true, the use of the parable is still valuable to us in the teaching ministry of the church.—Teen-Age Teacher (F.W.B.).

II. HINTS THAT HELP

In our lesson today, Jesus likens the kingdom to three things:

1. A Candle (vv. 21-25)
   - A. What is the purpose of a Candle (v. 21)?
   - B. What are ears for (v. 23)?
   - C. The kingdom is light and we must see and hear.
2. An Unconscious Growth (vv. 26-29)
   - A. How is the kingdom like a planted seed?
   - B. Who can understand how a seed develops?
   - C. Good seed always brings forth fruit.
3. A Mustard Seed (vv. 30-32)
   - A. Observe the size of a mustard seed.
   - B. Observe the size of a mustard plant grown from the tiny seed.
   - C. Observe the mystery of its growth and the usefulness of the plant.

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. There are three important points that merit the student's attention in this lesson on the kingdom: (1) Entrance into the kingdom can be obtained only through the new birth. Each person must acknowledge that he is a sinner and therefore needs to be saved. Then he must believe the gospel and receive Christ as his personal Saviour. (2) No matter how small the Christian's light may be, it should shine far and wide in a world of darkness to guide sinners to the Lord. (3) Although the work of the kingdom is the work of God, He depends on human channels to proclaim the message of the kingdom. Therefore every Christian should take courage. All witnessing for Christ, whether it is done eloquently or with a faltering tongue, will be used to accomplish God's purpose.

The Christian should be further encouraged because God has men and women everywhere who have responded to the call and are taking their share of the responsibility. Some may do it in a quiet way, while others may do it in spectacular ways. Christians are enjoined to consecrate their gifts and talents to be used for God's highest service. So wherever a Christian serves, he must be found faithful.

Invite the class to apply these truths personally to their own lives. More concentrated effort may be needed in order to live victoriously for the Lord day by day. There may be a need for extra strength in certain areas of witness. Perhaps there are gifts and talents which must be offered to the Lord. Or a greater effort may be needed to stand true to the Word of God.—Bible Expositor.

2. Teaching is the age-old means of getting people to understand a lesson. Some teachers feel that the only method of teaching is to lecture. But the well-trained teacher uses many ways to get the lesson across. He helps the students to visualize the lesson through the use of the chalkboard, pictures, maps, and projected visuals. Thus the student's attention is focused on the lesson and the teacher's point is not lost in a sea of words.

Jesus was a master teacher although He did not have all the modern teaching aids to which we have access. He used the same techniques that mark good teachers today. As He taught, the whole countryside became His classroom. Using the picture language of the parables, with plants on the hillside as visuals, Jesus taught His followers eternal truths. When His disciples desired to know about His kingdom He compared its obscure beginning and future fantastic growth to that of the tiny mustard seed. All the people were familiar with the mustard plant that outstripped other herbs to grow to a tree-like height of 12-15 feet. Thus here on the hillsides of Galilee Jesus used vivid visuals that all could see.

Modern technology has opened up many new ways to present the kingdom of God to men. May we take advantage of all available means to present the gospel in a fresh, inviting way.—Standard Commentary.

3. Figures do not always represent the facts, but the growth of Christianity in the world is suggested by these estimates from a reputable source. At the end of the second century there were 2,000,000 Christians; at the end of the fourth, 10,000,000; tenth, 50,000,000; fifteenth 100,000,000; eighteenth, 200,000,000; nineteenth, 500,000,000. It is now believed that there are nearly one billion, or one third of the population of the globe, who acknowledge allegiance to Christ. The tiny mustard seed has indeed become a giant plant.—Advanced Quarterly (F.W.B.).

NOW IS A GOOD TIME TO RENEW

YOUR SUBSCRIPTION



Crusade of the Americas Fulfilling Its Purpose

The Crusade of the Americas is a joint effort of Baptists in North, Central, and South America to confront this disturbed generation with the truth: "Christ the Only Hope!" The idea was first proposed by Dr. Rubens Lopes of Brazil at the Baptist World Congress in Miami in 1965. It was enthusiastically approved by the Southern Baptist Convention in Dallas that same year. Other Baptist bodies across the Western Hemisphere have since responded to the challenge so that now 20,000,000 Baptists are in the movement. There is a great and growing number of people in the Western Hemisphere who believe this movement was born of God and therefore they have and desire no other choice but to move with Him. It is not to them simply another program but a door of opportunity that God has opened. It is thought to be a challenge from God which none can take lightly without facing the judgment of God.

At the State-Wide Conference on Evangelism, February 1967, 2,200 pastors and laymen gathered in Greensboro for three days in an intense spirit of prayer and seeking to know God's Will. Dr. Lopes challenged the group with the open door of opportunity God has offered in the Crusade. Other speakers also were mightily used of God in the Conference so that many lives were transformed by the power of the Holy Spirit. Following the Conference, interest in the Crusade of the Americas in North Carolina rapidly began to increase.

The purpose of the Crusade of the Americas in North Carolina is threefold: (1) To challenge every Christian to review and renew his commitment to Jesus Christ in the light of the Scriptures and to pray for a true revival; (2) to confront non-Christians with the truth of the gospel of Christ so that they can come into the fellowship and service of God; and (3) to begin a special and serious effort to help every church member continue in spiritual growth and in involvement in the total Christian life.

(The purpose of the Crusade of the Americas should also be shared by every person who knows Christ, not only during the continuance of this crusade effort, which ends in late 1969—but throughout his lifetime.—Ed.)

The Crusade of the Americas is reaping rewards, and it is hoped that in months to come even greater rewards will be seen.

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NEWS NOTES

(continued from page six)

past four years—first as assistant to the dietitian and the past year as assistant hostess—is scheduled to enter Duke Hospital on January 26 for a major spinal operation which, it is hoped, will remedy the condition that has handicapped her for years.

Linda is a senior at Pembroke College, and had hoped to graduate before taking the operation, but her doctors thought it best not to delay surgery. When she does graduate, Linda hopes to enter some good Bible college to prepare for some form of Christian service.

Because of her friendly disposition and her ever readiness to go "beyond the call of duty" to be helpful, Linda has made many friends among those who have visited Cragmont during recent years. Her work at the assembly has been truly a "labor of love," for few have ever been as sincerely devoted to an institution as this girl has been devoted to Cragmont.

Linda promised several this past summer that she would let them know when she entered the hospital and she takes this method to fulfill her promise. She desires the prayers of her friends in this time of great need, and any who may wish to write her can address letters or cards to Miss Linda Abrams, Care of Duke Hospital, Durham, North Carolina 27703.

Baptist Men's Congress Slated for July, 1969

A meeting of Baptist laymen from perhaps a dozen Baptist conventions in North America has been slated to meet in Nashville, Tennessee, July 3-6, 1969, by an ad hoc committee of Baptist laymen from five of the Baptist conventions involved.

The meeting will be called the Baptist Men's Congress on Evangelism and Lay Involvement, and will seek to delve into the challenge of evangelism and involving laymen in both evangelism and deepening their spiritual life and ministry, said Owen Cooper of Yazoo City, Mississippi, chairman of the ad hoc committee which is planning the meeting.

The idea for the Congress was suggested during a meeting of laymen from North America during the Pan American Baptist Laymen's Evangelism Congress in Rio de Janeiro, Brazil, last July, when the five-man committee was appointed to make the plans.

Meeting recently, the ad hoc committee picked the dates for the meeting and selected Nashville as the host city.

The committee also voted to ask the chairman to enlist additional members to form a steering committee composed of unofficial representatives of each of the Baptist conventions participating in the congress.

Although no organization has been created, the group will be related unofficially to the Crusade of the Americas, an evangelistic effort encompassing Baptists in North, Central, and South America.

Cooper said that he hopes that the laymen's meeting would attract as many as 3,500 to 4,000 Baptist laymen and their pastors.

Cooper, president of the Mississippi and Coastal Chemical Corporation, is also vice-president of the Southern Baptist Convention, and was chairman of the lay involvement committee of the Crusade of the Americas which sponsored the Pan American Baptist Laymen's Congress in Rio de Janeiro. At that meeting, he was also elected president of a newly-formed organization of Baptist men in North, Central, and South America called the Pan American Union of Baptist Men.

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When a man enlarges his efforts, God enlarges him.

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Before you find fault with another, stop and count ten of your own.

Churches and Ministers Available

(NOTES This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Wildwood Free Will Baptist Church located five miles west of Morehead City, North Carolina, is seeking a pastor for Sunday morning services. Any minister interested please write Mrs. Amanda Long, Route 2, Box 260, Newport, North Carolina 28570, or telephone 726-5996.

"Lady, Are You Rich?"

They huddled inside the storm door—two children in ragged, outgrown coats. "Any old papers, lady?" I was busy. I wanted to say, "No," until I looked down at their feet, wearing thin little sandals, sopped with sleet. "Come in, and I'll make you some hot cocoa." There was no conversation. Their soggy sandals left marks on the clean hearthstone. Cocoa and cake were a fortification against the chill outside. I went back to the kitchen and started again on my household budget.

The silence in the front room struck through me. I looked in. The girl held her empty cup in her hands looking at it. The boy asked in a flat voice, "Lady, are you rich?"

"Mercy, no!" I looked at my shabby furniture. The girl put her cup back in its saucer carefully. "Your cups match your saucers." They left then, holding their bundles of papers against the wind. They hadn't said, "Thank you"; they didn't need to. They had done more than that.

Plain pottery cups and saucers; but they matched. I tested the potatoes and stirred the gravy. A roof over our heads, my man with a steady job—these things matched, too. I moved the chairs back from the fire. The muddy prints of small sandals were still wet on the hearth. I let them be. I want them there in case I ever again forget how very rich I really am!—Copied.

I tremble for my country when I reflect that God is just.—Thomas Jefferson.

= = = =

A disciplined man usually reads the Bible.

MOUNT OLIVE COLLEGE

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Its History, Doctrine, and Organization

February Through May, 1969

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The above course is a part of the Paul Palmer Institute Program of Mount Olive College. One of the stated purposes of the College is to provide "courses and services designed to meet the needs of the sponsoring church." The Paul Palmer Institute, named in memory of the founder of the first Free Will Baptist Church in America, organized in 1727 in North Carolina, represents the desire of the College to fulfill this purpose.

The program includes an annual institute for ministers and laymen, special courses of study both on and off campus according to the needs and interests of students and cooperating churches.

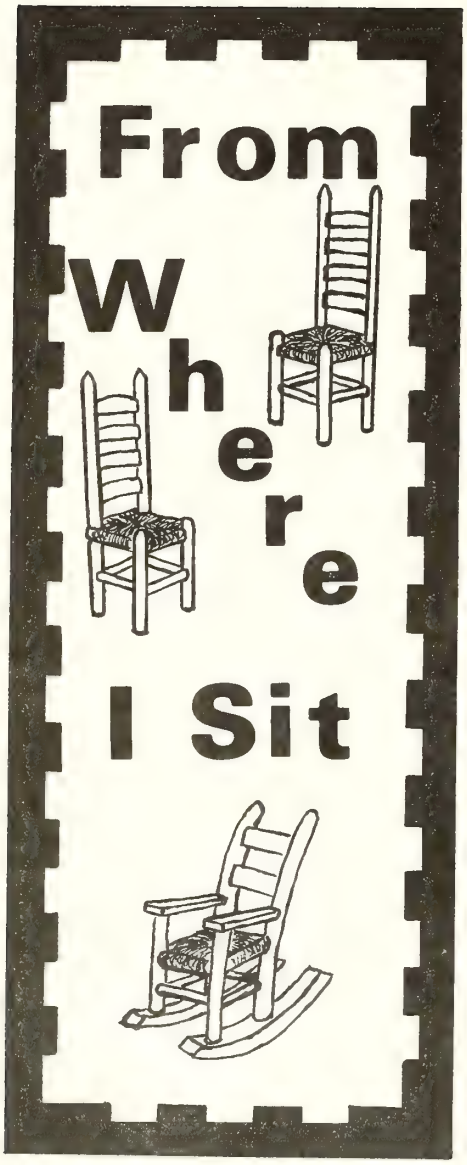
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the FREE WILL BAPTIST

AYDEN, NORTH CAROLINA
WEDNESDAY
JANUARY 29, 1969



SIN IS NO LAUGHING MATTER...



The Free Will Baptist

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January 29, 1969

TOMMY MANNING, *Acting Editor*

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Editorial--

Cover Photo by H. Armstrong Roberts

NO LAUGHING MATTER

The music had a congo beat; the houselights were low; and the empty stage was bathed in a dazzle of multicolored beams from the spotlights, shining from the back of the theatre above the spectators' heads. It was a full house.

Oos and ahs were heard; and four prancing girls, costumed in scanty frills and fringes, sauntered in—to the beat of the refrain—gyrating their bodies to the tempo of the drum. Male partners joined the foursome in rhythm and embrace, only to be followed by other extras in similar attire and like movement.

The burlesque show was in full swing. The dancers strolled from center stage and flanked the left and right, as suddenly the audience gasped at the appearance of "The Queen." She twisted to stage center, appearing like a Lady Godiva with her blonde hair pouring over her shoulders, hiding most of her person. Her movements quickened with the music; and as her hair waved back and forth with her twisting, parts of her body showed through the strands.

She flaunted herself left and right, bouncing with a beat indicative of raw, heathenistic rituals. Then "The Queen" lost her hair and her composure. With this, every bit of the humor this comedienne used to possess went out the window. This was supposed to have been funny. Rather, it was distasteful and disgusting. When "The Queen" tried to arrange flowers to her best advantage, the TV was snapped off. One would wonder why this writer persisted to watch as long as he did. To be truthful, he could not believe his eyes.

Every individual is gifted to laugh and to enjoy humor and comedy, but this was no laughing matter. It was raunchy and indecent. It was immoral. It imposed itself on the mores of society, and this writer's recreation of the scene was not meant to give added vividness to it; however, it is his intention to speak out against lewdness and baseness, whether or not it be presented in the name of comedy. Sin is never funny, and the suggestive and salacious methods employed by this comedienne on this particular show to "up" her ratings and to entertain her audience were nothing short of sinful. TV is no longer safe for Christian adults, to say nothing of children!

" 'Moses, take off your shoes from off your feet,' God said in His redundant way." Thus another TV show went beyond the "call of humor" and belittled the Creator of the world. A well-known brother team employed the use of ridiculous dialogue to suggest God's triviality. One would think that a humorist, no matter how good his intentions, would be afraid to jest at divinity!

Then on another program, the Ten Commandments were "booted" from a platform because it was decided that the people would never "buy" them. Certainly there should be enough decent humor around without professionals having to engage in immorality and sacrilege. If Christian people should ever be "in the air" over something, it is now, when common decency, Christian ethics, and sacred ideals suffer at the hands (and minds) of so-called entertainers. There should be nothing entertaining about evil, nor should any thrill be derived from the belittlement of the heavenly Father or His laws. We must noise abroad our opposition and our displeasure.

This writer has nothing against humor in its proper form, but these spectacles could not be called humorous even by the most charitable. It gives more cause for crying than for laughing—to think that our society has reached the point that it accepts such exploits of sin without winching or blinking an eye!

While there may be very little that we can do to curb this type of "amusement," we can at least separate ourselves from its support. We must take care lest we gather grapes of wrath. Laughter is sweet, but sin leaves a bad taste in our mouths.

A Song in the Heart

WEATHERLY

H, lady, play some more," said the gawky, barefoot boy. The startled dy wheeled around and saw the awkard boy standing before her. She reamed with fright. Instead of comying with the request, she ordered m out of the house at once. "Get out here with your great feet," she said rshly. Crestfallen, he went out into e street.

The young lady did not know that the oy was hungry for music or that this as the first time he had heard anyone aying a piano.

From his log cabin home, the ten-year-d boy had gone to this house in a near-y village to sell berries. He had stood the gate of the house, entranced by e most beautiful music he had ever eard. He was irresistibly drawn toard it. Then, though he was dirty and s clothes were ragged, he had walked to the house uninvited. He had gone as far as the door of the parlor, where e young lady was playing. His dark yes glowed with satisfaction and deght as he had listened to the music. nconsciously, he had begun to move his ands as if he, too, were playing the iano.

When he was eleven, he left home to ork on a farm to support himself. Later, he cut logs, worked in a lumber camp, and then in a sawmill. Poverty hindered his school career, but he went to school whenever it was possible. By sheer perseverance and hard work, he acquired a good education.

When he was twelve years old, he attended a revival meeting and became a Christian. Later, he was appointed a teacher in the Rome Academy in Pennsylvania. He met, fell in love with, and married Lucy Young. Having had a musical background and being herself an accomplished musician, she encouraged Philip to use his musical talents to the fullest extent.

Philip longed to study with an outstanding teacher, but poverty barred the way. One day, utterly discouraged, he threw himself down upon the living room sofa. Speaking later of this moment, he explained, "I just cried out of disappointment. I thought everything had come to an end, that my life must be passed as a farm hand and country schoolmaster, and all bright hopes for the future must be given up."

Mrs. Allen, his wife's grandmother, saw his disappointment. When she learned its cause, she showed a practical sympathy. Being told that Philip needed thirty dollars to get the teaching he needed, she said, "Well, thirty dollars is a good deal of money. I have an old stocking that I have been dropping pieces of silver in for a good many years, and I'll just see how much there is. Perhaps there is thirty dollars there, and if there is, why, you can take it and go to the Normal." There was enough money in the stocking.

Philip went to the school, first to learn. Then in 1860, he became a professional music teacher there. In his diary he explains, "Old Fanny (a horse) and a twenty-dollar melodeon furnished by O. F. Young set me in the profession."

While Philip was still young, he composed a song. Hopefully, he sent it to one of America's best-known composers, George F. Root. He asked the composer to send him a flute if he thought the song had any value. Shortly afterward, he received his flute.

When he was twenty-six years old, he published his first song, called "Lora Vale." A song of tender sentiment, it lacked evangelistic emphasis. It became so popular that Philip decided to give all his time to music; principally, he devoted himself to writing gospel songs of deeper spiritual value. Philip developed an attractive deep voice and became popular as a song leader in evangelistic meetings in many countries.

Philip Bliss and his wife were holding a campaign at Waukegan, Illinois. The first part passed uneventfully. Then one evening Philip Bliss sang his hymn, "Almost Persuaded." God was at work, and there were many conversions.

He joined Major Whittle, evangelizing throughout the West and South from 1874 to 1876. Later, Philip Bliss joined the Moody-Sankey team as they traveled around the world in fruitful preaching of the gospel.

A poet as well as a musician, Philip was able to write both the words and music of his songs. The tunes are not marked by rich harmony, but they have a lilt and movement that makes them easily singable. While not great from a literary point of view, his hymns are imaginative and picturesque. Usually they have a strong emotional appeal.

Incidents Philip heard often suggested themes for new hymns. One night D. L. Moody told of a ship wrecked near the Cleveland harbor because the lower lights along the shore were unlit. Philip pondered this incident. He then wrote, "Let the Lower Lights Be Burning."

One evening, Philip Bliss heard Rev. M. Brundage close his evangelistic appeal with: "He who is almost persuaded is almost saved. But to be almost saved is to be eternally lost." Philip Bliss then wrote, "Almost Persuaded."

In a Moody and Sankey meeting in New York, "Almost Persuaded" was sung, and about two hundred people went forward to accept the evangelistic invitation.

When Mr. Sankey sang the hymn in Philadelphia, an attorney was moved. He explained that then he was not only "almost," but "altogether persuaded" to trust Christ for salvation.

In London, Lucy Lee, keen to lead her younger sister Kate to the Lord, played and sang several hymns to her. She concluded with "Almost Persuaded." The younger girl was awakened and gave herself to the Lord. Later she went into full-time service. She became a Salvation Army officer who brought help and blessing to many.

George C. Stebbins, an outstanding gospel singer, called it a "classic in its way." Ira D. Sankey said it had won more people for Christ than any other of the poet's hymns. Major Whittle said that ministers' letters revealed that "Al-

(continued on page fifteen)

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

What You Don't Know Does Hurt You!

"What you don't know doesn't hurt you," is the old saying. But is this really true?

If you didn't know the alphabet, it would hurt you. You couldn't read this pamphlet, you couldn't enjoy the newspaper, the magazine, or the great works of Shakespeare, Dickens, or Melville. And if you read "aspirin" instead of "arsenic" on a label, it could prove fatal. Ignorance is not bliss!

If you don't know the correct highway to take to your destination, if you don't know how to read a road map, you can waste gas, hours, and much-needed patience.

Life verifies that what you don't know does hurt you! And life also proves that "whom you don't know does hurt you" too.

If you don't know a banker, how can you get a loan?

If you don't know a doctor, where can you receive reliable medical help?

If you don't know any friends around your age, how can you find the one of your dreams?

Yes, whom you don't know does hurt your chances of living happily and successfully.

Now let me ask you, friend: do you know Jesus Christ as your personal Saviour? Do you believe that knowing Jesus makes life happy, or do you feel that your life is complete without Him? I know I'm asking a very personal question, but after all, it's only a personal realization that can bring you to a personal salvation.

If you don't know Jesus in a heartfelt way, you are the loser for time and eternity. Why? Because without Jesus, you can't have—

Life—real life. Jesus said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10). The Bible says, "He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:12). Remember, life without Christ is a living death.

Peace—personal peace. "My peace I give unto you," Jesus said, "not as the world giveth, give I unto you" (John 14:27). Do you have inward peace?

Joy—lasting joy. "The blessing (or joy) of the LORD, it maketh rich, and he addeth no sorrow with it" (Proverbs 10:22). The Psalmist David said, "In thy (God's) presence is fulness of joy; at thy right hand there are pleasures for evermore" (Psalm 16:11). "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full" (John 16:24). Do you have joy that lasts?

Have you wondered if life was worth living? Have you wanted real life, personal peace, and lasting joy; but they seemed like a mirage on the horizon of your life? Well, now you know why. You didn't have the only one who is life, peace, and joy personified—Jesus Christ. And the lack of that life-transforming knowledge has hurt you mentally and spiritually. Whom you didn't know did hurt you! Isn't that true?

What a friend we have in Jesus;
All our sins and griefs to bear.
What a privilege to carry
Everything to God in prayer.
Oh what peace we often forfeit;
Oh what needless pain we bear,
All because we do not carry
Everything to God in prayer.

And here's good news. You can know this wonderful Friend and Saviour, Jesus Christ, right now!

Here's how:

1. Believe. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 1:31).

2. Receive. "As many as received him (Jesus), to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

Right now, wherever you are, whoever you are, say this prayer from the depths of your heart:

As a sinner I come to thee,
Thy own child I want to be,
Sorry for the sins I've done,
Humbly receiving thy own Son.
Help me to live wher'er I go
Showing that Christ I really know.
Amen.

In real sincerity, have you believed Jesus, received Jesus into your life? Good. Now you will discover that what you've always wanted is all found in Him whom you've always needed, the Lord Jesus.

The Apostle Paul said, "For I know whom I have believed, and am persuaded that he (Jesus) is able to keep that which I have committed unto him against that day" (2 Timothy 1:12).

What you don't know does hurt you, but whom you can know will help you for time and eternity!

Do you know Jesus?—Nathanael Olson (American Tract Society).

OBITUARIES

MR. BENNIE HERBERT RIVENBARK SR.

Bennie Herbert Rivenbark Sr. died early Saturday morning, December 28, 1968. He was a native of Duplin County, North Carolina, and was the son of the late Augustus Rivenbark and Dorothy Davis Rivenbark. A resident of Rocky Mount, North Carolina, since 1945, he was a retired sheet metal worker with the Seaboard Coastline Railroad, having retired in 1964. Mr. Rivenbark was a member and a deacon of the First Free Will Baptist Church of Rocky Mount, and a member of the Redmen's Lodge.

Funeral services were conducted Sunday, December 29, at 3 p.m., with the Rev. Jack Mayo, his pastor, officiating. Assisting in the service were the Rev. R. P. Harris, a former pastor; and the Rev. Edgar Raynor of Rocky Mount. Burial was in the Pineview Cemetery.

Mr. Rivenbark was married to the former Lola Virginia Holloman, who died in 1942. He later married the former Juanita Spivy, who survives of the home.

Other survivors include five sons: Randy Rivenbark of the home; M. P. Rivenbark, Bennie H. Rivenbark Jr., and Jimmy Rivenbark, all of Rocky Mount; and Cleon Rivenbark of Portsmouth, Virginia. Surviving also are three daughters: Sue Ellen and Donna Rivenbark of the home; and Mrs. Cleese Adams of Rocky Mount; three brothers: the Rev. F. A. Rivenbark of Virginia Beach, Virginia; Otto Rivenbark of Mount Olive, North Carolina; and Henry Rivenbark of Goldsboro, North Carolina; three sisters: Mrs. Melvin Price of Mount Olive; Mrs. Joe Quinn and Mrs. Nellie Williams, both of Goldsboro, North Carolina; and nine grandchildren.

Photo by Harold M. Lambert



. . . I doubt if God ever intended that we take for granted so precious a gift as life."

Precious Gift

A True Story

by
HOYT E. STONE

NE of the easier mistakes we mortals make is taking for granted that an rdinary situation will move smoothly o an expected conclusion.

"It will have to be a tonsillectomy," aid our family physician, after a look nto the throat of our five-year-old son. 'I recommend Dr. Dalton. He's very ood, especially with children. I'll set t up for next week if you'd like."

"Are you sure, Doctor?" my wife sked. "We didn't dream it was that bad. Besides, he's had one operation . . . and . . ."

Such news hits my wife hard. She is afraid of any type surgery and, even while I looked at the big question mark on her face, I knew the decision would be mine. Of course, I didn't like the news either. Eddie was our only child and very thi nfor his age. A year before he had undergone surgery for a tle man. Blanche fussed with his clothes, checked his ears to make sure they were clean, and reminded me I should have had his hair trimmed.

Two nurses came. One put a little blue tag on Eddie's left wrist. The other checked his temperature and blood, and told Blanche to remove his pajamas and put the coarse yellow bed jacket on him.

As they wheeled him toward the operating room on a steel cart, Eddie kept looking over his shoulder to make sure we were there. We trailed along and squeezed into the elevator. The nurses acted as if they liked little boys but weren't too sure about parents.

Six beds were pushed up against the right-hand wall before the operating room door and around these clustered an odd assortment of people. The third floor head nurse passed down the line telling us the waiting room was just around the corner, but no one left.

When Eddie's turn came, we kissed hernia and it seemed shameful to run him through a hospital again. Still, it was worse to neglect a responsible decision and, after all, it was only a simple operation.

"Well, Doc," I said, "if you think it best, go ahead and set it up. Will Dr. Dalton call me or should I get in touch?"

"He'll want to see the boy. Let me call him for an appointment."

Blanche cried a little on the way home but finally agreed. I assured her everything would be all right.

Surgery was scheduled for 9 a.m. the following Tuesday. We checked Eddie into the hospital at 7:30. I told him I was staying with him and he stretched out his candy-striped pajamas like a lithim and said that we would see him in a few minutes. He still cried a little as he went through the two swinging doors and, modern medicine not withstanding, I noticed the doors to an operating room still click shut with an uncomfortable finality.

Blanche and I went to the s i t t i n g room. We prayed. I got coffee from a machine and we sipped it along. Blanche kept looking out the window at the skyline of our city. Suspecting tears, I eased up beside her, slipped an arm around her and tried to say something comforting. The words came out, "He's awfully small, isn't he?" She cried and I told her not to worry. Neither of us felt like sitting, so we wandered back into the hall.

From the recovery room I suddenly heard Eddie's high-pitched voice, "I want my daddy; I want my mommie!" We moved nearer, trying to see into the room as nurses streamed in and out. A nurse assured us Eddie was doing fine.

Blanche stayed with Eddie while I put in a half-day's work, and late that evening I relieved her. The nurse said there was little need for either of us to spend the night. That made sense to me but Blanche was more persuasive and I stayed.

A colored man came with cots. I rented one and stretched out beside Eddie's bed. Much nicer than that straight-backed chair, I thought, and slept fitfully. All through the night nurses slipped into the room with flashlights, bending over beds, pulling up sheets, touching brows, and then moving silently out.

Around 2 a.m. I heard a gurgling

(continued on page fifteen)

Our Readers Write . . .

"As regular readers of 'The Free Will Baptist,' we did notice the face-lifting of the January 8 edition. We like it very much and hope you decide to continue with the color cover as often as possible."—Mr. and Mrs. Linwood A. Harris, Pantego, North Carolina.

"Your 'Free Will Baptist' face-lifting gets my vote 100 to 1. Yes, I like the color too. All this new layout makes one feel that the FWB has just come of age."—Leonard Earl Harris, Rocky Mount, North Carolina.

"I received my copy of 'The Free Will Baptist' (January 8 edition) today. I was glad to see the changes, which I hope will be best for all."—Mrs. Fannye T. Swindell, Arapahoe, North Carolina.

"I want to commend you for the attractive appearance of the January 8 issue of 'The Free Will Baptist.' There were a number of features about this publication which revealed your desire and plan to improve our denominational weekly."—W. Burkette Raper, Mount Olive, North Carolina.

"Thank you for the improvements in 'The Free Will Baptist ' paper. I'm sure our people have observed the change. . . ."—Fred A. Rivenbark, Virginia Beach, Virginia.

". . . I like very much 'the new look' for the past two weeks. I wish for you and 'The Baptist' great success."—Mrs. Fred M. Register Jr., Kinston, North Carolina.

"I certainly like the 'get-up-and-notice' of the face-lifting of 'The Free Will Baptist.' To put a smile in the face of this paper makes it not only more interesting, but it lets us feel that someone is really anxious to send out the news . . ." —Mrs. Mildred Bowen, Winterville, North Carolina.

"I want to tell you how much I think it (the face-lifting) improved 'The Baptist' paper. I told my sister-in-law that I surely like it, and she said, 'If you like it, you ought to write and let them hear . . .' "—Mrs. Lynda H. Cooper, Pantego, North Carolina.

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The Master's Call

I'd not deny my Master's call
Although it be to give my all,
And go into the utmost parts
To carry love to poor lost hearts.
But if it be my lot to stay
Among my own and humbly pray
For God to have His perfect will;
I'll stay and pray and do until
I see Him over the narrow sea,
With arms outstretched to welcome me.
—Author Unknown.

NEWS NOTES

Piney Grove to Host Open Youth Rally

The Piney Grove Free Will Baptist Church, Greenville, North Carolina, will be the scene Wednesday night, January 29, at 7:30 p.m., of an area-wide, interdenominational youth rally. Having the theme, "Life's New Beginning," the meeting will feature the Rev. David C. Hansley, general secretary of the State Convention of Free Will Baptists, as speaker.

Other highlights will include special music provided by The Town House Three, Jonnie Cassick, Debra Hines, Wayne Vincent, and Paula Taylor. This promises to be an interesting and inspiring rally, aimed at unifying youth and helping the church to reach and to interest the young. All area churches are invited to participate.

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Holly Springs YFA Installs New Officers

The YFA of Holly Springs Free Will Baptist Church, Johnston County, North Carolina, held its annual installation service Sunday evening, January 19. The Rev. Royster Martin installed the following officers: president, Skipper Hales; vice-president, David Hales; recording secretary, Shirley Barnes; corresponding secretary, Mary Louis Barnes; treasurer, Mirinda Phillips; chairman, Mrs. Sue Johnson; and assistant chairman, Mrs. Elgie Creech.

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WE BELIEVE:

1. That there is only one God who i infinitely perfect, the Creator, Preserve and Righteous Governor of the Universe that His eternal existence is in three per sons: Father, Son, and Holy Spirit; tha all three are equal, but distinct persons They are the divine Trinity.

2. That Jesus Christ is the only begot ten Son of God; that He was born of th Virgin Mary; that He died for man's re demption; that He ascended to heave and is today at the right hand of th Father as our intercessor.

3. That both, the Scriptures of th Old and New Testaments, were given b inspiration of God, and that they onl constitute the infallible rule of faith an practice.

4. That man was created innocent, bu by disobedience fell into a state of sin and condemnation and stands guilty be fore God and separate from Him.

5. That it is the privilege of all men to be saved; that God desires the salva tion of all; that the gospel invites every one; that the Holy Spirit strives with all, and whosoever will may come and take of the water of life freely.

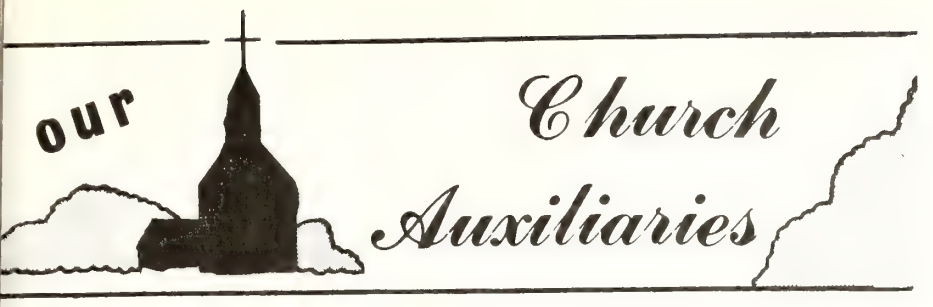
6. That the human will is free and self-controlled; that it is possible for a person who has been saved by divine grace to make shipwreck of his faith and become lost. The person (believer) who through grace perseveres unto the end of life has promise of eternal salvation.

7. That sanctification is initial at regeneration and continues progressively through the Christian experience, becoming final and complete in heaven.

8. That there are three gospel ordinances to be perpetuated under the gospel teaching: baptism by immersion, the Lord's Supper, and washing of the saints' feet.

9. That tithing is God's financial plan for supporting the work of the church here on earth.

10. That our Lord and Saviour, Jesus Christ, who ascended on high, and sits at the right hand of God, will come again; that there will be a resurrection of all men at the last day; that they which are saved will come forth to the resurrection of life, and they which are lost unto the resurrection of damnation; that the wicked will "go away into eternal punishment, but the righteous into eternal life." This is the final judgment.



The Study Course Path To Progress Avenue

by
MRS. FRED M. REGISTER Jr.

". . . study to be quiet, and to do your own business, . . ." (1 Thessalonians 4:11).

It is disconcerting to read this portion of 1 Thessalonians 4:11 when one has become so involved in everyday affairs that the quiet time for prayer and Bible study has been crowded out; when the "busyness" of living has pushed aside the real business of being a Christian.

It is a slap in the face to remember it after a session of, not real "gossip," but much talk of friends' affairs and catching up on the news about everyone.

Doubtless, Paul had no idea when he wrote to the church at Thessalonica that his words would be applicable to many situations in later history. He could not have known that Free Will Baptists in the twentieth century would have a woman's auxiliary, and his words would be relevant to the program of study courses prescribed in its "Manual of Methods."

Study means contemplate, consider, think. A "Stewardship Course" induces a member to consider her life in relation to Christ, and evaluate her participation in His service. The devoted Christian is constantly seeking improvement. "Be ye perfect" is the goal. One cannot compare herself to Christ without reading the Bible, for stewardship and Bible study are companions. Stewardship study courses examine all areas of one's life, including Bible reading, prayer, tithing, service to God and mankind.

To be quiet is indicative of prayer. The prophets of Baal, crying for their god to show his power, gave boisterous yells. Elijah, asking God to consume the sacrifice, was calm and confident. God, who reads the heart, hears and answers in the stillness. A "Prayer Study Course" is sure to strengthen and encourage by teaching the technique of prayer and the necessity for it, besides examining the lives of great men of prayer, as Torrey, Hyde, or Livingstone.

To do your own business inspires two study courses—"Missions" and "Evangelism." The woman's auxiliary was organized to nurture and support foreign missions. A missions study course should stress the need for foreign missions, present Free Will Baptist activities, future aspirations, and requirements for completing them. It should awaken a desire in each member to share the work by becoming a partner with those on foreign and home soil through prayers and gifts.

Leaving the earth, Christ commissioned the missionary movement, but He also said, ". . . ye shall be witnesses unto me . . . in Jerusalem, . . ." (Acts 1:8). In the Early Church there could be no great, area-wide evangelistic campaigns due to persecution of Christians; therefore, most of the early converts were won by personal contact. "Evangelism" still begins next door. A great help to the layman will be a study course which teaches the way. People who shun the church and its pastor scrutinize the lives of its members, so laymen should be prepared to witness with confidence at any time. Christian education in the Sunday school and league, youth organizations and adult education, special services for invalids and shut-ins, and distribution of literature are some facets for study.

The serious auxiliary member, desiring to serve in the most beneficial way, should be fully acquainted with the organization's purpose, goals, and systems. Missions, devotion, and service comprise the threefold purpose of the woman's auxiliary. Its influence should extend not only to the local church, but also to denominational projects, as well as home and foreign missions. Continued growth in grace and absolute surrender to God's will must be the auxiliary's foremost goal.

"The Manual of Methods" completely outlines the auxiliary's system of operations; therefore, an annual study course from this book is a must. Besides orienting new members, a program would refresh the veterans in the organization and operation of the circle; monthly, district, and state meetings; the qualifications and duties of each officer; and the history and goals of the woman's auxiliary. After having her duties and responsibilities explained, a member will certainly realize the importance of doing her best.

Of the five study courses, only three are required. It is difficult to choose the two most important besides "The Manual of Methods." However, the other two should be chosen early in the auxiliary year and planned well ahead of time. The study course chairman would do well to pray earnestly, choose wisely according to God's guidance and the needs of her local church, and try to present each in an interesting, unique, and different manner. Through wisely-planned, prayerfully-prepared, and competently-presented study courses the church and auxiliary are sure to become better informed and more active in doing the Master's business.

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Many people rob God of their time and money and then wonder why they are so hard up.—Walter E. Isenhour.

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SUNDAY, FEBRUARY 2

A Teen-Ager's Question

Scripture Reading—Deuteronomy 6:6, 7

A teen-ager wrote to the editor of a city daily newspaper and asked, "Why is it there are some things that are considered all right for adults to do, but if teen-agers do them, they are considered delinquents? Both of my parents smoke and sometimes take a drink. If Dad gets mad, he swears. My uncle has been arrested twice for speeding, and the family thought it was funny. These are just a few of the things I've been wondering about. If I were to do any of them I hate to think what my parents would do to me. I am a fifteen-year-old girl. When I asked Mom and Dad this question, they just said, 'It's different when you're grown up.' I can't see that it is." Neither can we.—*W. B. Knight.*

Prayer Thought

Parents have a big responsibility in setting a good example before their children.

MONDAY, FEBRUARY 3

When a Statue Became Animate

Scripture Reading—Revelation 21:4

There is an allegory whose setting is in the tragic time of Hitler's rule, when some six million Jews are said to have perished. On a designated day, Hitler was to visit a cathedral. In preparation for his entrance into the cathedral, the officiating clergyman announced to the audience: "All those whose fathers are Jewish will now withdraw from the cathedral!" Many arose and moved dejectedly toward the exit. Then the clergyman announced: "All those whose mothers are Jewish will leave the sanctuary!" With this announcement, according to the allegory, the marble statue of Christ at the front of the cathedral became animate, descended from the cross, and sorrowfully left the cathedral.—*W. B. Knight.*

Prayer Thought

How the heart of Christ must ache at man's inhumanity to man.

TUESDAY, FEBRUARY 4

'Absolutely Worthless'

Scripture Reading—Isaiah 1:18

A friend once showed John Ruskin a costly handkerchief on which a blot of ink had been made. "Nothing can be done with it now," said the owner. "It is absolutely worthless."

Ruskin made no reply but carried it away with him. After a time he sent it back, to the great surprise of his friend, who could scarcely believe his eyes. In a most skillful and artistic way Ruskin had made a design in India ink, using the ugly blot as a center for the design.

A blotted life is not necessarily a useless life. Jesus can make a life beautiful if it is yielded to Him.—*Moody Monthly,* W. B. Knight, Eerdmans Publishing Co.

Prayer Thought

Christ can take a sin-scarred life and make it into a new life without spot when it is given over to Him.

WEDNESDAY, FEBRUARY 5

Wesley's Cow Sermon

Scripture Reading—2 Corinthians 1:7

One day John Wesley was walking with a troubled man who expressed his doubt as to the goodness of God. He said, "I do not know what I shall do with all this worry and trouble." At the same moment Wesley saw a cow looking over a stone wall. "Do you know," asked Wesley, "why that cow is looking over the wall?" "No," said the man who was worried. Wesley said, "The cow is looking over the wall because she cannot see through it. That is what you must do with your wall of trouble—look over it and avoid it." Faith enables us to get above circumstances and look to Christ who is over all, blessed forever.—*Wonderful Word,* W. B. Knight, Eerdman's Publishing Co.

Prayer Thought

Looking up to Christ will bring us over many insurmountable trials.

THURSDAY, FEBRUARY 6

What About Sunday Night?

Scripture Reading—Isaiah 9:2

One Sunday night a girl climbed off the bus in Atlanta, Ga. In her hand was a cheap, little straw suitcase; in her heart, heavy problems no one will ever know. As she walked down Peachtree Street, the shadows of the looming buildings were not darker than the shadows of her heart. The passing crowds took no notice. Finally she stumbled up the stone steps of a church and sat down. She pulled a pistol out of her handbag and put a bullet through her brain. The bullet went on to bury itself in the front door of the church—a church that was dark on Sunday night. The bullet hole helped change the destiny of that church!

The suicide was called to the attention of the pastor, the Rev. Pierce Harris. He made a decision on the spot: "We are going to begin having Sunday evening services here.

"If the doors of this great church had been open on the night this girl took her life, it might have been different for her," he said. "If the light had been streaming from these windows, and friendly ushers had been standing at this selfsame door, and the congregation singing, 'What a Friend We Have in Jesus,' this poor girl might have ventured in and found a Christ who would have saved her from despair."

Challenged by the pastor, the people have now built a wonderful Sunday evening service. Many from among the throngs on Peachtree Street on Sunday evening turn in to worship. Here they find a Christ who gives them victory in their lives.—*Free Methodist.*

Prayer Thought

May our churches not fail those in spiritual need, and may we not fail our churches.

FRIDAY, FEBRUARY 7

The Holy Land Today

Scripture Reading—Ezekiel 36:33-35

The geographical position of the Negev has always made it part of a passageway between continents. . . . God walked abroad in it and divine purpose was made manifest there of old . . . and thus, both in the physical and the spiritual sense, the words of the prophet may be applied to it: "And the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden."—*Nelson Glueck.*

Prayer Thought

A void, desolate life is made full and fruitful by Christ.

SATURDAY, FEBRUARY 8

A Wife's Humility

Scripture Reading—James 4:6

A drunkard husband, spending the evening with his jovial companions at a tavern, boasted that if he should take a group of his friends home with him at midnight and ask his Christian wife to get up and cook supper for them, she would do it without complaint. The crowd considered it a vain boast and dared him to try it by a considerable wager. So the drunken crowd went home with him and he made the unreasonable demands of his wife. She obeyed, dressed, came down, and prepared a very nice supper just as quickly as possible and served it as cheerfully as if she had been expecting them. After supper one of the men, a little more sober than the others, asked her how she could be so kind when they had been so unreasonable, and, too, they knew she did not approve of their conduct. Her reply was: "Sir, when my husband and I were married, we were both sinners. It has pleased God to call me out of that dangerous condition. My husband continues in it. I tremble for his future state. Were he to die as he is, he must

(continued on page fifteen)

ems from the office of the

GENERAL SECRETARY

DAVID C. HANSLEY

North Carolina State Convention of Free Will Baptists
P. O. Box 424, Ayden, North Carolina 28513



SCOUTING WITHIN THE CHURCHES

The Protestant churches that administer and operate 52,000 Cub packs, Scout troops, and Explorer posts have discovered that Scouting is a program that the church can gear into its own ongoing program for children and young people. Here are some of the values that churches have realized through Scouting:

1. Draws boys into the orbit of the church's influence and in close contact with Christian leadership.
2. Helps the church in its efforts to strengthen family life and parent-children relationships.
3. Offers to the church the opportunity of using Scouting as a part of its own youth program under the administration of the board of Christian education.
4. Provides a program of "learning by doing" which boys like and through which they can develop traits of character and habits of conduct that are a part of the Christian way of life.
5. Gives Scouts and Explorers an opportunity to work personally with their pastors in the church recognition program emphasizing Christian faith, Christian witness, Christian world outreach, Christian citizenship, and Christian fellowship.
6. Helps to develop boys for present and future leadership in the church.
7. Extends the outreach of the church's service to the neighborhood and the community.
8. Opens an attractive opportunity for service and leadership to a large number of church members who are not now actively engaged in a specific task in the church program.
9. Makes available to the church abundant resources of the Boy Scout movement in the areas of leadership training, program helps, camp facilities, professional guidance, and many other beneficial services through the local councils and districts.
10. Gives the church a medium for training boys in the practice of good citizenship and an appreciation of our American heritage.
11. Identifies boys with an international movement that is building brotherhood and understanding between boys and leaders in all parts of the free world.
12. Establishes a partnership between the church and Scouting that is based on mutual commitment to moral and spiritual principles.

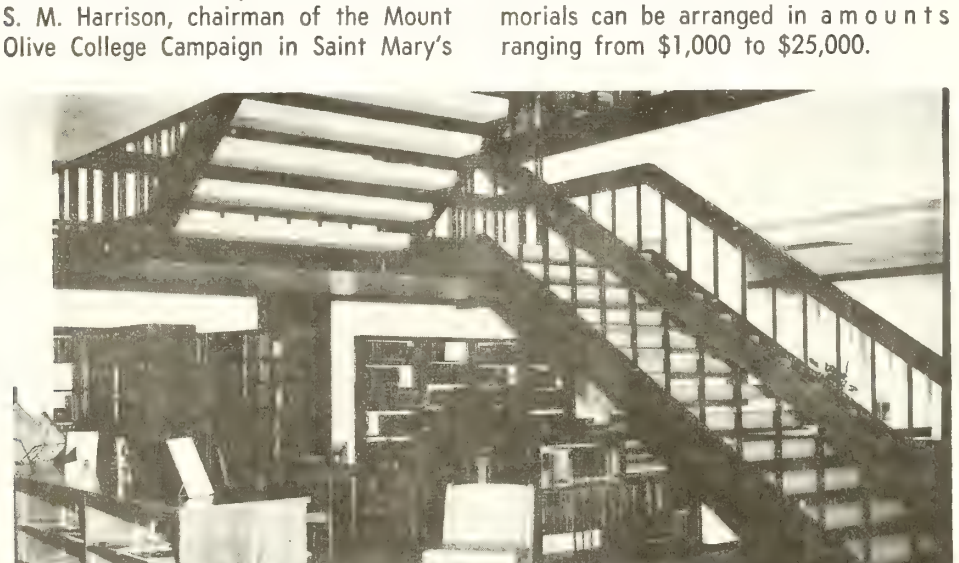
NEW FACILITY IN USE



One of the special features of the new Moye Library at Mount Olive College is the W. B. Everett Conference Room. This room is sponsored by Saint Mary's Free Will Baptist Church of New Bern, North Carolina, of which the late Mr. Everett was a long-time pastor. Shown on a recent visit to this room is Mr. Ralph A. Morris (left), chairman of the Mount Olive College Board of Directors and a member of Saint Mary's church; and Mr. S. M. Harrison, chairman of the Mount Olive College Campaign in Saint Mary's church. The picture of Mr. Everett can be seen in the background.

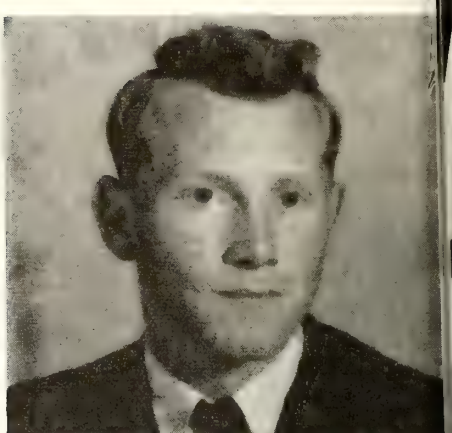
The conference room is used not only by students and faculty members but is also available for committee meetings of friends of the College who would like to meet on the College campus.

Other memorial opportunities are available in the library. Interested individuals or churches are invited to contact President W. Burkette Raper. Memorials can be arranged in amounts ranging from $1,000 to $25,000.



An interior view of the library.

Student Is Ordained



Garry Martin Taylor

Garry Martin Taylor, a second-year ministerial student at Mount Olive College, was ordained at Saint Mary's Free Will Baptist Church, Route 2, Lucama, North Carolina, on January 16, 1969. Officiating at the service was the Rev. Joseph H. Ingram and preaching the charge was the Rev. J. C. Yates.

Son of Mr. and Mrs. George W. Taylor of Kenly, North Carolina, he is a candidate for the Associate in Science degree at Mount Olive College this spring. He is available now for supply or pastoral work and may be contacted by writing him at Box 1634, Mount Olive College, Mount Olive, North Carolina 28365, or at his home address, Box 312, Kenly, North Carolina 27542.

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High School Day To Be Held

A special "High School Day" program is being planned for high school juniors and seniors throughout North Carolina to be held at Mount Olive College on Saturday, March 1. In addition to all interested high school juniors and seniors, invitations include guidance counselors and all youth chairmen and pastors of Free Will Baptist churches. The purpose of the program is to acquaint these persons with the educational opportunities available at the Free Will Baptist denominational institution located in Mount Olive. Striving always to attend to the requests and needs of the students of the College, Mount Olive desires to be known as "The College that Cares."

College personnel will conduct an in-

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BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Please explain, "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his grandparents; As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life for evermore" (Psalm 133).—**S. S. A.**

Answer: By the mutual influence and the strength of a few people who solemnly dedicate themselves to a common cause, much greater feats may be achieved and more worthy exploits brought to a successful end than in the halfhearted efforts of many times that number, who look in a clear-cut vision and dedication to an honorably agreed-upon purpose worthy to require the utmost sacrifice. A minor disconcerted minority can be of a greater hindrance to the all-out efforts of any force dedicated to the purpose of right and the proposition of holiness than three times their number can neutralize or counterbalance. A discontented spirit and the grumbling and faultfinding of a few in the camp of Israel, when they were in the wilderness and on their way to the promised land, were the evil means Satan used to upset a much larger number causing them to panic and to finally rebel; thereby bringing God's wrathful judgment upon them.

The Christian of today who has access to the Bible, therefore having a much easier way of knowing and doing the whole will of God may expect no less, but instead greater punishment than those dissenters who lacked in the full knowledge we are now in possession of since Christ has died for us. The Holy Spirit is here, and we have the completed New Testament in addition to the Old that God was then in the process of giving us through Moses. "Follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14). (See Hebrews 5:1-9.)

It is good for "brethren" to dwell together in unity for there is strength in unity. In every case where there is unity, whether for good or for evil, men that work together as a unit will realize greater fruit for their labor. One of our own American leaders is quoted as having said to his subjects in a time of crises, "We shall hang together or we'll hang alone"; meaning that in order to defeat the enemy, united effort was needed, and that without this united effort being directed cautiously and correctly each of them would be hung by the neck from a tree for treason.

Then there is a pleasant situation to be enjoyed by all when the children of God in any worthy cause and under any circumstances are so yielded to the Holy Spirit that they meet together in one place and for one purpose—to obey the command of Christ as was the case when the 120 disciples met in Jerusalem in keeping with Christ's instructions as He ascended into heaven. The Holy Spirit manifests His presence to a whole group and through the life of each member of that group when they so obey the words of Christ and so manifest love for Him and each of His. Complete use of His power through their lives may not be fully realized by Christians until this is done. God does not ask much of us, but He requires all He asks in order for Him to do for us and through us all that will be to our good and to His glory.

I have worked teams of mules that pulled smoothly and easily together whether an all-out effort was required of them or only a limited or casual performance. These animals fed and slept together in what seemed to be a peaceful atmosphere enjoying each other. Then I have also used those that were mismatched. They did not pull smoothly and evenly together and did not agree when at feed and rest in the barn; but instead, they could be seen kicking and biting each other, contending for food, water, or anything else they wanted. Even though they had plenty they never appeared happy or satisfied at being present with each other, and their service just simply fell short of coming up anywhere near that of those that showed affection for each other and worked well together. When one of these mismatched mules expressed antagonism for the other I was displeased with her. God is displeased when we thus act.

Might Jesus not have had something like this in mind when He said, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matthew 11:29, 30); "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another" (John 13:34); ". . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:40).

It is, of course, better to work alone in any Christian endeavor than to violate God's command. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" (2 Corinthians 6:14, 15).

We do not join the world or power-pact groups for the achievement of any spiritual goal; however, we do on the other hand direct our unified efforts toward the same goal when it comes to law, order, moral conduct, civil projects, such as public schools and other educational institutions, together with those that maintain law and order for health and other safety purposes, including paying taxes to support them. Jesus told His followers to ". . . Render therefore unto Caesar the things that are Caesar's; . . ." (Matthew 22:21); and providing His and Peter's tax on one occasion by directing Peter to catch a fish and use the money obtained from the fish to pay their tax. (See Matthew 22:21; Mark 12:17; Luke 20:25; Matthew 17:27.)

Then He also said that we should subject ourselves to those in authority over us. In short, the Bible teaches us that we are in the world, but not of the world; that we are to do our part in supporting good causes, but not to be allied to the world or with worldly people—not even the Pharisees—so as to hurt our influence in opposing them as an evil force and a hindrance to all that is good. To do that which we are required, here the Bible teaches us to be ". . . wise as

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STORIES

for our youth



The Mystery of the MISSING Notebooks

by
NORMA COURNOW CAMP

"WELL, that's strange," said Diane as she searched in her locker. Puzzled, she shook her head, causing her long black hair to sway gently. "Where are my American history notes? Oh, well, I'll look for the notebook later. It must have fallen into the junk in the bottom of my locker. I hope I haven't lost it. The exam is scheduled for tomorrow! Of all the notebooks to lose!"

Diane walked across the crowded hall to her class, still puzzled. She took out some plain paper to take notes and looked up just in time to see Kate take her seat. The two girls, though friends, were exact opposites in appearance. Kate was a typical Dane, with blond hair and sparkling blue eyes, while Diane's flashing dark eyes complemented her brown hair.

"Hi, Kate," said Diane. "What's the matter? You look confused. I haven't seen you look like this since the first day of school. Not missing Denmark again, are you?"

"No, I'm not homesick. I'm happy as an exchange student," said Kate in her slight Danish accent. "But something strange has happened. I can't find my history notes in my locker. I was sure I had put them there yesterday after class."

"Well, I'm having the same problem," said Diane. "I'm taking notes on this plain paper, and I plan to look for my history notebook after class."

As soon as the bell rang to end class, Kate and Diane hurried out to their lockers to look for the missing notes. Diane rifled through the useless junk in the bottom of her locker. "They just aren't here," she exclaimed, a worried expression marking her face.

"Mine, either, Diane," said Kate, as a frown creased her forehead. "What are we going to do? The exam is tomorrow. We don't have time to copy anyone's notes. I have an 'A' in the course, but how can I keep it with no notes to study?"

"And Mrs. Johnson's tests are mainly based on the notes, too," said Diane. "I have one of the few 'A's' in the course. You don't suppose someone who is jealous stole our notes, thinking we'd lose our good grades, do you?"

"That is just about what I think," said Kate. "But I don't understand it."

"The only thing I know for us to do is to get together tonight and try to go over everything we can remember," said Diane, brushing her hair away from her eyes. "Maybe between the two of us, we can reconstruct most of the notes. Why don't you come to my house at seven?"

"That's a good idea," said Kate, a smile brightening her face. "I'll be there with my memory polished and working."

Diane thought about the strange disappearance of the notes all during supper. She just had to keep her "A" in the class. I'll need all the "A's" I can make in order to qualify for college next year, she thought. I just can't imagine who would do a thing like this.

Diane's father noticed her unusual silence and asked, "Diane, do you have a problem, or have you lost your voice?"

Diane laughed and then told her family about the mystery of the missing notebooks.

She had just finished straightening her room when, promptly at seven, Kate knocked at the front door. "Come in," said Diane. "We can study in my room." Diane led the way through the house. They stopped in the kitchen so that Kate could greet Diane's mother; then they bounded up the stairs to Diane's room.

"Now, what have you remembered?" asked Diane. "I've made notes all day when I thought of something."

Kate laughed. "I did, too. Let's read them over." The girls read their notes to each other. For an hour they studied diligently.

"You know, Diane," said Kate, "I don't understand all this. I thought America was a Christian country. I thought all the people here were Christians. I was glad I was chosen to come to America as an exchange student because I'd be with Christians. But Christians shouldn't steal. Am I right?" A puzzled expression edged her face.

"You are right, Kate," said Diane sadly. "But you have one thing wrong. America is a Christian nation, but just living here doesn't make one a Christian."

"How do Americans become Christians then?" Kate inquired.

"According to the Bible, an American or any other person has to realize that he has sinned," said Diane. "Then the person must be sorry for his sins, and he must believe that Jesus is God's Son and that Jesus died on the cross to take away his sins. Then he must pray, asking God to forgive his sins. He then becomes a Christian."

"Oh, I see," said Kate. "Well, I believe in God and the Bible; but are you saying that's not enough?"

"Yes, I am, Kate," said Diane. "There has to be a real decision in your life. You must decide that you are wrong and God is right. You must decide either to receive Jesus Christ as your Saviour or to serve the devil and the world."

"I have never done that," said Kate. "But I had thought I was a Christian. I go to church often."

"Going to church doesn't make you a Christian, either," said Diane. "Asking God's forgiveness and believing that Jesus can save you will make you a true Christian."

"I would like to think about this some

(continued on page sixteen)

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

THE COLLEGE I WOULD LIKE FOR MOUNT OLIVE TO BE

(Comments by Dr. W. Burkette Raper, president, made at Founders' Day, December 10, 1968, as part of a panel on the development of the College. The last of three speeches.)

I. Principles for Growth and Development

A. A college which is guided by the Christian faith and which is committed to Christian ethics in its relationships with college personnel, students, other educational institutions, and the public;

B. A college which puts service to humanity above institutional prestige, and social, political, ecclesiastical, or financial pressures from whatever sources they may be derived;

C. A college which supplements instruction with appropriate learning experiences both on and off campus in order that students may benefit from a balanced and enriched educational program;

D. A college which recognizes and honors its relationship to its sponsoring body, the North Carolina State Convention of Free Will Baptists, and which provides for its sponsor comprehensive educational services through institutes, conferences, and special educational activities in addition to its regular associate degree programs;

E. A college which relates itself through educational services and leadership to the community wherein it is located; and

F. A college which accepts in good faith an educational mission to students of average academic ability.

II. Ten-Year Goals Which I Would Like to See the College Achieve

A. An enrollment of not less than 600 and not more than 800 students of whom 80 percent would likely be resident.



"I would like Mount Olive to be . . ."

B. To accommodate an enrollment of this size, the following facilities will be required:

1. A physical education building and related facilities,
2. A cafeteria-student union,
3. Two dormitories for men,
4. An additional dormitory for women,
5. A fine arts complex which would include an auditorium,
6. A chapel, and
7. An administrative building.

It is estimated that the cost of these facilities would cost $5 million.

C. A library collection of at least 30,000 volumes;

D. An income of $100,000 annually from endowments and other stable sources in addition to current gifts from Free Will Baptist churches, the Mount Olive Area Foundation, friends, and foundations;

E. A 100 percent increase in salaries for all college personnel;

F. If the above goals are achieved, I would recommend a feasibility study to determine the advisability of Mount Olive College becoming a four-year college.

The cost of the above facilities, additions to endowment principal, and operating income, exclusive of student charges, would approximate $10 million.

III. Summary

I believe that the Free Will Baptist denomination, citizens in the area served by the College, and other friends have the funds which are available to meet the above goals.

The question is whether or not we have the **mind** and **spirit** to design and implement a program of Christian higher education which merits this measure of support. I believe we do, and to this task I invite you to join with me in dedication and service.

BOOK REVIEW

by ELIZABETH HILL

THE TASTE OF NEW WINE by Keith Miller. Word Books, 1968, 116 pages, $3.50.

Here is a book on Christian renewal in the home, the office, and the church. It is written for Christians who do not know how to pray nor how to witness to other people about Christ.

In the church, the author says there is a lack of basic honesty. In his opinion, people look outwardly contented and at peace; but inwardly, they are confused, frustrated, frightened, and often unable to communicate even within their own families.

The author believes that we ought to have a new kind of honesty—an honesty which really believes that all have sinned and fallen short of the glory of God.

He says that we are tainted with self-centered desires; we want recognition, power, and social acceptance. What we need is a taste of new faith—that is, to come to God anew as helpless little children and begin living the abundant life of freedom which Christ offers now.

This is an excellent book for group study.

The Leader's Guide ($1.00) prepared by Robert B. Doing offers suggestions for conducting the study and also discussion questions from each of the nine chapters.

(Books featured may be ordered from the FREE WILL BAPTIST PRESS, P. O. Box 158, Ayden, North Carolina.)



The Mighty Power of Jesus

Lesson Text: Mark 4:35-41; 5:25-29, 34

Memory Verse: 2 Corinthians 12:9

I. INTRODUCTION

A professor in Princeton University once constructed a large bar of iron, bent it in the form of a horseshoe, and suspended it from another bar above it. Not only did it hang there, but it upheld a 4,000-pound weight attached to it. The great horseshoe was not welded or screwed to the metal above it, but through the iron wire coiled around it there ran a subtle current of electricity from a galvanic battery, which converted it into a magnet. Stop the flow of current for a moment and the huge horseshoe dropped.

So it is with the lifting power of the living Christ. He is able to raise up the vilest sinner from the mire of sin. He said, "And I, if I be lifted up from the earth, will draw all men unto me." Our place, as Christians, is to show the world what the power of the magnetic Christ can do. The smallest church can demonstrate great power if it is surrendered to Christ. The weakest Christian can become a giant in Christian service if his life becomes filled with the power of Christ.

The Bible shows in many ways how Jesus was different from all other men. This is because He is the Son of God. Being the Son, and actually God in the flesh, He was able to perform spiritual feats of power no other man could. This power controlled even the elements of nature, as we shall see in this lesson.—Bible Student (F.W.B.).

II. HINTS THAT HELP

Our printed Scriptures are taken from chapters four and five. Not only our printed text, but the whole of these chapters show the power of Jesus.

A. Stilling the tempest shows His power over nature.

B. Healing the maniac of Gadara shows His power over demons.

C. Raising the daughter of Jarius shows His power over death.

D. Healing the woman with the issue of blood shows His power over disease.

In this lesson we study only two of these incidents.

1. Jesus Stills a Tempest (Mark 4:35-41)
   A. This was a great storm. The disciples who were seasoned fishermen were frightened and the waves beat into the ship.
   B. Life also has its great storms. There are storms of doubt, disease, discouragement, and disappointment.
   C. What would have been the conclusion of this story if Jesus had not been on the ship? We need Jesus on the ship of our life.
2. Jesus Heals a Woman (Mark 5:25-29, 34)
   A. The nature of her disease made her an outcast, so she was both diseased and degraded.
   B. She had great faith and courage. She believed that she would be healed if she could only touch the hem of His garment.
   C. She was made whole. This means in body, mind, and soul.

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. "It was summer and the weather was warm. Furthermore, the custom of that country was that any traveler who approached someone's door at mealtime should be fed. If it was evening he must be invited to stay for the night. The disciples did not have to worry about any problem of entertainment. Under those conditions food and wardrobe were superfluous.

"'Script' means either a lunch bag or a suitcase. They were not to take any food, any extra clothes, any container for carrying these, nor any money for buying these articles. . . .

"Anointing the sick with oil is enjoined in James 5:14. Orientals believe that oil had medicinal qualities. Probably this was to be a symbolical act, signifying that God was pouring out His grace upon the afflicted one. It might have aided faith. It should be remembered that oil is one of the symbols of the Holy Spirit. Of the four Gospel writers, Mark alone mentions the anointing of the sick with oil by the apostles."—Higley Commentary, 1963.

2. We live in a machine age. Machines do the work of hundreds of men. New factories are being built in which the product is not handled by human hands at any stage of the process. Men merely push buttons on the control panels and get good results. Because man has created this marvelous machinery and built into it the ability to handle all sorts of operations, the machine responds to its maker as he pushes the buttons.

Our God has created this world as a challenging place for man to live. Because God has created the world, it responds to His commands. The winds and the waves obeyed when the Son of God spoke that day on the Sea of Galilee. At the words, "Peace, be still," the wind ceased and the sea became calm. Only a touch of the garment of Jesus healed a woman of a disease she had endured for twelve years.

We, like the men of old, must stand in awe and amazement when we read of God's marvelous power over nature and human illness. Yet God's power is not limited to those days. God, through His Son, has the power to work in the world today. Even greater than the physical changes wrought by miracles are the changes in the lives of men when Christ is allowed full sway in their hearts. But because God has created men as free moral agents, they must first open the door before He will enter in.—Standard Commentary.

3. A certain man had a terrible, consuming habit which he could not seem to overcome. A philosopher said, "Think about the great things men have said and your life will change." But the habit remained. The phychologist said, "Examine your motives and purposes and straighten out your mind." But this also failed. The moralist said, "Make a new resolution each week to do better." Again he failed. After hearing many such "physicians of no value," the preacher said, "Bring your evil habit to Jesus and ask Him to give you power to overcome." This time he succeeded. Jesus' power never fails.—Advanced Quarterly (F.W.B.).

A SONG IN THE HEART

(continued from page three)

ıost Persuaded" had urged thousands) a decision for Christ.

Other well-known hymns that Philip liss wrote include, "Hold the Fort," "Je- us Loves Even Me," and "Wonderful Vords of Life."

Also, he authored songbooks called **he Charm, The Song Tree, The Sunshine nd the Joy;** and with Ira D. Sankey he oauthored **Gospel Songs.** This book tre- endously influenced the American peo- le. Its six editions were so popular iat they sometimes displaced regular ıurch hymnals.

Poverty in early life did not stop ıilip from being generous. Many of s hymns and compilations brought him rge royalties. Most of the thirty ıousand dollars he received he gave to ıpport evangelism.

At Christmas in 1876, Philip Bliss and s wife visited his childhood home in ennsylvania. On December 29, they egan their way back to Chicago in a eavily loaded passenger train. When ıe train was nearing the station at shtabula, Ohio, it plunged through a estle seventy-five feet high. It crash- d into the ravine below. It then caught re, and one hundred passengers died. ıilip managed to escape from the recked train. However, he crawled ack into the train through a window) search for his wife. Neither he nor s wife was ever seen again.

The nation at once paid its tribute to ıe song writer. All over the country eople showed their appreciation of Mr. iss' work as they sang his hymns to ourn his death.—"Gospel Herald."

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PRECIOUS GIFT

(continued from page five)

ound and raised up to listen. Eddie's reathing was raspy and, in a few mo- ents, the gurgling came again. It was eep in his throat and it sounded like ood. I buzzed for the nurse.

The nurse checked Eddie and said he as okay. Some time later Eddie groan- d and rolled over. Again the gurgling, e nurse, and the reassurance. I tried esperately to go to sleep, my better dgment telling me the nurses knew, y "father's ear" troubled. It was 3 m. when I called the nurse a third time. In the eerie light, Eddie looked very pale and I kept thinking of those two little holes in his throat. Somewhere I'd read of people bleeding to death from tonsils. I told the nurse to get a doctor.

A stethoscope-clad intern eased into the room, opened Eddie's mouth with a flat, brown wooden paddle and said, "The boy'll be all right, Mr. Stone. There's some bleeding but that's normal. You should be taking him home this morning."

I thanked him and slept until they brought Eddie's cream-of-wheat and milk breakfast. Eddie would not eat. His mouth hurt.

Dr. Dalton breezed in, took a look at Eddie's throat and said, "A fine boy, Mr. Stone. You may take him home but keep him out of kindergarten until Monday."

Blanche came with the car. I carried Eddie out and placed him in the back seat along with flowers the church and his grandmas had sent. At the house I reached to get him and he vomited profusely, black clotted blood that lay shimmering at first in a pile on the leather seat and then slithered between seat and back like half-chilled raspberry jello. Again the blood came, this time thinner and spattering me and the upholstery like red rain.

I rushed Eddie to his room and laid him on the bed, wondering how a child's stomach could hold so much. His head fell limp on the pillow, his face chalked white, his lips purpled, and his eyes set.

I yelled for Blanche to stop screaming, the boy'd be all right, and phoned Dr. Dalton. In one sentence I told him what was wrong and he said to bring Eddie to the office.

We raced the car down the Interstate into the heart of town and, leaving Blanche to park, I ran into the building and caught the elevator with Eddie in my arms. Fourth floor, room 408.

The doctor was ready. He took one look and said he'd have to cauterize both incisions all over again. It would be painful for Eddie and worse for me since I'd have to hold him. Too dangerous to put him to sleep. I agreed to help.

Eddie came to life and began yelling. He cried and said that he hated doctors and wanted his daddy. At one point he jerked loose and kicked the doctor in the face. It was all over in five minutes. Eddie lay back whimpering.

Sure enough, Eddie was in school the following Monday. It took Blanche and me longer to recover and, in some ways, I suppose we never will. Even at that, we may be the fortunate ones since I doubt if God ever intended that we take for granted so precious a gift as life.

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Mount Olive News

(continued from page ten)

troductory program including campus tours, and lunch will be served.

Ben Utley, director of admissions and registrar, is representing the College in visitations for "College Days" in the high schools and by appointment. Persons interested in further information regarding the College or the special program should contact Mr. Utley at the College.

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'Coming Events' at Mount Olive College

February 6—Registration begins at 8 a.m. for spring semester, Henderson Building.

February 11—Registration and first class of a course on the Free Will Baptist Church, 7 p.m., Room 111, Henderson Building.

February 13—The New York Sextet Choral Concert, 8 p.m., College auditorium. The public is invited.

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Hurrier and Behinder

Said a Pennsylvania Dutchman, "The hurrier I go, the behinder I get."

Ours is a hurry, worry, bury age. We are getting nowhere fast. Quiescent waiting before God is a prerequisite to the acquisition of spiritual knowledge and spiritual renewal. "Be still, and know that I am God" (Psalm 46:10). "But they that wait upon the Lord shall renew their strength" (Isaiah 40:31). "In quietness and in confidence shall be your strength" (30:15).—Rev. Walter B. Knight.

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If you spend your time listening and looking at something that is bad, please tell me when you will have time to accomplish something that is good and worthwhile?—Walter E. Isenhour.

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Boys' and Girls' Stories

(continued from page twelve)

more," said Kate. "Are you going to church on Sunday?"

"Yes, I never miss," said Diane, happiness spreading across her face. "Would you like to come with me?"

"Yes, I would like that very much," said Kate. "You will come by for me?"

"Yes," said Diane, "I will; but maybe we should get back to the studies now since the exam is tomorrow."

The girls spent the rest of the evening studying their notes and trying to remember all the American history they could. After Kate left, Diane told her mother about Kate's questions. "Even an unpleasant experience can be an opportunity for Christ," remarked Diane. "I'm not sorry that this happened, since it gave me an occasion to witness for the Lord. God works out even the bad to glorify Himself, doesn't He?"

Her mother agreed. "I hope you'll continue to talk to Kate tomorrow about receiving Christ as her Saviour."

"I plan to, Mother," said Diane, as she hurried off to get ready for bed.

The next day, at class time, Diane called to Kate, "Do you think you know the material?"

"I hope so," said Kate, taking her seat. "Did you hear that Bob Bryne's notes were taken, too? He has an 'A' in the course, too—up to now."

"It certainly looks as if someone in this class is terribly jealous of 'A' students," said Diane. "Our lockers are easy to open, so they probably didn't have any trouble getting the notebooks."

"Diane," said Kate, "I am very glad you explained to me about being a Christian. Now I understand how this could happen. The person who stole the notes must not believe in Jesus in the way you explained."

"That's right," agreed Diane. She was pleased that Kate understood so well. "Oh, oh, here comes Mrs. Johnson with the exams. We'd better be quiet."

The next day, Kate and Diane met in the hall near the auditorium and walked together to their lockers. Kate opened her locker and exclaimed, "Diane, they are back! My notes are back!"

Diane tried to open her locker but jammed the lock and had to work the three-digit combination again. Finally she got the door open. "My notes are here, too," she exclaimed, "but a lot of use we have for them now! This just proves that we didn't misplace them. Someone must have taken them just so we wouldn't do well on the test. I think we fooled him by studying together, though. We can have our papers back today, I understand. Joan told me the papers are on Mrs. Johnson's desk. Let's check our grades."

The girls rushed into the classroom and hunted through the stack of papers. "I made it, Kate!" exclaimed Diane, as she picked up her paper. "I still have an 'A,' since I have a high 'B' on this exam.

Kate rummaged through the pile of papers. "Look!" she said. "I have an 'A.' Isn't it wonderful? I'm almost glad it happened. Now we are even better friends, and I have learned how to become a true Christian. Let's walk home today instead of taking the bus. We can talk some more about how I can become a Christian," Kate said.

"We'll probably never know who took the notes," said Diane. "But it really doesn't matter, does it?"

Kate shook her head and smiled.—"Gospel Herald."

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Questions & Answers

(continued from page eleven)

serpents, and harmless as doves" (Matthew 10:16).

Keeping in mind what is said, we will remember that these are brethren with whom it is good and pleasant to dwell together with. True and obedient Christians when inducted into the armed forces, I have been told, soon discover each other and enter into a profitable fellowship and friendship. "Birds of a feather flock together." Two criminals, one from Tennessee and one from Illinois, met soon after they were inducted in the service of our country during World War II. They made plans right away to pursue their evil course together. In the execution of these plans in Nashville, they were apprehended, tried and executed for murder in a year and a half following their discharge from the armed services. In one way or another the devil's gang is going to work together in a way to foster and promote evil. The only way we can destroy them in their efforts toward an iniquitous goal is that we give recognition to and cooperation in the union we have in Christ and with **all** His followers. As we give Christ the rightful place in our lives and exercise ourselves in the power we sustain in this union, the more sensitively alert will we find ourselves becoming in the descernment of phonies and hypocrites. These will become more and more obnoxious, and with the increase of divine wisdom we shall be allowed the pursuit of such a dedicated, separated life.

(Continued Next Week)

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FAMILY FIRESIDE

(continued from page eight)

be miserable forever; I think it my duty to render his present existence as comfortable as possible." This wise and faithful reply affected the whole company. The husband thanked her for the warning and became a serious Christian and a good husband.—*Sunday School Times.*

PRAYER THOUGHT

A person can often win others to Christ by showing humility.

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The Little Man

Sometimes the little man may be
Far greater than our eyes can see;
Yes, great in purpose, faith, and aim,
Although he never climbs to fame;
Quite earnest, honest when he prays
And makes things better where he stays;
And though he doesn't seem to know
He's great without display or show.

We need the little man to work
Who doesn't laze about and shirk;
For who would fill the places high
If little men should pass them by,
And give them no support nor care
And never hold them up in prayer?
Don't overlook the little man,
But help and bless him all you can.

—Walter E. Isenhour.

the FREE WILL BAPTIST

AYDEN, NORTH CAROLINA
WEDNESDAY
FEBRUARY 5, 1969

Div. Sch



DUKE UNIVERSITY
FEB
DURHAM, N. C.

FELLING THICK TREES WITH DULL AXES

IS IMPOSSIBLE...



The Free Will Baptist

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Editorial--

Cover Photo by Cameric

FELLING THICK TREES

The day was cold and cheerless, and the fire was dying. The lone old man looked out into the grayness of the afternoon. It was bleak ar still. He must gather more wood; and he would have to get a good su ply, for it looked as though snow would come.

With the big ax burdening his shoulder, and dragging his wood sac behind him, the old man leaves the warmth of his cabin and follows th narrow, winding path into the depth of the woods. He ignores the sle der trunks of the young saplings; and trudging onward until he has fi ally spotted a tree to his liking, he pauses by the mighty specimen. H surveys the height and the width of it. How forbidding it looked; bu oh, how perfect!

He swings his ax to the ground; and dropping his sack, he rests hi back for a moment against the object of his quest—this mighty tre He had found one to fit his needs—one large enough to last.

Lifting his ax, the old man stations himself at the base of the tree and firming his feet in place, he gently chips the bark to make way fo bigger, more forceful blows. He swings the ax harder and harder unt the chips are flying fast. With all the strength that he can muster, th old man swings; and the sound of each blow echoes through the wood and returns to him hollow-sounding . . . and mocking . . .

An hour passes, and another; and steadily he chops, stopping occa sionally to mop his sweating brow. He removes his jacket, hoping t have more freedom of movement—and greater success. He chops an chops; and with each additional thrust of the ax, he becomes more tire —but he must have wood!

A flake of snow rests upon his beard. Soon, more would fall; an unless he hurried, he would have no firewood. Sighing defeatedly, yc not quite ready to give up, the old man turns from his battle and regard smaller, easier trees. With one swing of the ax he could fell the littl saplings nearby, but they would not do. He had come for the thick tree and he would have it!

The big tree stood there laughing at him, daring him to continue defying him, and humiliating him. Thick flakes of snow were now fall ing, and semidarkness enveloped his surroundings—and him. Still, n firewood . . .

Turning to the little trees, he is almost ready to change his mind an settle for them. They would be easier, and they would give the sam warmth; but somehow, they offered no real satisfaction.

No! That mighty tree would not subdue him. He would not be de feated. He would not submit to disparity. He would not permit this piece of wood to have victory over flesh and blood. He would have this tree, and he would have it now! But how?

In his pocket—he remembers—the file!

He snatches the file from its hiding place; and falling to his knees the old man quickly and skillfully scrapes the blade until it gleams in the twilight. With new courage he stations himself at the base of the big tree. He swings with added vigor; and the tree falls to the ground, its crash bespeaking its hugeness. He had his firewood!

Like this old man, Christians are sometimes confronted with "thick trees." Frequently these "trees" are barely chipped by our mightiest efforts; and we pause, too, to survey the magnitude of the obstacles. We feel overpowered. We admit that persistence is good, but we have not the strength; so we submit in despair telling ourselves that it is use-less to try. In all of life we must be prepared for the "big trees," for they are numerous and frequent. We cannot turn away from the "big trees" and focus our attention on the little ones; for the big ones remain, laughing at us.

We can conquer the "big trees"; but we, like the old man, must fall to our knees and sharpen our "axes." Felling thick trees with dull axes is impossible.

The Light of the World

by
LOUELLA NELSON



Miss Nelson, a high school senior, delivered this message Youth Sunday, December 29, 1968, at Marlboro Free Will Baptist Church, Farmville, North Carolina.

HE story of Jesus—the story no man can write—no tongue can tell in all greatness! For almost two thousand ars men have talked of Him, have held s and that view concerning Him. In- ed, the human race has become divided o groups of those who believe another. Through all these ages, while they dif- ed in all else, men have agreed al- ys, everywhere, that the life of Jesus s the noblest and gentlest and purest that men can dream of. He is the ample of what life at its best can be. during these same centuries, mil- ns upon millions of men have gone on say something more startling. They ist that Jesus was more than a man. showed us not only what God ac- lly is. Jesus was the Christ, the Son God, and His death on the Cross is a velation of the love which is ever at heart of God.

rting the New Year with God

A new year has arrived. The year ead offers to each of us a challenge. p and think!—a new year with new ns and a new look in the future that ks bright for the young, the old, and youth of the church.

As you know, in approaching a new ar everyone is thinking of making new ar's resolutions. I think the first new ar's resolution all of us should make is to start off this coming year trying to live a better life with God.

As we make these resolutions we should ask ourselves these questions:

1. Do I go to church and Sunday school every Sunday or just when I feel like it?

2. Do I go to God's house because I feel the need to worship Him and learn more about His Word, or do I go just out of habit?

3. Do I pray to God each day, or do I pray only when I need His help?

4. Do I encourage others to go and worship God, or do I just pass them by?

These are just a few of the things we should think about when we start the new year off.

This is directed especially to the students at school who may be making new year's resolutions:

At school are you taking your subjects as seriously as you should? God gave you a mind to use and scientists have proven that we use less than one fourth of our brain power. Do you take advantages of opportunities that are yours? Are you thinking of the true and lasting value of an education?

This is the first part of our school year. Have you thought seriously of making your best grades this year? Your best might be "C's" and "D's," but you can beat that. Pray and ask God to help you and He will.

In James 1:5 we read, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; . . ."

By closing doors oftentimes one finds that other doors with greater opportunities and blessings are opened for us. He knows what is best for us always. May we look at our disappointments in a new light now, realizing that "the fear of the Lord is the beginning of wisdom."

With December 29 being Youth Sunday at our church, I think the commandment that really stands out is: "Honor thy father and thy mother."

Two of the first words we learn to say are "no" and "yes." From Mom the "no" usually carries with it a frown or a shake of the head conveying the message that the thing is wrong to do. Whereas, the "yes" brings a smile and a nod that the act has Mother's approval. Throughout our adolescence, we are always aware of the governing factor of our parents in our association with the world outside of the home.

The fifth commandment is: "Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee" (Exodus 20: 12). There are many times when young people do not understand the negative answer, when the place they would like to go or the unholy thing they world like to participate in seems so harmless.

Let us always remember that Christian parents seek God's help in the guidance they offer their children, and it is always better to obey them.

There are many children today who, when they do not get their way, have temper tantrums, or sulk and pout until Mother or Father will often allow them to do things, just to avoid the scene.

Christian young people, when you have this attitude, you not only break the heart of your parents, but you grieve the heart of God. We are His children, born into the family and fold of God; therefore, we are debtors to Him.

I read recently an article of the life of the former President Dwight D. Eisenhower, concerning statements made by him at his inaugural. He said that he read the Bible through at the age of 12, and that his mother presented him with a gold watch as a reward. The watch, though a very welcome gift at the time, could not compare with the reward of faith that sustained him over the years of war and leadership in his country. His parents reared him in the admonition of the Lord. The article stated that the influence has lived with him.

The teen-ager must always remember that the parents' decision on matters concerning them is always one of pro-

(continued on page fifteen)

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

THE TRAIL OF THE TITHE

RAYMOND L. COX

I don't believe in tithing!" asserted a churchman emphatically.

"Why not?" inquired his companion, as they strolled home from church following a sermon on stewardship.

"Because the Christian tithe has become," replied the man, "a matter of individual conscience."

"I seem to remember several occasions," commented the companion "when your conscience led you astray."

Certainly consciences cannot always be trusted. The Apostle Paul warns of consciences "seared with a hot iron" (1 Timothy 4:2).

"I don't tithe," some insist, "because this is the age of grace, while tithing was exclusively a duty under the law."

With such a variety of opinions beclouding the question, the important issue seems to be: Where does God stand in the matter? What does God say about it? Let us explore the trail of the tithe as it wends its way through the Bible.

Where does tithing begin? Who started it?

"Moses, the lawgiver!" chorus many. "Tithing began with the Sinaiatic legislation!"

Not so! Tithing begins in Genesis, not Exodus. Its initial practice is attributed to Abraham, not Moses. The first recorded tither was the father of the faithful, not the lawgiver.

Genesis 14 relates how Abraham, returning victoriously from the battle of the Canaanite kings with bountiful spoils, was met by Melchizedek, the priest-king of Salem. "And he gave him tithes of all" (Genesis 14:20). Four hundred years before Moses and the law, the patriarch of faith practiced tithing. The trail of the tithe commences with Abraham.

The experience of Jacob intimates that tithing was not an isolated incident in his grandfather's career. Evidently the practice was taught to Abraham's descendents, for when Jacob found himself in a desperate predicament he resolved to try tithing. At Bethel "Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee" (Genesis 28:20-22).

Jacob fulfilled his promise to tithe. By honoring God with his substance he amassed a considerable fortune. He left Palestine a penniless pauper, but he returned a prosperous prince. Abraham began to blaze the trail of tithing. His grandson continued it. Thus the practice was established several hundred years before the law was thundered forth from the rocky pulpit of Mt. Sinai.

Thus Moses was not the originator of tithing. What then was his relationship to the issue?

Moses merely incorporated, under divine direction, the already authenticated duty of tithing into the legal code of Israel. "All the tithe," he reiterated in Levitucus 27:30, "is the Lord's: it is holy unto the Lord."

Now while it is true that the Apostle Paul vehemently vindicated the proposition that Christians are saved by faith and not by law and therefore are not under the law but under grace, the fact remains that tithing antedated the law. Moreover, Abraham, whom Scripture insists was justified by faith as are we, provides the primary precedent for tithing. While passages abound which exempt believers from ceremonies of the law, there is none suggesting the tithing responsibility has ceased. It did not begin with the law. Therefore, it did not end with the law.

"But circumcision antedated Moses too," objects someone, "and circumcision as a religious rite has been abolished for believers."

However, circumcision is specifically discontinued by biblical direction. Tithing has never been specifically abrogated.

The trail of the tithe originates in the first book of the Old Testaemnt and c tinues through to the last book. Prophet Malachi mirrors divine indig tion against neglect of tithing and re erates God's command continuing practice: "Bring ye all the tithes into t storehouse, that there may be meat mine house, and prove me now herewi saith the Lord of hosts, if I will not op you the windows of heaven, and po you out a blessing, that there shall n be room enough to receive it" (Malac 3:10). This is direct, definite, divi declaration presenting tithing as a co mand with promise!

The trail of the tithe continues in the New Testament. The Lord Jes Christ confirmed this duty, while cautic ing that contributions dare not be ima ined as pay-offs bribing God to overlo other spiritual deficiencies. "Ye p tithes," He conceded to the Pharise and scribes. "These ought ye to ha done, and not to leave the other undon (Matthew 23:23). Tithing fulfills ju one responsibility—the duty of stewar ship. It never covers a multitude of si or omissions.

Paul, the apostle of grace, also trave ed on the trail of the tithe.

"The word tithing does not appe once in his epistles," an objector plead "Paul never mentioned it!"

Paul never used the word Trini either, but he taught the Trinity. Thoug the apostle abstained from using th term "tithe," he explicitly taught pr portionate giving, and since he did n specify a definite proportion it is prope to look elsewhere in Scripture for dire tion. And a tenth is the percentage sp cified from the Bible's beginning!

Paul directed believers to contribut "as God hath prospered" them (1 C rinthians 16:2). His command is strik ingly parallel to Deuteronomy 14:22 "Thou shalt truly tithe all the increase. One's increase is the measure how Go has prospered him. A study of th eighth and ninth chapters of 2 Corin thians corroborates Paul's devotion t the principle of proportionate givin practiced in the trail of the tithe.

A believer's duty involves giving no what he wants to contribute, nor wha he feels he can afford to give, nor wha his conscience dictates, but what Go directs in His Word, and that involves tenth.

Moreover, if the transition from law to grace makes any change in the stew ardship duty, believers should seem t be obligated to give more, not less. Go

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Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

WORKSHOP ON DENOMINATIONAL SERVICES CONDUCTED AT MOUNT OLIVE



A portion of the group attending the workshop is seen during a discussion period.

Mount Olive College was the scene Saturday, January 18, of a Workshop on Denominational Services, conducted by Dr. W. Burkette Raper, president of the College. Ministers and laymen of the various churches were in attendance and received information by way of instruction and discussion.

Emphasized at the workshop was the desired relationship between a church-supported college and its church. It was pointed out that the College expects from Free Will Baptists an understanding of its needs, its identity to the denomination, prayers, and financial support. Free Will Baptists in return, it was noted, have a right to expect educational opportunities for their young people.

Further discussion revealed the fact that there are important, specific needs within the Free Will Baptist denomination. Adequate and qualified ministers are necessary. An informed membership as to the beliefs and practices of Free Will Baptists is important. It was noted that a majority of church members do not have a communicative knowledge of Free Will Baptist doctrine. An effective means of imparting these beliefs to the public was cited as a real need.

Other needs discussed included: the improvement of the Sunday school (concerning teachers, organization, methods, literature, and teachers' aids); a theology of Christian education (placing emphasis on the ministry of teaching and understanding youth); an effective training program for lay leaders; an understanding of the mission of the church; a study of the organization of the church; and long-range planning and motives.

This workshop was interesting and informative, and was the beginning of other such workshops to come. Attending from the Press were the Rev. Walter Reynolds, manager, and Tommy Manning, acting editor.



Seen leaving the Henderson Building at the conclusion of the workshop, in the foreground are, left to right: the Rev. Willis Wilson, the 1969 recipient of the Minister of the Year Award, and president of the State Convention; the Rev. David C. Hansley, the general secretary; Dr. Michael Pelt and the Rev. Sheldon Howard, instructors at the College.

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Orientation Program For New Students

Mount Olive College began the second half of its seventeenth academic year with an orientation program for new students on Tuesday, February 4. The College has openings for both resident and commuting students, and classes are scheduled to accommodate both new and transferring students. Financial aid is available for qualified students.

Room assignments were made at 3 p.m. on February 4. At 6:30 p.m. all new students met in the College auditorium, and at 9 p.m. they were received in the home of President and Mrs. W. Burkette Raper.

The following day (February 5) beginning at 8:30 a.m., all new students were required to take testing programs, meet with faculty advisers, and meet with the dean of students. An informal social sponsored by the Student Government Association closed the day's activities.

On February 6 sophomores will begin registering at 8 a.m. and freshmen at 10 a.m. Classes begin the next day (Friday, February 7) at 8 a.m. Regis-

(continued on page ten)

News & Notes of DENOMINATIONAL INTEREST

Grimesland Sixth Grade Visits Press



The sixth grade of the Grimesland, North Carolina, Elementary School, along with their teacher, Mrs. Willis Wilson, and parents, visited the Free Will Baptist Press, Friday, January 17. Their trip was a part of the new educational activities program in which plants, factories, and institutions are visited by public school students to broaden their knowledge. The class of 29 pupils toured the Press and enjoyed viewing various facilities in actual operation.

Mission Rally at Mt. Zion Church

The North Carolina Board of Missions is sponsoring a mission rally at Mt. Zion Free Will Baptist Church, Roper, North Carolina, Sunday, February 16. The guest speaker will be the Rev. Harold Jones, missionary candidate. The time of the service will be 11 a.m. The Rev. Charlie Overton is pastor of the church.

The public is cordially invited to attend.

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Youth Week Held at Kinston Church

A full week of youth activities was held at the First Free Will Baptist Church, Kinston, North Carolina, the week of January 26—February 2.

The services began Sunday night, January 26, with the installation of new officers for the YFA, Frontiersmen, AFC, and Cherub groups.

On Monday night the YFA served a supper to the Ministers' Conference which was meeting at the Kinston church.

At the Wednesday night prayer services a film on the summer camp at Cragmont Assembly was shown by Hulon Whitehead.

On Thursday night the Cherub auxiliary entertained their families at a sandwich supper and a program.

Friday night the YFAs, AFCs, and Frontiersmen held a banquet.

On Saturday night a weekend youth revival began with James Dwight Gay Jr. of Smithfield, North Carolina, as the speaker. This service was followed with a social hour.

The Sunday morning services were held completely by the youth. The Sunday school assembly, teaching of classes and giving of reports were all by the youth of the church. Mr. Gay brought the morning message while the youth occupied the choir and rendered special music. They also served as ushers, deacons, trustees, and finance committee.

The Sunday evening service brought to a close youth week with Mr. Gay bringing the message. This was followed with a baptismal service.

Mrs. Adaline Gray is youth director of the Kinston church.

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Coming Events

March 8—North Carolina State League Convention, Everette's Chapel Church, Clayton, North Carolina

March 30—Palm Sunday

April 2—Western District Auxiliary Convention, Holly Springs Church, Johnston County, North Carolina

April 6—Easter Sunday

May 8—North Carolina State Woman's Auxiliary Convention, Stoney Creek Church near Goldsboro, North Carolina

Attention All Sword Drill Leaders!

It is almost time for the State Sword Drill. The North Carolina State League Convention will convene at Everette's Chapel Free Will Baptist Church, Clayton, North Carolina, on Saturday, March 8, 1969. An important part of that program will be the Intermediate Sword Drill.

Each league or league convention may enter a contestant. All contestants must be between the ages of 12 and 15. Study guides and rules will be supplied upon request.

Please select your contestant immediately and register your contestant with me as soon as possible, not later than March 1. As soon as I have received your registration, I will furnish study materials.

The winner of the contest will receive an expense-paid trip to the Christian Cadets' Conference at Cragmont during the coming summer. The runner-up will have one half of his expenses paid for the same conference.

I look forward to receiving the registration for your contestant soon.

Hilda F. Owens, Promotional Secretary
North Carolina State League Convention
Mount Olive College
Mount Olive, North Carolina

CRAGMONT ASSEMBLY NEWS

THE REV. and MRS. L. E. BALLARD
Managers

Black Mountain, North Carolina

The General Youth Conference

RAGMONT ASSEMBLY, JUNE 9-14, 1969

In June of 1953, the first of the pres-
t series of "General Youth Confer-
ces" was held at Cragmont Assembly,
c., Black Mountain, North Carolina.
ior to this year, a number of youth
eeks had been sponsored, generally
ith the endorsement and support of
e Free Will Baptist League Convention,



hich had previously operated Camp
ach. However, in 1953 the League Con-
ntion asked that the Sunday School
onvention take over sponsorship of the
outh camps a short time before time for
ragmont to open for the season. It
as decided to make the camps "gen-
al" in the sense that instruction would
e given in all areas of youth work, and
at all youth organizations would help
nlist campers. In June two weeks were
t apart, and between forty and fifty
oung people attended each week—a to-
l of 96. The group shown here is of
ose attending the first week.

The General Youth Conference has
een held each year since 1953 during
e week after the second Sunday in
une. Although other organizations
radually began sponsoring youth weeks,
e General Youth Conference has con-
nued to offer a program including in-
ruction in all phases of youth oppor-
unity in the Free Will Baptist church.

During the week of June 9-14 of this year, the sixteenth session of the conference will be held. It will be jointly in charge of by the Rev. L. E. Ballard as registrar and camp supervisor and the Rev. Willis Wilson as director of conference activities. They will be assisted by a staff of helpers, counselors, and instructors carefully selected. Some of the traditional features of the conferences are being retained, but some new features are being added this year.

Already applications for admission are being received. It is hoped that those who desire to attend the conference will register as early as possible. One thing the conference hates to have to do is announce an increase of $3 in the overall conference fee, which is made necessary because of anticipated increases in transportation charges and in board and room at Cragmont. The total fee this year will be $33.

Registration is simple. Just send names, full mailing addresses, and ages —this is important—to L. E. Ballard, 1225 S. Washington Street, Greenville, North Carolina 27834, and include a $5 deposit on the fee for each person. (Please make checks payable to L. E. Ballard, to avoid confusion with Cragmont Assembly donations.) A receipt and full information regarding bus schedule, etc., will be sent for each registrant.

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Somebody

June Stanton

Somebody made the flowers,
Somebody made the sky,
Somebody made the birdies,
Somebody made the breeze going by.

Somebody made the mountain,
Somebody made the plain,
Somebody made the sunshine,
Somebody made the rain.

Somebody made the dewdrops,
Shining upon green sod,
Somebody made the world,
Who could have done it, but God?

—Selected.

Churches and Ministers Available

(NOTES This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Rev. R. C. Proctor announces that he is available for pastoral services on second and fourth Sundays of the month. Any church desiring his service may contact him at Route 3, Wilson, North Carolina 27893.

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The Rev. Earl Minchew states that he is available for pastoral services. He has pastored the Plymouth, North Carolina, Free Will Baptist Church since October, 1962. He states that their relationship was most pleasant and he fully recommends the Plymouth church to any minister seeking work. He says he was led by the Lord to make the change, and any church desiring his services may contact him at Route 2, Princeton, North Carolina 27569, or by telephoning Selma 965-3789.

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Card of Thanks

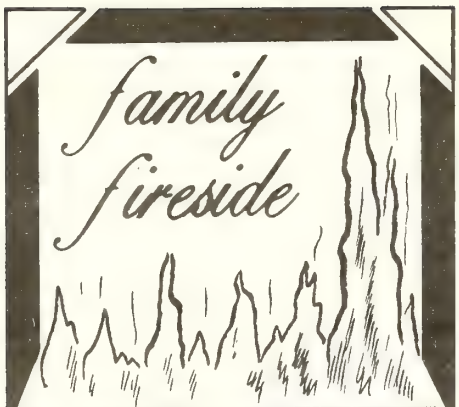
"I would like to take this opportunity to express my kindest appreciations to my many friends who prayed for me, sent me get-well cards and letters, and those who personally helped in any way during my recent illness and surgery at the Veterans Hospital in Durham, North Carolina. I was in the hospital from January 6 through January 22, 1969.

"I would also like to say thanks to the members of the Albemarle Union who placed their confidence in me by electing me moderator. Anyone having business to transact with the union please contact me."—The Rev. Earl Minchew, Route 2, Princeton, North Carolina 27569.

Bookstore Hours

The Free Will Baptist Press Bookstore, Ayden, North Carolina, is now observing the following hours:

Monday-Friday—8 a.m. to 5 p.m.
Saturday—9 a.m. to 12 noon.



SUNDAY, FEBRUARY 9

'WHY DIDN'T YOU JOIN HANDS SOONER?'

Scripture Reading—Psalm 133:1

Several years ago in a midwestern town, a little girl became lost. The parents and neighbors looked in vain for the child. News of the girl's plight soon spread across the entire state and country. Soon literally hundreds of interested and sympathetic people came to aid the parents in their search for their daughter. For seemingly endless hours they searched. Finally, someone suggested that all of the searchers join hands and march hand in hand across the open fields. They joined hands and began another search. They marched hand in hand and soon found the body of the little girl. She had been dead only a few hours. The mother was stricken with grief. When told that her child had been dead only a few hours, the mother cried, "Oh, why didn't you join hands sooner?"

In a divided nation, torn by riots—in churches that are divided and torn by strife and jealousy—we may well be witnessing the decline of a great nation—or a great church. Someone may cry: "Why didn't you join hands sooner?"—*W. B. Knight.*

PRAYER THOUGHT

People who work together, instead of pulling apart, can accomplish much.

MONDAY, FEBRUARY 10

LOVE IS KIND

Scripture Reading—1 Corinthians 13:13

Love is kind, it suffers long,
It tenderly forgives all wrong.
It overlooks unwitting slight
And turns the darkness into light.
It smiles when all is going wrong
And fills the gloom with cheerful song.
Because it comes from God above,
There is no substitute for love.
—*Muriel Larson.*

PRAYER THOUGHT

Love can work miracles.

TUESDAY, FEBRUARY 11

LIVES THAT ARE RIGHTLY RELATED

Scripture Reading—2 Corinthians 13:5

We need to wake up and see if we are rightly related to God. Paul said, "Examine yourselves, whether ye be in the faith; prove your own selves." To be rightly related to God, we must be born again. In our first birth, which was our physical birth, we were born aliens to God. This is why we "must be born again" (John 3:7). Nothing is more important than man's relationship to God.

We must reflect lives that are rightly related to our fellow believers. The church of Christ on earth is one. We are united in Christ. That union must be displayed. . . . Christians, born-again men and women who are saved by the grace of God, must show to the world that they are brothers in Christ. . . .—*Andrew Telford, D.D.*

PRAYER THOUGHT

Relationship to God should be manifested by Christian fellowship.

WEDNESDAY, FEBRUARY 12

WITHOUT FAITH

Scripture Reading—Hebrews 11:6

"You can never please God without faith, without depending on Him."

. . . We all shy away from difficulties and trials. The teaching of the day is that if we are "living right," God will give us prosperity and ease. The converse is often true. It is God's plan that we should be constantly conscious of our dependence upon Him. Therefore, He allows our pathway to become cluttered with problems and obstacles that only He can overcome. He does not expect us to cope with these situations alone. He confronts us with them so that in them we will become dependent upon Him. These provide a motive for exercising faith. He requires the practice of a positive faith and puts us in a position that cannot otherwise be resolved. And then, because of this faith, we rest in Him. Then the way becomes easy. He copes with the difficulties while we, in faith, experience His rest.—*Adele Emsheimer.*

PRAYER THOUGHT

With faith in God, problems and difficulties become much lighter to bear.

THURSDAY, FEBRUARY 13

SWEET HUMILITY

Scripture Reading—Proverbs 22:4

A hundred years ago, Oberlin, the German philanthropist, was journeying through a snowstorm, near Strasbourg, and lost his way. He was rescued from death by a wagoner who came by after he had sunk in the drifts. The man refused any reward. "Tell me your name, at least," said Oberlin. "Tell me," was the reply, "the name of the Good Samaritan." "His name is not recorded," said Oberlin, wondering. "Then let me withhold mine," said the wagoner.—*Gospel Herald.*

PRAYER THOUGHT

True humility seeks no reward from man.

FRIDAY, FEBRUARY 14

WORN TROUSERS

Scripture Reading—Ephesians 2:10

Two ministers' wives were in conversation, and while they talked they sewed. Said one of the ladies: "I don't know what we are going to do. In our church there seems to be no life, though my husband spends hours preparing his sermons. But the people do not care to hear him, his salary is far behind, interest on the church mortgage is overdue, and we are discouraged."

The other pastor's wife replied: "It is not like that at our church. The pews are filled every Sunday, and Wednesday nights too. My husband gets great joy in visiting his people and praying with them. We have added three new missionaries to our responsibilities this year. God is blessing abundantly."

Both of these ladies were mending their husband's trousers—the first was working at the seat; the second, at the knees.—*The Anchor,* W. B. Knight, Eerdmans Publishing Co.

PRAYER THOUGHT

The successful churches are the ones in which the pastor and members really get out and work.

SATURDAY, FEBRUARY 15

WHAT DID YOU DO?

Scripture Reading—Matthew 25:42-46

Possibly, our greatest accountability before God, in the day of judgment, will be for the sins of omission, the things which we should have done, and didn't; the little acts of service we could have rendered; the little acts of kindness we could have shown, and didn't. In Christ's judgment of the nations, it was not so much what they had done, but what they had not done: "For I was an hungered and ye gave me no meat: I was thirsty, and ye gave me no drink!" They took no strangers in; they visited no prisoners. They had lived in calloused indifference to the human need and suffering all about them. They had eaten their morsel alone!—*W. B. Knight,* Eerdmans Publishing Co.

PRAYER THOUGHT

May we not be guilty of neglecting to do the little things for those in need of them.

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There is an old story of a man who had been the victim of strong drink but who had reformed and apparently was the conqueror of his evil habit. However, when he drove into town, he continued to hitch his horse at the post in front of the town saloon. Eventually he fell into his old ways again. Had he had a healthy fear of temptation he would have changed his hitching post.—Charles L. Allen in "The Lord's Prayer" (Fleming H. Revell Company).

Items from the office of the

GENERAL SECRETARY

DAVID C. HANSLEY

North Carolina State Convention of Free Will Baptists
P. O. Box 424, Ayden, North Carolina 28513

Religious Broadcasters Met

National Religious Broadcasters

Washington, D. C.—The 26th Annual Convention of the National Religious Broadcasters met here January 27-30 at the Mayflower Hotel as announced by Dr. E. R. Betermann, president. An attendance of 500 delegates attended, including the newly inaugurated President, Richard M. Nixon and Dr. Billy Graham.

National Religious Broadcasters comprises 260 member organizations in radio and television representing 75% of religious broadcasting worldwide. A distinguished 40 member Board included Dr. Billy Graham and Dr. Theodore Epp, speaker on "Back to the Bible Broadcast."

The four-day assembly heard eminent speakers in the communications industry, government, and religion.

There were workshops and seminars for (1) program producers, (2) owners/operators, and (3) missionary broadcasters, featuring the FCC Broadcast Bureau Panel, George S. Smith, chief, who served as moderator. Serving on the panel were William B. Ray, chief, Complaint Division; Robert Ranson, chief, Renewal and Transfer Division; Harold L. Kassens, assistant chief, Broadcast Facilities Division; and Wallace E. Johnson, assistant chief, the Broadcast Bureau. A discussion period followed the presentation. Other workshop key issues of religious broadcasting were held throughout the convention.



The Rev. David C. Hansley extended greetings to the General Association of General Baptists at their annual meeting, held in Owensboro, Kentucky, October 1968.

THE OFFICE OF THE GENERAL SECRETARY

Serves: YOU
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YOUR DENOMINATION

A. AS COORDINATOR OF DENOMINATIONAL MINISTRIES

B. AS DENOMINATIONAL COMMUNICATION CENTER

C. IN PRODUCTION AND DISTRIBUTION OF PROMOTIONAL MATERIALS

D. BY PROMOTING DENOMINATIONAL ENDEAVORS

FEBRUARY – – CHRISTIAN EDUCATION – – MONTH

Mount Olive News

(continued from page five)

tration will remain open one week, closing at 5 p.m. on February 14.

Available courses of study include art, business education, English, mathematics, Spanish, French, music, physical education, religion, science, and social studies.

Included in the evening college program will be a course on the Free Will Baptist Church, Religion 210, to be taught on Tuesdays from 7 to 9 p.m. by President W. Burkette Raper. This study of the history, doctrine, and organization of the Free Will Baptist denomination may be taken for or without college credit.

Additional information regarding the second semester can be obtained from the Director of Admissions, Post Office Box 151, Mount Olive, North Carolina.

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FRUITFULNESS

Recently I heard a minister speak on the fruitfulness of an apple tree. He mentioned that an apple tree produces shade, beautiful, fragrant blossoms, and apples. He went on to say that all that some trees are expected to produce is one of these three things. If such is the case, no one would criticize that type of tree because it is fulfilling its one and only purpose, but when a "multitalented" tree can do more things, we also expect more.

How many times have you heard someone say, "If I could sing like Henry, I'd be present at every choir practice"? Or, "If I could play the piano like Mary does, I sure wouldn't hide my talent"?

This reminds me of the parable of the talents. One man had five talents and gained five more; another man had two talents, and he likewise gained two more; but the man who had only one talent hid his and made no attempt to use it.

If you have only the ability to listen and counsel with people, or be able to keep a genuine smile on your face, it seems as though it is your duty to make the most of what you have. If you think that God has not seen fit to make you a five-talented or even a two-talented person, you should not use this as an excuse to do nothing at all for the Lord. But if you are a multitalented person, you have a greater responsibility. Let's be earnest and eager to do our best for the Lord.

Only one life—'twill soon be past;
Only what's done for Christ will last.
—Patty Sherrets.

= = = =

I WAS ROBBED!

(Read this carefully to see if perhaps you might be the cause of this.—Ed.)

"I was robbed in church today!" It had been a hard week. I came to church to renew my spiritual reserve and to wait on the Lord for His message of strength. I needed strength and poise. This I could get through worship—in the presence of the Lord in His house.

People came in all about us with friendly greetings, and we rejoiced in the happy fellowship of the hour. But, as the church filled, the noisy hum began to increase in volume. The organ prelude, designed to bring us into the attitude of worship, began. The buzz continued. The minister took his place, and the elders and deacons took their appointed locations as the choir filed into the loft. We arose for the call to worship, to the undertone of the buzz. Even during the sermon, we were distracted by the self-evident actions accompanying whispered conversations among a few of the worshipers. During the invitation, when folk were being urged to step forward to accept Christ, two people decided to leave the church early so as to avoid the crowds at the doors. Instead of leaving God's house refreshed, edified, and lifted, I went out disturbed, thwarted, robbed. I was robbed in church today.—1010 Illustrations, Poems and Quotes.

= = = =

A praying person wastes little time.

Framed Church Covenant

Size: 18 by 24 inches

The frame is of walnut finish on open-grained oak, with glass.

Price: $11.95

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BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Please explain, "Behold, how ood and how pleasant it is for brethren dwell together in unity! It is like the recious ointment upon the head, that an down upon the beard, even Aaron's eard: that went down to the skirts of is grandparents; As the dew of Hermon, and as the dew that descended pon the mountains of Zion: for there he LORD commanded the blessing, even fe for evermore" (Psalm 133).—**S. S. A.**

(Continued from Last Week)

This hallowed place of pleasant felowship and unity is illustrated in the econd verse by a greatly cherished and eaningful symbol to every loyal Israele. It would have been no more right r Aaron's beard to be cut or marred in ny way than it was for the lock of amson's hair to be shaven under the fluence of Delilah, the Philistine hart. Aaron's face must be kept covered y his beard. He was God's high priest the only, or the first link in, the go etween God and sinful man. God had ot then been manifested in the incarnaon of Christ, His only begotten Son; so aron was a type of Christ through hom legitimate fellowship could be cared out according to the law with all of rael. Moses did not see God's face, ut saw only His back parts when He assed by. The people in Aaron's day ould see the symbol of Christ the God-an through Aaron only by seeing it ith the beard. Then the Holy Spirit symbolized in the anointing oil. The escription God gave by which this ointing oil was made could be used r no other purpose. Being poured up Aaron, the high priest, it ran down s head and his garments covering him mpletely. Jesus, our High Priest, the titype of Aaron and of Melchisedek, as the anointed one from all eternity. e Spirit was upon Him from His moth's womb. The Spirit drove Him into e wilderness to be tempted of the evil for 40 days and 40 nights. He as always full of the Spirit and then hile yet here, pledged Himself to send the Spirit to be with and upon every Christian.

The Bible commands us to be filled with the Spirit and to have the mind of the Spirit. (See Ephesians 5:18; 2 Timothy 1:7.) The disciples received the infilling of the Spirit on the Day of Pentecost, and His presence to them became an indwelling, compelling personal reality. If the anointing oil had fallen short of covering Aaron's head, Christ as head of the church would not have been symbolized properly. If it had not covered the beard that then symbolized the veil between God and the worshiper, and if it had not covered the entire garment, it would not have been complete in symbolizing Christ in whom the Christian is clothed and Christ's righteousness that is put on when one is born again of incorruptible seed, the Word of God. This anointment must go down to the skirts that covered the feet. In the case of Israel, obedience must be complete or none was counted in her favor. She needed to keep the whole law. (See James 2:10.)

The name Lord given to our Saviour implies perfect and complete obedience as that required of those subject to Him. The feet had to be covered in the Old Testament symbol in worship. In the New Testament Christ says to us, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet" (John 13:14). What makes feet so important that the anointing oil, a symbol of the Holy Spirit, must anoint or cover the bottom of the skirt that covers the feet; and what makes them so important that Jesus washed His disciples' feet and said that on the basis that He being their Lord and Master and had washed theirs they should wash each other's? Whatever else it may have indicated to the Jews and whatever it may indicate to any others, it tells me that God is complete and that He does all that He performs in a complete way, including the provision for us and commission to us. He says what He means and means what He says. He has given us everything and He wants everything of us. He has made us accountable to carry out every precept that applies to us and will hold us responsible in the carrying out of this, which we have obligated ourselves to when we accepted the covenant with Christ.

In the third verse we have another magnificent figure the Holy Spirit has used in the writing of this marvelous psalm. Mount Hermon, a mountain on the northern borders of the promised land, Israel, that is said to be about 10,000 feet high, has sufficient moisture from the snow that falls on it to furnish water for the streams that carry moisture to a wide area, and is the sustaining means for much vegetation wherever its moisture reaches; while the rest of the desert out of reach of its moisture is parched, dead, and dry.

Just like that, when God created the earth and in His sustaining control of the universe, He placed Hermon as a monument in its strategic relation to the other mountains, and to the vegetation it keeps alive and beautiful as well as useful. So He commands His blessing upon Israel that obey Him, worshiping and adoring Him in Zion or Jerusalem, where He guarantees Israel His presence in the keeping of the covenant He has made with her as long as she is faithful to reciprocate in keeping her promise to Him.

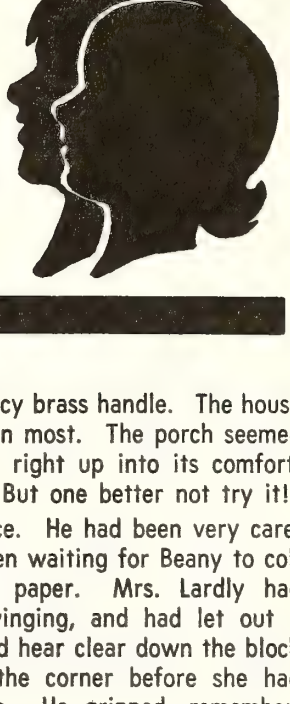
Then in Hebrews we, the church, are told that all found in the Bible, both good and bad, written about Israel or for them is an example through which God teaches us obedience. "And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (1 Samuel 15:22); "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" (1 Corinthians 10:11).

Whatever tithes and offerings, or what else a sinner may bring as a substitute to Christ, the return of his complete self with all involved in this will appear to Him as filthy rags. God's Word makes the surrendering of a sinner's life to Him, a beautiful and a pleasant act that He promises will bring eternal happiness, pleasure, and satisfaction to him, who so subjects himself to God; but on the other hand, the severity and eternally

(continued on page fifteen)

STORIES

for our youth



MY HEART IS YOURS

FLORENCE M. HILL

KIP sniffed the warm sweetness of the afternoon, then moved slowly down Elm Avenue. He stopped to examine the row of houses to his right, thinking it was strange what different things could be on both sides of the same door. Why, even the door itself was painted a different color on each side.

Take Mr. Popham's door for instance. Kip stopped again. When one stood outside, it didn't look so inviting. It was unpainted, the step sagged, and the yard was weedy. When someone went visiting Mr. Popham, he wished he'd hurry up and open his door! But once inside, a boy would be sure to find on his kitchen floor little piles of shavings and sawdust that spelled wonderland to any of the group on the block.

Mr. Popham would get his tools out and let the boys help by holding things and running errands for him. The boys all gladly brought and carried things for Mr. Popham in return for a little of his time in showing them how he did things. He was terribly nearsighted—it was no wonder things weren't fixed around his place. However, he surely could make fascinating ships and boats when he put his mind to it. Kip sighed. School wasn't like that!

He turned into the door marked Pearce's Cleaners and left the suit and jacket Mother had asked him to deliver. Then he slowly walked back up Elm Avenue, both hands stuck in his pockets. He was in front of the Lardly house now.

Take their door. It was painted white and had a fancy brass handle. The house was finer than most. The porch seemed to invite one right up into its comfortable swing. But one better not try it!

He had once. He had been very careful. He'd been waiting for Beany to collect for the paper. Mrs. Lardly had spied Kip swinging, and had let out a yodel he could hear clear down the block and around the corner before she had quieted down. He grinned, remembering.

Little Gran Thomas' door beat them all. He stood and looked around at her little yard with its borders of bachelor-buttons and marigolds. Sometimes heavenly, spick smells wafted from her door. A little green door it was, with a plain round knob. If someone knocked, pretty soon little Gran would peer out. She always asked a visitor in. Before a fellow knew it, he was sitting at her little red kitchen table with a glass of milk and a cooky or doughnut.

Gran was tart all right, but rather like an apple. She had a flavor of sweetness. He had always loved little Gran.

He looked down the avenue, undecided. It always made him feel good to go down to the boat landing. Maybe he'd have time to go before suppertime. He sprinted the last two blocks, slowing down at the landing stairs. He looked out over the water to the few fishing boats anchored, including his dad's fishing boat. Kip was terribly proud of the "Starfish"! He looked at the neat clean lines of the blue and white boat. Dad had let Kip help paint it on the inside.

The water was emerald green today. The rough wood-plank landing gently rolled back and forth under his feet. He sat down near the edge and let his feet dangle.

What was the matter with him, anyway? The heavy feeling inside him was still there. He'd rather be near or on the water than any place else in the world. But it wasn't helping him today.

He got up slowly and climbed the steps one by one, looking up at two sea gulls screaming and quarreling over some food. It took Granddad, who lived with them, to tell the stories about the Sterns' family. They'd earned their living by the sea in one way or another for generations back. His eyes followed the circling, swooping white birds. They were part of the beauty of the sea!

He shuffled slowly all the way home. No real hurry. He hoped Dad didn't find out about Beany and Tod and himself climbing aboard the "Starfish" from a borrowed rowboat last week. Kip was strictly forbidden to encourage or allow anyone aboard the "Starfish" without Dad's being with them! The boys had begged, promising they wouldn't touch anything—Kip didn't think they had, either. They hadn't had time. Because they'd been yelled at by the owner of one of the other boats, they'd scampered away, but fast!

Kip finally walked up his own wide green porch and looked at his own door. He'd never really noticed it before. It was always there when he needed it. Here was the step that took him from uncomfortable things like hunger, cold, tiredness, and sometimes loneliness, right into comfort and the easy warm circle of his family.

He studied his door now—a solid Dutch-style door with the family name, THE KETTRICK STERNS, neatly engraved on a small brass plate. It was very pretty at that. He clasped the familiar knob and, turning it, entered thoughtfully.

"Hi," he greeted them.

"Hello, son," said his mother, smiling from her sewing chair. His grandfather nodded sleepily from his armchair.

Dad raised his dark head and looked at Kip, then smiled. Kip let out a breath of relief. He turned and studied the picture in the entrance hall. It was a picture of the Lord Jesus knocking at a large door! That was it! That was what had started his noticing doors all afternoon! When he'd left the house, he'd noticed the picture. An especially keen feeling of being prodded had been with him ever since.

Every Sunday lately when Reverend Kimber had preached, Kip had felt the same prodding. He had felt it and shrugged it off. His parents were Christians, and Kip went to church and Sunday school, didn't he? Kip figured the

(continued on page sixteen)

INFORMATION ABOUT

FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

MIDDLESEX, NORTH CAROLINA

M. L. JOHNSON, Superintendent

Woodmen of the World Give Christmas Party At Children's Home

On Monday night, December 16, 1968, he Free Will Baptist Children's Home t Middlesex, North Carolina, was the cene of excited children, appreciative taff members, inspired visitors, and a arge number of sovereigns and ladies of he Woodmen of the World with the right o be pleased about a job well done. The ccasion was the annual Woodmen of the Vorld Christmas Party and everyone eemed to be happy.

Plans for the annual visit to the Chil-lren's Home had been made under the lirection of Mr. Willie A. Dunning, dis-rict manager of the Bethel District of he Woodmen of the World. This party vas made possible by a gift from the Head Camp of North Carolina from funds collected in the various local camps and forwarded to the Christmas Orphan's Fund Committee at the Head Camp in Greensboro, North Carolina, for use in he annual Christmas party program. Mr. Dunning was assisted in this project by officers and members of the several local Camps and Courts of the Bethel District.

The program for the evening began n the central dining hall with refresh-nents. Following the refreshment and ellowship period, a brief devotional was given by the Rev. Francis Garner. Staff nembers of the Children's Home were ecognized by Mr. Garner and visitors nd representatives of the various Camps nd Courts were recognized by Mr. Dun-ning. Mr. Charlie Forbes was present nd presented to the Home a most im-pressive plaque in memory of Hiram A. Melvin, the founder and first chairman of the North Carolina Woodmen of the World Orphan's Program.

As the children of the Home were in-troduced by Mr. Garner they were greet-ed by Mr. Dunning, who presented each one an envelope containing a cash gift nd a bag of fruit, nuts, and candy. Each child was also invited to select a toy from a large selection which had been donated to the Woodmen for use in this party by the Carolina Enterprise Manufacturing Company, Tarboro, North Carolina.

This party was one of the nicest ever given. The children enjoyed the occasion very much and the cash gift to each child made it possible for many of them to get some special thing they wanted for Christmas.

The children, staff, and administration of the Home are very grateful for this nice remembrance and they invite each one to attend the Woodmen of the World party next year which has already been scheduled for Monday night, December 15, 1969, at 7:30 p.m.

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The devil will take all the money you will give him, but he never insures you for anything that is worthwhile. He has no life insurance, but hidden beneath your viewpoint is death insurance.—Walter E. Isenhour.

POEMS of SUNSHINE and Shadow

by
LOY EVERETTE BALLARD

When He Comes

Life's sore trials will all be over;
  Life's hard tasks will all be done;
All of sorrow will be ended;
  All the battles will be won—
When He comes!

The power of sin will be broken,
  And Satan will be put away;
Darkness of the night will vanish,
  Before the breaking of the day—
When He comes!

The faithful will receive a crown;
  No tears will dim the eye:
And with a shout we'll rise to meet
  Our blessed Saviour in the sky—
When He comes!

BOOK REVIEW

by ELIZABETH HILL

THE SECOND TOUCH by Keith Miller. Word Books, 1968, 156 pages, $3.95.

"The Second Touch" is a sequel to "The Taste of New Wine" and deals on an intensely personal level.

The title comes from the story of Jesus' healing the blind man. The first time Jesus touched the man's eyes, he could see people, but they looked like trees walking around. Then when Jesus touched his eyes the second time, the man was able to see people as Christ saw them. (See Mark 8:23-25.)

This too is a book for Christians who are frustrated, lonely, and who may even have a terrific drive to prove "I am somebody."

To be able to see things as Christ saw them is to begin to deal with little things —like the children in one's own home.

Like "The Taste of New Wine," this is a wonderful book for group study.

A Leader's Guide ($1.00) has also been prepared for this study and offers good discussion starters for each of the fourteen chapters.

THOSE WHO LOVE HIM by Basilea M. Schlink. Zondervan, 1969, 96 pages, $1.95.

Here is a book for those of us who have been haunted with the words: "Nevertheless I have somewhat against thee, because thou hast left thy first love" (Revelation 2:4).

It is truly a wonderful book for those who have lost their first love for Jesus and who now want so much to be totally committed to Him.

(Books featured may be ordered from the FREE WILL BAPTIST PRESS, P. O. Box 158, Ayden, North Carolina.)



DISCIPLINES FOR DISCIPLES

Lesson Text: Mark 6:7-13, 30-34

Memory Verse: John 15:14

I. INTRODUCTION

There is an old, old story that should be kept alive for the benefit of each generation. Two men were riding in a sleigh while a blizzard was raging. They were almost frozen and began to wonder if they would be able to reach their destination in safety. Suddenly they came upon another traveler who had fallen in the snow and was nearly frozen to death from the terrific cold. One of the men suggested that they try to help the stranger; the other refused, stating it would jeopardize their own lives. He insisted on proceeding, but the first man decided to get out and do what he could for the fallen man. He was soon at the task of restoring circulation and getting the fallen man to his feet.

After a long while he responded to the massaging and in the process of saving another, the rescuer himself was saved. The man who refused to leave the sleigh was found farther down the road, frozen to death. He was the victim of his own selfishness.

The primary reason for our being saved is twofold: that we may glorify God and that we may win another to Christ. If every Christian in the world today won just one other soul to Christ this year, it may be that the Bride of Christ, the true Church, would be completed and He would come for His Bride. But before we can win men to Christ we must learn the disciplines required for such great work. Mark shows us these things today.—Advanced Quarterly (F.W.B.).

II. HINTS THAT HELP

1. The Twelve Sent Forth (vv. 7-13)
   - A. They were sent two by two. Why?
   - B. They were given authority over unclean spirits.
   - C. They were to take nothing for their journey. Why?
   - D. They preached that men should repent.
   - E. They cast out devils and healed the sick.
2. The Twelve Return (vv. 30-33)
   - A. They report to Jesus.
   - B. They are told to come to a desert place for rest.
   - C. The people saw and followed them.
3. The Attitude of Jesus Toward the Multitude (v. 34)

Conclusion

- A. Men are called today to do God's work.
- B. They are given authority. How much?
- C. They are to be supported by those to whom they minister.
- D. There are times when they need to rest.

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. Genuine sorrow for sin and turning from sin to God result in salvation: "Godly sorrow worketh repentance to salvation" (2 Corinthians 7:10).

A self-righteous, unsaved church member left a Sunday morning service, fuming with anger. He thought, "That is gratitude for you. My family and I have been most kind to our young pastor, and this is the return we get! Think of it! He tells us that we are all sinners and need to repent of our sins and turn to God. He says nothing about our good works and our supporting the church financially. His sermon would be all right for jailbirds and down-and-outers, but not for respectable people like us." The Bible says that there is no difference between the "respectable" sinner and the down-and-outer. Both need to repent of sin and plead, "God be merciful to me a sinner" (Luke 18:13).

There is a direct line of communication between the White House in Washington and the Kremlin in Moscow. This direct line was used for the first time during the Middle East crisis in 1967, when Israel and the Arab countries were at war. A possible involvement of armed conflict between Russia and America was averted by use of the direct line.

God's children have a direct line of communication with their Lord in glory. We can tell Him all things.—Bible Expositor.

2. Today our modern society depends upon electric power. The source of this power includes a generator. But while the generator produces the electric flow that is needed, that flow is not useful until it is sent to those who need it. Transmission lines are essential to conduct this power to its destination.

Jesus Christ is the source of divine power. He ably demonstrated this during His ministry. He had power over the forces of nature as He quieted the winds and the waves on the Sea of Galilee. He had power to multiply five loaves and two fishes so that there was enough to feed thousands of hungry people with food to spare. Human ills also responded to His touch. The sick and the lame all were made whole. Even death yielded to His power.

When Jesus returned to heaven after His resurrection, His power was extended widely through His disciples. From the Day of Pentecost on, Peter and the other disciples preached, taught, and healed those in need.

We today who are fully committed to Christ as His followers are obligated to further extend Christ's ministry. In ministering for Him, not with miracles but with His message, we become more aware of His power in our own lives and are able to see His power change the lives of others.—Standard Commentary.

3. A woman who was interested in Christian work in London wrote me once and said: "I am having a meeting, and I want you to come and speak to it. It is only a small meeting and will take nothing out of you." I answered, "I cannot come, and it would be of no benefit if I did come. If it takes nothing out of me it will do nobody any good." It is service that costs, and a cheap religion is not worth preaching.—Gipsy Smith, in The Evangelical Christian.

NOW IS A GOOD TIME TO RENEW

YOUR SUBSCRIPTION

THE LIGHT OF THE WORLD

(continued from page three)

ection. No parent wants his child to get hurt; and sin hurts more than the physical hurts that have been kissed away or a band-aid put on in childhood. The wages of sin is death; therefore, every Christian parent tries to keep his children from following this way.

Most of us look up to someone as a spiritual guide on earth. Since God is a Spirit and we walk by faith, we must let the attributes of Jesus dwell in us as a light for others. Old and young alike, I think, will agree with the following poem:

I'd rather see a sermon than hear one any day;
I'd rather one should walk with me than merely show the way.
The eye's a better pupil and more willing than the ear;
Fine counsel is confusing, but example's always clear;
And the best of all the preachers are the men who live their creeds,
For to see the good in action is what everybody needs.
I can soon learn how to do it if you'll let me see it done.
I can watch your hands in action, but your tongue too fast may run;
And the lectures you deliver may be very wise and true,
But I'd rather get my lesson by observing what you do.
For I may misunderstand you and the high advice you give,
But there's no misunderstanding how you act and how you live."

—Author Unknown.

So, let's smile, let's cry, and let's shout for Christ if doing so can achieve some good for His kingdom. We must move forward to keep from moving backward and we must accept challenges from all sides. Thus, we are made stronger, and each new "flight" for Christ is more rewarding than the last.

Let's spread our Christian smiles. Let's cry a few compassionate tears, and let's shout praises to God for what He has done for us and what He can accomplish through and with our yielded lives. Let's do all we do for the glory of Him who loved us and gave Himself for us. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." In so doing, we gain favor with our Master.—Adapted from "Christ for Me—in All I Do" by T. Manning.

Since it is the coming of the new year I think that everyone should think about the words that are presented in this poem.

NEW YEAR

In the happy coming year
Not one sin is written down;
Not a sorrow, not a frown.
Shall I make its record clear?

Will the year my pathway bless?
What if pain should be my part?
What if sorrow wring my heart?
Could I bear life's bitterness?

God is at the helm for me;
All is well if He shall guide,
He will let no ill betide;
From all fear my heart is free.

'Tis a shining, glad New Year;
Not one wrong is written down;
Tho' it bring me cross or crown,
Let me make its record clear!

—Mrs. Frank A. Breck.

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Heaven never helps the man who will not act.—Sophocles.

Questions & Answers

(continued from page eleven)

distressed condition of an agonizing eternity in a judgment planned only for the devil and his angels for those who neglect to believe and so surrender.

NOW IS A GOOD TIME TO RENEW

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Boys' and Girls' Stories

(continued from page twelve)

preacher couldn't be preaching to a boy his age, could he?

He stood, looking up at the picture intently. He felt a sudden piercing gaze looking behind and into his heart. He suddenly felt aware and uncomfortable of a lot of things the Lord was looking at. He'd lied and cheated on a lot of little things! He hadn't known the Lord could really see them. He knew it now.

He looked self-consciously over toward his father, but he was reading. Granddad was looking at him, though.

Kip turned and walked upstairs, wanting to run, but not wanting his family to notice him. He reached his room and closed his door carefully, then got on his knees by his bed.

"Lord, I've been looking at doors all this afternoon, ever since I noticed you knocking on one. Only just now I saw it was my heart you were knocking at. Come in, Lord. If you can't find a comfortable place, throw out anything you want to, for my heart is yours from now on! Only I'll need lots of help."

Kip got up feeling more wonderful than he could ever remember. He sniffed the smell of cooking ham floating up the stairs. "I'll go down and tell the folks before supper," he thought. "I'll also tell Dad about being on the 'Starfish,' with the boys." He blew his nose hard, tucked his red plaid shirt in his jeans, and started downstairs on his mission. Funny he hadn't done this before!

"I am the door" (John 10:9).

—Selected.

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The Lighted Pathway

(continued from page four)

does more for us in this age of grace. We are under a "better covenant." We have direct access unto the throne of grace. We need no priest as a mediator save Christ our great high priest. God does more for us. Ought not our responsibilities to be increased? Jesus raised the standards on immorality and murder. A lustful look He catalogues as adultery (Matthew 5:28). John warned, "Whosoever hateth his brother is a murderer" (1 John 3:15). Grace strengthens standards rather than relaxes them. If grace makes a difference in our duty to give, ought we not to give more and more cheerfully than did the faithful under law?

The trail of the tithes is clearly blazed in the Bible. Abraham, Jacob, Moses, Malachi, Jesus, and Paul mark it out for us to follow. A person who follows the biblical basis for stewardship of his finance will give to God at least a tithe!—"Gospel Herald."

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The above course is a part of the Paul Palmer Institute Program of Mount Olive College. One of the stated purposes of the College is to provide "courses and services designed to meet the needs of the sponsoring church." The Paul Palmer Institute, named in memory of the founder of the first Free Will Baptist Church in America, organized in 1727 in North Carolina, represents the desire of the College to fulfill this purpose.

The program includes an annual institute for ministers and laymen, special courses of study both on and off campus according to the needs and interests of students and cooperating churches.

Div. Sch.

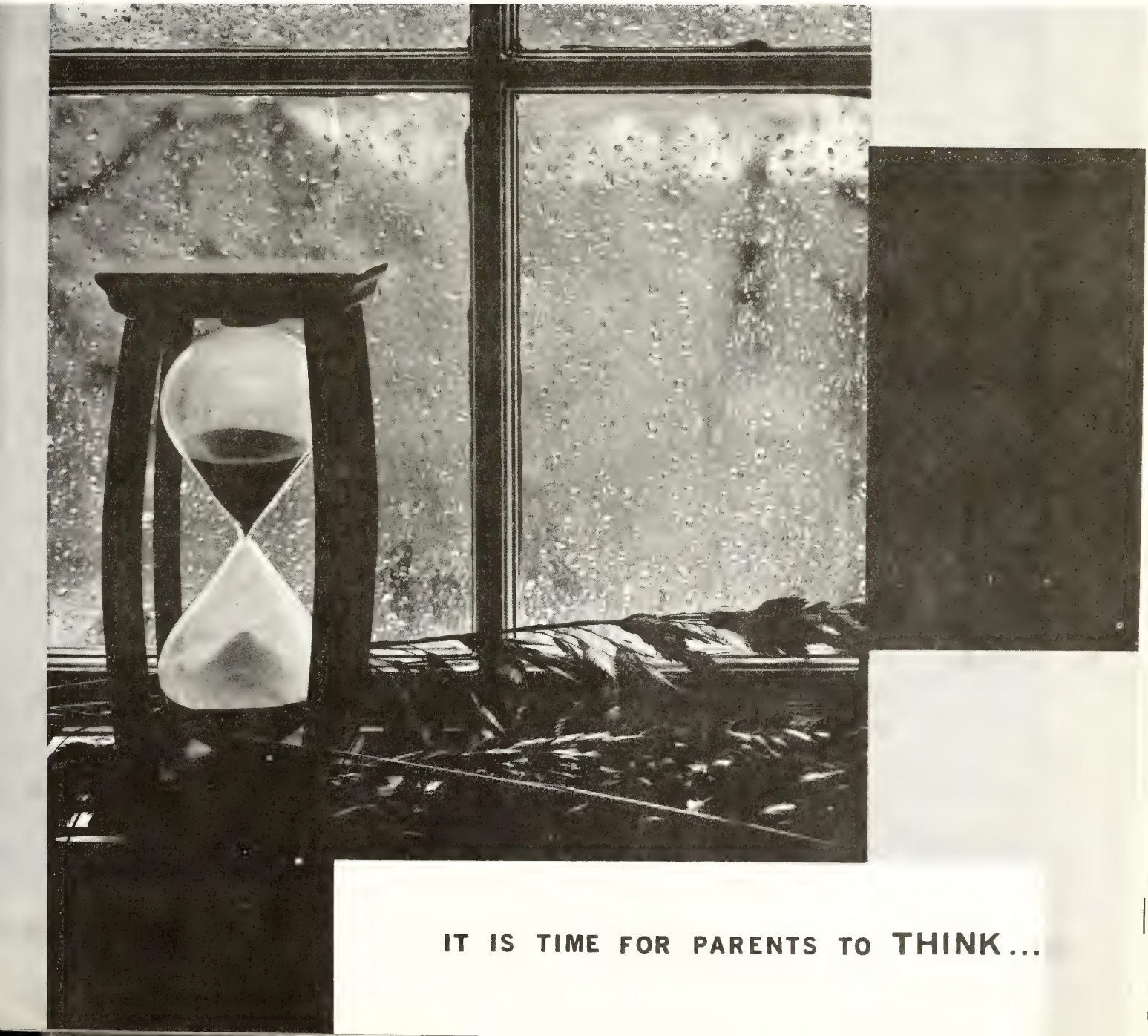
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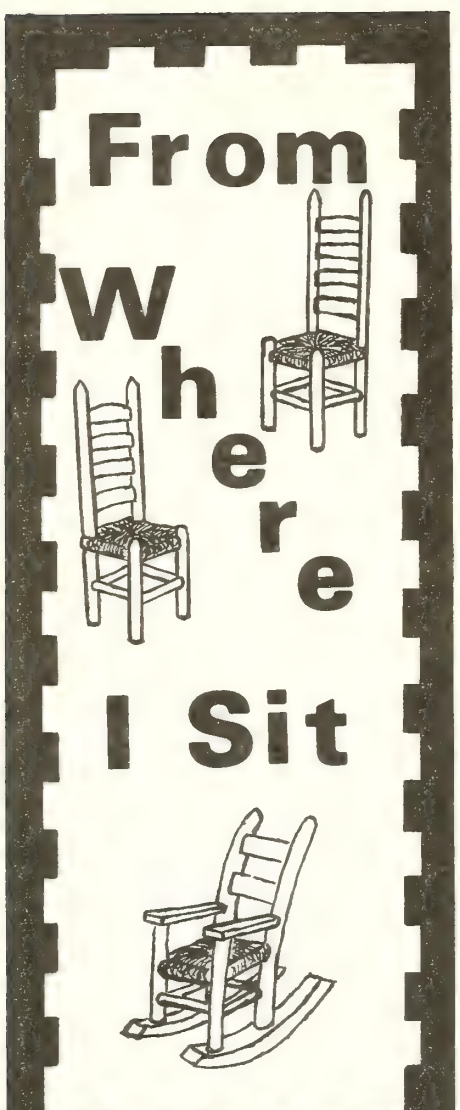
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the FREE WILL BAPTIST

AYDEN, NORTH CAROLINA
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IT IS TIME FOR PARENTS TO THINK...



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TOMMY MANNING, *Acting Editor*

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Editorial--

Cover Photo by Harold M. Lambe

A TIME FOR PARENTS TO THINK

There was a time when children were seen but seldom heard. The was a time when children said, "Yes sir," "No sir," and "Please sir There was a time when children were obedient and respectful.

There was a time also when parents feared the Lord. There was time when they trained their children in the way that they should go ar prayed that they would not depart from it. There was a time whe parents really loved their children and disciplined them. Mothers use to gather the little ones around their knees to tell them Bible stories, an they thought it not beneath their dignity to lay the children across the knees if the situation merited it.

Now it seems that parents are too wrapped up in themselves an their social obligations to care about their children or their upbringin Mothers have found it necessary to work, and those who do not wor have to attend clubs and parties. Fathers who have a Saturday off spen it at the golf course. Parents hardly know their children, or each othe

Papa and Mama used to have the last word and the upper hand. No the children find themselves in the driver's seat. They learn how t "drive" before they are old enough, and when they "shift" for them selves, Papa and Mama wonder why all the "wrecks."

If a little fellow talks back to his parents, that's cute. If he persists we say that it will soon pass. This permissiveness is vital to his develop ment; and when, as a teen-ager, he defies his superiors, we shake ou heads and lift our hands. Instead of asking, the teen-agers tell thei parents that they are going out; and the parents are not allowed to se the time for their coming in. The parents dare not refuse them, les their personalities are repressed and they become frustrated. We excus their belligerence and say that it is just a phase. Then the teen-ager take part in riots and campus disturbances, and we regret our laxness Their talking back is no longer cute. Again, we shake our heads defense lessly, but it is too late. We should have shaken the children years ag and applied some heat to the seat of the matter. Our children becom disrespectful. Their suggestions are no longer suggestions—they ar demands. Their little acts of mischievousness have become serious. The break laws—and our hearts.

When this has happened, we can blame ourselves—especially if w have not reared them in the proper way. We take a social drink, an then cry our eyes out because one night Junior comes home drunk. W have our gregarious gatherings and raunchy parties, and then we be moan the fact that our daughter was among the young people whos party was raided by the police Saturday night. We are not strictly hon est in our dealings with other people, and we are distressed when one o our boys is arrested for shoplifting. We shade the truth and wonde why our children become habitual liars.

We must remember that example is a far more effective teache than the voice, and all the talking we try to do, or the advice we try t give; yea, even the tears we shed are really to no avail. We can neve undo what our example has produced. It is useless to tell a child that h should be honest when he sees us taking advantage of an unknowing per son and selling an old heap as a "real bargain." We should not be alarm ed at Junior's reading pornographic literature or using obscene language if we have not been selective in our reading or choice of words. We can not expect our children to love to go to church if we find our bed warme than the church on Sunday morning. We lament that they might neve become good leaders, but we must remember that a person can neve learn to lead until he has first been led.

We weep when our children have disappointed us. Yet, when we sow to the wind, we nearly always reap the whirlwind; and we cannot blame the basket for falling over if the wind is blowing.



The Rev. Willis Wilson, pastor of Reedy Branch Free Will Baptist Church, Winterville, North Carolina, was named the Minister of the Year by the North Carolina Ministerial Association of Free Will Baptists, January 27, in Kinston, North Carolina, at a state-wide banquet for ministers and their wives. He is president of the State Convention of Free Will Baptists, and was cited for his role as a pastor and church leader, and for his community services. His name will be placed on the FWB Heritage Foundation plaque at Mount Olive College. Pictured with Mr. Wilson as he received the award are, left to right: Mrs. Wilson; Dr. W. Burkette Raper, president of Mount Olive College; and the Rev. Melvin Everington, president of the Ministerial Association.

Willis Wilson Named Minister of the Year

In their letter of nomination, the Reedy Branch church spoke of their pastor in the following way:

"'If the Lord were to call him some-place else, we'd accept it, but we would do a lot of praying.' Thus speaks the Reedy Branch membership, as they ponder the thought of being without him.

"Willis Wilson is not without fault, and he is the first to admit it. Nevertheless, we who sit under his sermons and who are led by his example are quick to contend that his merits far exceed any unfavorable characteristics.

"How often has his smile warmed the scene? How often has he said just the right thing to cool a disagreement? How often has his intervention saved a friendship—and a soul? How often? More often than he would admit, for he is not the kind to draw attention to himself or his accomplishments. He is unpretentious, unassuming, and unaffected. His everyday living gives evidence to his character, his faith, his love for his fellowman, and above all else, his love for his God.

Personal Tribute

"We call him 'Willis' because he is one of us. He is more than a preacher—he is more than a pastor—he is a friend. He is youthful, yet mature. His words are easily understood, yet full of meaning and sound advice. He puts himself not on a pedestal; rather, he assumes a position of identification with his members. He speaks in an appealing manner, and the fruit of his sermons are carried with us from the church—they are not left at the pulpit. His prayers are marked by sincerity. His good deeds match his words.

"He does not choose the spectacular to draw attention to himself. He boasts not of his deeds, nor does he admit to having done anything worthy of real commendation. Yet, we know him and we are made aware of the many benefits that he provides for the unfortunate. He gives of his finances, but more than this, he gives of himself.

"It would require a volume to record the feelings that we have for our pastor, and it would require words not within our scope of expression. If one word were adequate, that word would be 'love.' We love him and he loves us. He, without failure, has proven this to us. He has been seen to soothe our hurts and to quell our fears. He has guided us, walking beside us; but more often, he has led the way.

Pastoral and Denominational Leadership

"Under his leadership, we have been able this year to free our church of debt. He has served us as pastor for the last five years, and during this time, our church has experienced considerable improvements—physically and spiritually. Our building improvements and additions have exceeded $20,000, and we have been able to meet our obligations without strain or coercion.

"Young people adore our pastor. He seems to be one of them, yet never places himself in a position of disrespect. He retains their friendship, while maintaining a firmness befitting his station as advisor and counselor. In this manner, he has served as youth director at Cragmont for the last five years. The many young people who frequent his camps find in him companionship and inspiration. He has served as chairman of the Cragmont Board of Directors for three years.

"As president of the State Convention of Free Will Baptists, he has set forth the spirit of unity. He outlined these thoughts at the past convention. This typifies his desire for brotherhood and neighborliness. In the absence of the Rev. Wilbert Everton, our pastor presided over the 1968 session.

"He is the secretary of the Central Conference Ordaining Council. He has been a member of this committee for ten

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the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

On Being a Transfigured Person

by Paul T. Cultbertson

Let me share with you my life verse. It is 2 Corinthians 3:17, 18, "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed (transfigured) into the same image from glory to glory, even as by the Spirit of the Lord." J. B. Phillips translates this remarkable passage of God's Word in this way: "But all of us who are Christians have no veils on our faces, but reflect like mirrors the glory of the Lord. We are transfigured in ever-increasing splendor into his own image."

The third chapter of 2 Corinthians contains a thrilling account of the ministry of the Spirit of God in human personality. We are told that it is the Spirit who gives life (cf. 2 Corinthians 3:6). This is eternal life, life with a new, qualitative dimension. This impartation of life is known as the new birth, the birth of the Spirit, or the birth from above. This impartation of life is the means by which sinful men may become the children of God.

Not only so, but the Spirit also gives enlightenment to the believer. The veil of misunderstanding and uncertainty is "done away in Christ" (2 Corinthians 3:14). The Spirit of the Lord is the Spirit of truth. The Word of God becomes vital and dynamic by and through the ministry of the Holy Spirit.

There is also freedom through the Spirit: "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty" (2 Corinthians 3:17). He whom the Son of God, by His Spirit, makes free is free indeed.

Yes, the Spirit gives life, light, and liberty. But beyond all this, the believer in whose life the Spirit is Lord will be increasingly a transfigured person!

This is a process of change, of transformation of character from within outward. It is progressive—from one degree of glory to another. This transfiguration is no human achievement. We are changed by the Spirit, who is Lord. As we contemplate lovingly and longingly the glory of God revealed in Jesus Christ and in His Word, as in a mirror—lo! we are changed into that same image!

This is the glorious prospect of a growing Christian in whose life Christ is truly Lord. It is genuine Christian experience—the heritage of all truly born-again followers of the Lord Jesus Christ who are reflecting His peerless image in increasing measure and clarity in character and conduct.

Thus, the personal goal of every obedient follower of our Lord is to become increasing Christlike. He is the ultimate standard of personal, Christian development. There is no higher prayer than the refrain of the familiar gospel song:

Oh, to be like Thee! Oh, to be like Thee,
Blessed Redeemer, pure as Thou art!
Come in Thy sweetness, come in Thy fulness,
Stamp Thine own image deep on my heart.

Our conception of Christ involves faultlessness, symmetry, and beauty of character in the superlative degree. With Him as our example and ideal, His vicarious, atoning sacrifice on the cross as our merit, the approximation of His likeness as our objective, and the Spirit, who is Lord, as our dynamic power, there is no "ceiling" for us. The topless heavens above beckon us on to everlasting growth and development.

The transfigured life is a glorious and challenging prospect. Our Lord Jesus Christ was the only perfect Man who ever lived. He alone ever completely attained God's ideal for man. With Him, the Father was well pleased. As we perceive the unique God-man, Jesus Christ, more fully and clearly as the perfect incarnation of truth, goodness, and beauty, the master motive of our lives will be to become increasingly transfigured into the unfading glory of that image.—"Gospel Herald."

POEMS of SUNSHINE and Shadow

by
LOY EVERETTE BALLARD

O, For a Land! . . .

O, for a land where all is good,
And nothing is unclean;
Where naught is sordid, nothing vain,
No one deceitful, no one mean.
A realm where sinning is unknown,
And evil words are never said;
Where none of us "into temptation"
Is ever, ever led!

O, for a holy place on earth—
But, wait, would that be right;
That we should never have to struggle
And never have to fight?
Better is it not as God has made it,
That we should men and women be;
And in the midst of sordid, evil things,
Live lives from sinning free?

O, how unworthy is our shrinking
From the testing God doth will!
If no evil was ours to overcome,
We could not His plan fulfill.
So help us, Lord, we pray thee,
To bravely fight and win
Victory over the world about us,
And over self and sin.

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A Note of Thanks

Miss Linda Abrams wishes to express her deep appreciation for every remembrance, cards, prayers, and every kindness shown her during her recent illness.

Miss Abrams who has worked at Cragmont Assembly, Inc., Black Mountain, North Carolina, for the past four summers, had major surgery on her spine at Duke Hospital, Durham, North Carolina, January 28. The operation was considered a success by her doctors, and she is doing very well. She expects to return home in a few days.

Again she says, "Thank you for everything."

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

The Financial Aid Program of Mount Olive College

Believing strongly that every worthy nd capable student should have an opportunity to attain a college education, Mount Olive College has a generous financial aid program available for students with academic ability, need, character, and seriousness of purpose. The esire of the College to aid deserving tudents is evidenced in the scholarships, oan funds, and financial aid programs it dministers.

cholarships

Appointments are made to high school eniors for Bryan Scholarships at the ollege on the basis of high school ecords, scholastic aptitude test scores, haracter, personality, and leadership. A grant from the James E. and Mary Lealy Bryan Foundation helps to support this program.

Benevolent scholarships are available o students preparing for the Christian ministry and missions, to children of ministers, graduates of homes for children, athletes, and children of full-time College personnel. These scholarships are supported by income from funds provided by a number of prominent Free Will Baptists, and include the Fred S. Powers Scholarship Fund begun in 1958 by the late Mr. Powers and Mrs. Powers of Smithfield; the Stroud Memorial Fund established in 1960 by Miss Leurah Stroud of Kinston as a memorial to her father and in honor of her mother; the Rev. J. W. Alford Memorial Fund established in 1961 in memory of the late Mr. Alford by the Eastern Conference of Original Free Will Baptists and other friends; the Alice E. Lupton Scholarship Fund begun in 1962 in memory of Mrs. Lupton of New Bern, consisting of gifts by the Woman's Auxiliary Convention of the Eastern Conference of Original Free Will Baptists.

Also, the Dail Scholarship Fund begun in 1962 by the children of the late Mr. Luther Dail and Mrs. Dail of Winterville as a tribute to their parents and maintained by annual gifts from the Dail family; the J .C. Griffin Scholarship Fund established in 1963 by friends of the late Mr. Griffin of New Bern; the Smith Scholarship established by the Rev. and Mrs. S. A. Smith of Beulaville to be given to a Free Will Baptist ministerial student; the Miranda Ditty Student Aid Fund established in 1967 by Miss Ditty of Bascom, Florida; and the Willoughby Scholarship established in 1968 by Crawford Willoughby of Richmond, Virginia, as a memorial to his father.

Both the faculty and the Alumni Association maintain scholarships and loan funds in addition to the Mount Olive Rotary Club, certain organizations within the sponsoring body of the College, and friends.

Designated scholarships in music for private instruction in voice and piano are supported by several interested persons. Among the Free Will Baptists supporting music scholarships are Mr. and Mrs. Walter Rhodes of Beulaville, North Carolina, and Mrs. J. C. Moye Sr., of Snow Hill, North Carolina.

Other scholarships named for or supported by Free Will Baptists are the Cape Fear Scholarship sponsored by the Board of Christian Education of the Cape Fear Conference of Free Will Baptists; the Lillie Owens Batten Memorial Fund established in memory of Mrs. Batten of Micro by her husband and children to provide scholarships for students on the basis of merit and need; the James Edward Humbles Memorial Fund and the Mittie Sumrell Humbles Memorial Fund established by the late Mrs. Humbles of Ayden, North Carolina, for the purpose of assisting deserving students; the W. L. Jernigan Scholarship endowed by the late Rev. Mr. Jernigan of Bladenboro, North Carolina, to provide financial assistance to students chosen by the College on the

(continued on page ten)



Kaye Goodman of Route 2, Mount Olive, North Carolina, is a freshman student at Mount Olive College preparing for a career as an elementary schoolteacher. Through the College's on-campus work-study program, she is able to help finance her education by performing secretarial and clerical duties in the business office under supervision of Charles H. Harrell, business manager-treasurer.

Miss Goodman is the daughter of Mr. and Mrs. Eddie Goodman, a 1968 honor graduate of James Kenan High School, Warsaw, North Carolina, and a member of Rooty Branch Free Will Baptist Church near Mount Olive.

News & Notes of DENOMINATIONAL INTEREST

Dr. McFarland to Speak At Cabin Church

Dr. McFarland of the Christian Action League will be the featured speaker on the subject of Alcoholism, at 7 p. m., Thursday night, February 20, at Cabin Free Will Baptist Church, Beulaville, North Carolina. Everyone is invited to attend this special meeting.

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Pleasant Hill Observes Awards and Promotion Day

The Pleasant Hill Free Will Baptist Sunday School near Pikeville, North Carolina, observed Awards and Promotion Day, Sunday, February 2. Ten members received perfect attendance awards: Mrs. Edna Baker, Mrs. Clarence Bunn, Clarence Bunn, Willie Rollins, Mrs. Adelle Hinnant, Mrs. Brenda Wells Corbett, Mrs. Pearl Bass, Mrs. Bettie Ballance, Rose Mooring, and Linda Wells.

Thirty-two members were recognized and received awards for regular attendance. Clarence Bunn was recognized for twenty-four years of perfect attendance. Mrs. Pearl Bass, age 78, was recognized as the oldest recipient of a perfect attendance award; and it was announced that a book had been placed in the Mount Olive College Library in her honor.

The Sunday school has recently organized a new class with Mrs. Jimmy Mitchell as teacher.

The youth of the church were in charge of the Sunday school service, in observance of youth week. Garry Bunn, acting as superintendent, welcomed the members and made announcements. Mark Wade read the Scripture, and Bonnie Lamm led the singing, with Rosemarie Mooring as pianist. Joseph Rollins is the Sunday school superintendent, and the Rev. R. P. Harris is pastor.

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Reedy Branch Church Having "Know Your Neighbor Month"

February has been designated as "Know Your Neighbor Month" at the Reedy Branch Free Will Baptist Church, Winterville, North Carolina. During this month special programs are being presented each Sunday evening designed to bring about closer membership ties and to add interest and variety to the evening services.

At each of the services one fourth of the church roll is called, and those present answer as their names are called. An interesting feature of each service is a quiz entitled, "Do You Know Your Neighbor?" In this quiz a few vital statistics about members of the church are given, and the congregation is given the task of guessing who that particular member is, by the information given. After each evening service various Sunday school classes serve refreshments to those in attendance.

On first Sunday night slides depicting the various phases of the work of the Reedy Branch church and the role of the pastor in his daily activities were shown. Special music was presented by Mr. Jimmy Stox of Winterville, accompanied by his wife.

Second Sunday night featured Tommy Manning, acting editor at the Press, in an illustration sermon presentation of the "Tater Family." This presentation coordinated attitudes and actions of "Dick Tater," "Emma Tater," "Agi Tater," "Hezi Tater," and others to church life and everyday living. It was interesting and inspiring for both the young and the adults.

On third Sunday night, the Rev. and Mrs. Wayne West of Vanceboro, North Carolina, will present an informative program of slides which they took on their trip to the mission field in Mexico. Another feature of this program will be a medley of piano and organ tunes for which they are well-known.

The Couples' Class of the Reedy Branch Sunday school will present a program fourth Sunday night. Various members of the class are expected to take part under the direction of their teacher, Mr. Earl Deal of Greenville, North Carolina. The Couples' Class always surprises the

(continued on page seven)

Waiters and Waitresses at Ministers' Banquet



Pictured above are youth of the First Free Will Baptist Church, Kinston, North Carolina, who served the ministers and their wives at the state-wide banquet held at the fellowship hall of the Kinston church during the Ministers' Spiritual Conference, Monday night, January 27.

Coming Events

March 8—North Carolina State League Convention, Everette's Chapel Church, Clayton, North Carolina

March 30—Palm Sunday

April 2—Western District Auxiliary Convention, Holly Springs Church, Johnston County, North Carolina

April 6—Easter Sunday

May 8—North Carolina State Woman's Auxiliary Convention, Stoney Creek Church near Goldsboro, North Carolina

ngregation with their interesting and fferent programs. Their programs al-ays carry a significant message.

The pastor, the Rev. Willis Wilson, is-es a cordial invitation for everyone to me and enjoy these very informal, yet ry inspiring services. This is the urth year that the Reedy Branch church s observed "Know Your Neighbor onth," and each year this series of ser-ces grow more interesting and more ccessful. These services have helped create a spirit of fellowship and unity nong the members of the church.

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ntral Ordaining Council ill Meet

The Central Conference Ordaining uncil will meet at the Free Will Baptist ess on Monday, February 17, at 10 m. Those interested in meeting with e council are requested to be at this eeting. Anyone desiring to contact e council may do so by writing the cretary, the Rev. Willis Wilson, Route Box 18, Winterville, North Carolina 3590.

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est Clinton Church Hold Youth Revival

The West Clinton Free Will Baptist urch, Clinton, North Carolina, has an-unced a youth revival to be held at 30 p. m., Thursday night, February 20, rough Saturday night, February 22. ne visiting speaker for this series of rvices will be the Rev. Dwight Gay, a gh school senior from Smithfield, North rolina. The pastor of the church is e Rev. Emmett W. Bartlett. The pub-: is cordially invited to attend these rvices.

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rrection in Conference Fee t Cragmont Assembly

The Rev. L. E. Ballard, field secretary the North Carolina Free Will Baptist nday School Convention, states a cor-ction in the overall fee for the General outh Conference and other conferences be held at Cragmont Assembly, Inc., ack Mountain, North Carolina.

In the last issue of "The Free Will aptist" it was stated that the fee for ne conference this year would be $33 stead of the $30 in previous years. owever, after a meeting of the Crag-ont Board of Directors an overall fee f $35 was set instead of the previous nnounced $33. Mr. Ballard requests ll persons planning to attend the con-erence to please note this increase in ne fee. The deposit remains the same, $5, but the balance to be paid later will be $30 instead of $28 as announced.

Advertising matter going out this week with the **Sunday School Reporter** is being corrected to comply with the request of the Cragmont board.

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Change of Address

The Rev. Noah Brown, 3714 King Street, Portsmouth, Virginia, wishes to announce that his address has now changed to: Route 1, Box 608-C, Morehead City, North Carolina 28557.

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Notice to Pastors and Churches

The campus minister's office at Mount Olive College, Mount Olive, North Carolina, began taking the calls for supply work as of February 1. We have several students and faculty members who will be available for interim appointments or emergency supply. If we can serve you in any way, please call on us.

During the week you may call the campus minister's office at Mount Olive College, 658-2502. For emergency needs on Saturday or Sunday, call me at Goldsboro, 734-7305.

C. Sheldon Howard
Campus Minister
Mount Olive College

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Interdenominational Study Conference for Laymen and Ministers



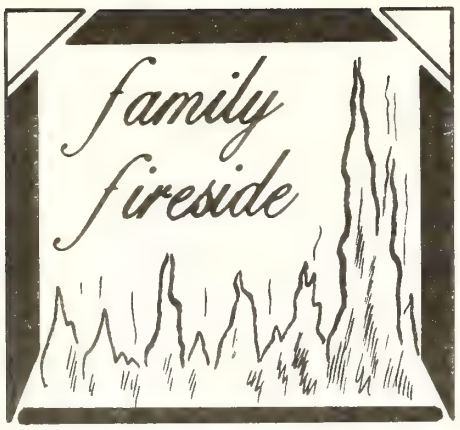
Pitt Technical Institute, Greenville, North Carolina, is sponsoring an Interdenominational Study Conference for laymen and ministers during the month of February at Jarvis Memorial Methodist Church in Greenville. This is a study seminar on the Bible and is planned for both ministers and laymen, with no fees and no minimum educational background required. The time for each meeting is 7:30 p. m.

Featured speakers thus far have included Dr. William Paulsell, chairman of the Department of Religion, Atlantic Christian College, Wilson, North Carolina; and Mr. Roger F. Searles, director of music, St. Paul United Methodist Church, Goldsboro, North Carolina.

Monday night, February 17, will feature Dr. John Bunn, chairman of the Department of Religion, Campbell College, Buies Creek, North Carolina, who will conduct a study on "How Our Bible Came to Us." Dr. Bunn has served as director of Archaeological Excavations in Jordan and Israel.

The Rev. C. F. Bowen, well-known Free Will Baptist minister, pastor of the First Free Will Baptist Church, Wilson, North Carolina, will be the featured speaker Monday night, February 24. His experience in Bible study will provide new interest and enlightenment to the ministry of the Apostle Paul. Mr. Bowen's presentation will be entitled, "The Spirit of Victory in Paul's Letter."

Members of the coordinating committee for this conference include: the Revs. Tommy Payne, B. B. Felder, Bill Hadden, Willis Wilson, and Dr. Joyce Early.



SUNDAY, FEBRUARY 16

How to Be Miserable!

Scripture Reading—Ecclesiastes 2:1

Think about yourself. Use I as often as possible. Talk about how good you are. Expect to be appreciated.

Be suspicious. Be jealous and envious. Be sensitive to slights. Never forgive a criticism. Insist on consideration for yourself. Demand agreement with your own views every time.

Get angry if you don't get your way. Shirk your duties if you can. Trust nobody but yourself. Win no one to Christ. Don't give to the Lord's work. Don't accept any responsibility. Be on the lookout for something wrong in the church. Criticize others. Be as selfish as you know how. Be self-righteous and make yourself believe that you are a better Christian than any of your fellow servants in the church. These things will assure you a miserable, unhappy, wretched, and unfruitful existence.—Twentieth Century Christian, in 1010 *Illustrations, Poems and Quotes.*

Prayer Thoughts

Much happiness comes from thinking of others and their needs.

MONDAY, FEBRUARY 17

When Faith Is Fallacious

Scripture Reading—James 2:17

An Irish bishop had taken a country walk with a friend. On their return journey the friend urged the bishop to hurry, fearing that they might miss the train which would take them home in good time. The bishop consulted his watch. "Oh, we have plenty of time," he said. "But is your watch reliable?" asked his friend. "I have complete faith in it," replied the bishop. They arrived at the station to find they had missed the train by a few minutes. "Ah," commented the bishop's friend, "faith and good works are both necessary in this world. You had 'faith,' but it seems to me that in this case"—tapping the bishop's watch,—"the good works were the more important." —*Christian Herald.*

Prayer Thoughts

Faith and good works go hand in hand for the best service to God.

TUESDAY, FEBRUARY 18

'If Blind Put Their Hand in God's'—Helen Keller

Scripture Reading—Psalm 82:5

Helen Keller, shortly before her sixtieth birthday, expressed pity for the real unseeing, for those who have eyes yet do not see. Her long years of physical blindness had given her a spiritual insight which enabled her to enjoy life in all its fullness. She said: "If the blind put their hand in God's they find their way more surely than those who see but have not faith or purpose."—*Western Recorder,* W. B. Knight, Eerdmans Publishing Co.

Prayer Thoughts

Without Christ those who see with their eyes are blind spiritually.

WEDNESDAY, FEBRUARY 19

Full Heads Bow Lowest

Scripture Reading—Proverbs 11:2

A farmer and his young son went into the wheat fields at harvest time. As they looked across the waving fields of golden grain, the boy exclaimed, "Look, Father, at those wheat heads that hold themselves up so proudly. They must be the ones that are filled with grain, and I would suppose that those with their heads bowed down are of no account."

"How foolish you are, my son!" the farmer said, and taking some of the heads into his hands, he showed the boy that the heads that stood up so proudly had only a few, poor, shriveled grains or were completely empty, while those that bowed their heads humbly were filled with large, full, golden kernels of wheat.—Oliver Bishop Branch, in *Gospel Herald.*

Prayer Thoughts

The productive Christians are the ones filled with humility.

THURSDAY, FEBRUARY 20

The Indian's Answer

Scripture Reading—Hebrews 8:25

An Indian and a white man were brought under deep conviction of sin by the same sermon. The Indian was immediately led to rejoice in pardoning mercy. The white man was for a long time in distress, almost to despair. But he was at last brought to a sweet sense of his sin forgiven. Some time after, meeting his red brother, he said to him: "How is it that I should be so long under conviction, when you found peace at once?" "O brother," replied the Indian, "me tell you! There comes along a rich prince. He propose to give you a new coat; you look at your coat and say, 'I don't know; my coat look pretty good, it will do a little longer.' He then offers me a new coat. I look at my old blanket; I say, this good for nothing, and accept beautiful garment. Just so, brother, you try to keep your own righteousness, you won't give it up; but I, poor Indian, had none, so I glad at once to receive the righteousness of God—the Lord Jesus Christ."—*Scattered Seed,* W. B. Knight, Eerdmans Publishing Co.

Prayer Thoughts

Christ's salvation comes immediately just by asking for it.

FRIDAY, FEBRUARY 21

'How to Reach the Masses'

Scripture Reading—Luke 10:2

Years ago a convention met in Indianapolis to discuss "How to Reach the Masses." One day during that convention young man stood on a box on a corner and began to preach. A crowd gathered, mostly workingmen going home to their suppers. They were electrified by the sermon. They forgot that they were tired. They forgot that they were hungry.

The crowd became so dense that it had to move. The preacher announced that he would preach again at the Academy of Music. They followed him down the street singing as they went, and they filled the main floor of the building, sitting with their dinner buckets, while he preached again with such power that they were moved to tears.

But he had only a few minutes to preach because the convention on "How to Reach the Masses" was gathering in the same auditorium. While the convention was discussing how to reach the masses, D. L. Moody was doing it! He was preaching the kingdom of God and every man was pressing violently into it!—Vance Havner, in *Moody Monthly,* W. B. Knight, Eerdmans Publishing Co.

Prayer Thoughts

When Christ is exalted, everything else takes second place.

SATURDAY, FEBRUARY 22

I Cannot Attend Church Because . . .

Scripture Reading—John 15:4

. . . Sunday is my only time at home. I am to have company. I would rather insult God than invite my company to go with me or to stay at home until I return from church.

. . . I am going to visit others. They are important to me, and I want them to know how much I think of them.

. . . I have some work to do around the house. I want to be with my family at home, for it is much better to be with my family at home than to be with God and His family at church.

. . . I don't like some of the people who attend my church. They are too much like me for anybody to like. I'm just out of the habit of going. I just don't feel like going. I've been going too many other places. I am not really interested. I know Christ died for me and for His church, but actually I don't care if the church closes its doors.

. . . I think I'll just use God's day for

(continued on page thirteen)

ems from the office of the

GENERAL SECRETARY

DAVID C. HANSLEY

North Carolina State Convention of Free Will Baptists
P. O. Box 424, Ayden, North Carolina 28513

Billy Graham Speaks To NRB

The Rev. Billy Graham, National Religious Broadcasters' illustrious board member, was the final speaker Thursday morning, January 30. Dr. Graham stated that he "appreciated the fellowship of NRB" and that the freedom all religious broadcasters are enjoying was because of what NRB was doing. "We all recognize," he said, "the many social and economic problems in the world today. The problems in the Middle East have their roots in the Bible. Those who know the Bible know that these events will herald the coming of our Lord Jesus Christ. Therefore, we must warn, challenge, and comfort the people." Mr. Graham further stated, "We should get up each day with new expectancy. Our eyes and hope should be upon our blessed Lord Jesus. It is increasingly evident that we must stand together to keep the liberties we have proclaiming this gospel." Dr. Graham concluded, "There is a real danger in thinking that anything can substitute for prayer, and the faith, that was once delivered to the saints."

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Resolution Commending Astronauts

A resolution commending the astronauts in their reading of Genesis 1:1-10 was adopted by the convention delegates. "Be it resolved that National Religious Broadcasters commend astronauts: Col. Frank Borman, Major Bill Anders, and Navy Captain James Lovell for their interest in things spiritual, for giving God His rightful place in His creation in their reading of the Scriptures of creation from Genesis, on their historic journey to the moon. As broadcasters meeting in Washington, D. C., we, this twenty-ninth day of January 1969, do propose to also broadcast our commendation of these astronauts in each of our representative broadcasts and on each of our participating stations, recommending that our listeners also commend these astronauts."



Mr. Hansley, left, is being congratulated by Mr. Steed

Hansley Speaks at Luncheon

Howell H. Steed of Warrenton, North Carolina, and Vance County school attendance counselor, commends our general secretary as he had just spoken at a luncheon, January 30, in Raleigh, North Carolina. Mr. Hansley explained what the Original Free Will Baptists were doing in the fight against liquor by the drink.

Those who attended the luncheon were members of the Christian Action League of North Carolina, various members of the Board of Christian Social Concerns of both the Western North Carolina Conference and the North Carolina Conference of the Methodist Church, and the members of the newly created Christian Life Commission of the North Carolina Baptist State Convention.

This meeting was to give an opportunity to unite on still another level in opposition to the movement about liquor by the drink legislation that will be pending in the 1969 General Assembly.

The Rev. Walter Reynolds, manager of the Free Will Baptist Press, and the Rev. David C. Hansley, general secretary of our State Convention, are on the Board of Trustees of the Christian Action League of North Carolina.

NOW IS A GOOD TIME TO RENEW YOUR SUBSCRIPTION

FEBRUARY -- CHRISTIAN EDUCATION -- MONTH

Mount Olive News

(continued from page five)

basis of character and ability; and the Katie Sawyer Jackson Scholarships awarded annually to North Carolina Free Will Baptist students preparing for church-related vocations by the Anna Phillips Education Committee of the Free Will Baptist Woman's Auxiliary Convention.

Student Earnings

Students who need a job to help pay for college expenses, to enter or to continue in college, may apply for financial assistance in the form of wages for part-time campus or off-campus work in such jobs as teacher assistant, library aide, or recreation assistant. Under the Work-Study Plan Assuring College Education (PACE) Program, the eligible student may earn approximately $700 in three months of summer employment. Work may be for the institution or for an approved off-campus agency. On-campus jobs can include work in dining halls, laboratories, libraries, and maintenance. Off-campus jobs are assigned in public or nonprofit organizations and include work in health, welfare, and recreation programs, and in Community Action Programs.

A College work-study program for students who need to help defray their College expenses through part-time employment is another program of employment at Mount Olive College. Students may apply for work assignments in the College cafeteria, library, bookstore, and laboratories.

Loan Funds and Grants

Most colleges and universities in the United States take part in the National Defense Student Loan Program. This, too, is administered at Mount Olive College according to prescribed policies. A particular feature of the fund is a special provision for students who enter the teaching profession.

Mount Olive College is approved by the North Carolina Department of Education for students receiving assistance through the Scholarship Loan Fund for Prospective Teachers and for students who qualify for assistance through the North Carolina Vocational Rehabilitation Program.

A program of direct awards in the form of Educational Opportunity Grants are available to a limited number of students with exceptional financial need in order to attend college. The amount of financial assistance a student may receive depends upon his need with consideration of his financial resources, those of his parents, and the cost of attending the College.

The education of young people from the middle or upper-income groups frequently places a financial burden on their families, particularly if there are a number of children who want to go to college. In many cases, the student cannot qualify for student employment or a student loan. Even when commercial credit sources are available, repayment generally runs concurrently with the years the student attends college. As a result of this, a Guaranteed Loan Program to help these young people and their families is now authorized and is being operated by the North Carolina Education Assistance Authority.

Since many parents prefer to pay tuition and other fees in equal monthly installments during the academic year, the College offers a convenient Tuition Plan. It is optional and intended solely as a convenience to persons responsible for the student's tuition. Instead of large cash payments, parents and guardians may use the monthly payment method.

Free Will Baptists who have established loan funds at Mount Olive College include: Dr. W. Burkette Raper, president of the College; Bishop Front Jones of Snow Hill; Miss Verdie Davenport of Deep Run; the late Mrs. Elizabeth Etheridge Burns of Dunn; and the late Mrs. Almeda Walston Phillips of Pitt County. In addition, the North Carolina Ministerial Association and the North Carolina State Convention of Original Free Will Baptists provide loan funds.

Additional Information

Persons interested in applications or further information regarding any of the financial aid programs of the College should contact Mr. Charles H. Harrell, business manager-treasurer, who serves as the financial aid officer.

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Raper to Be at Rains' Cross Roads

Dr. W. Burkette Raper, president of Mount Olive College, will teach the Young People's Sunday School Class at 10 a.m. and will speak at the 11 a.m. worship service at Rains' Cross Roads Free Will Baptist Church in Johnston County, North Carolina, on Sunday, February 16.

Coming Events at Mount Olive College

February 13—The New York Sextet Choral Concert, 8 p.m., auditorium. The public is invited.

March 1—"High School Day" program for high school juniors, seniors, guidance counselors, and all youth chairmen and pastors of Free Will Baptist churches

BOOK REVIEWS

by ELIZABETH HILL

A DRINK AT JOEL'S PLACE by Jess Moody. Word Books, 1967, 125 pages, $3.50.

Jess Moody declares that the church had better come up with the choicest product brewed at Joel's Place. He thinks it must provide more enjoyment, better fellowship, and the intoxication it advertises . . . or start packing.

The book gets its title from Acts 2: 16, 17: "But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: . . ."

Through it all, there is a glimpse of recovering the happy excitement and enthusiasm which the Early Church experienced. Not everyone will like this book.

LETTERS TO KAREN by Charlie W. Shedd. Abingdon, 1965, 159 pages, $3.00.

"I'd like you to tell me how I can keep him loving me forever."

In answer to this unusual request, Dr. Charlie Shedd writes letters to his daughter Karen. In these letters, he gives honest advice about marriage—what keeps it together, and what tears it apart. Dr. Shedd covers a wide range of subjects including sex, money, housekeeping, outside interests, and the "H" twins—**humility** and **honesty.**

Those about to be married, the newlyweds, and all who seek to build happier homes need the practical and sound advice which this book offers.

(Books featured may be ordered from the FREE WILL BAPTIST PRESS, P. O. Box 158, Ayden, North Carolina.)

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Can a person be a Christian
the truest sense and a disciple of
hrist without joining a church?—**A. L. C.**

Answer: One might answer this in the
ffirmative and point to the thief on the
ross who Jesus promised to have pres-
nt with Him in paradise that very day.
hey were both nailed to the cross, but
doubt that this would be fair in the
ght of all that the Bible has to say on
is subject, if we should leave the sub-
ct here and say no more. I praise the
ord that I have heard and known of
me who repented on their deathbed;
ut this should by no means be an en-
ouragement to sinners that are prone
postpone their acceptance of the Lord
nd submission to Him and His will, as
ught in the Bible, until such a fateful
tragic circumstances should arise. The
evil would have everyone do this if he
uld; that is, he would cause everyone
so procrastinate his coming to Christ
r mercy until the eve of death, and
en he would try to do something to
ock his suing for it. This would be
th foolish and risky on the part of the
e who so procrastinates for many peo-
e go out of this life in an accident or
some sudden disaster over which they
no one else has control. One who
ould thus procrastinate and so go
ould most likely spend eternity apart
om God and all He provided for us in
rist.

Then on the other hand, it might be
id in general terms, that for one to
aim to be a follower of Christ and yet
stand aloof from associating with
her Christians, such as you find in
any local church groups, and decline
take any part in the activities through
hich they are endeavoring to carry on
r Christ's kingdom work, seems to be
strange and inconceivable attitude.
seems also that the Bible teaches us
fellowship around the Word and to
oclaim it whenever and however we
e able to do so. It would be an un-
ndness for a Christian to shun other persons of his kind. (See Ephesians 4:30-32.)

If we really belong to the Lord's army we should do our fighting in line with our fellow soldiers in our own assigned place in the ranks and under the flag so that all the rest of the world may know where we stand and on whose side we are. We should not act like spoiled children all our lives here on earth. I often think some Christians act like a spoiled brat I once knew—an only son in the family of several girls—who was allowed to have his way most of the time and would pout until he got it. They tried to help him by restraining him once in awhile to help him see his selfishness but finally they would give in to him. When that boy professed Christ and finally grew up, he still tried to get his way in Christian activities. It would seem now that there must be a lot of only sons coming from many families and acting like my Christian associate who still acts that way even though he is past middle age. Such people contribute to a lack of harmony and offer a poor testimony to the lost world.

Paul often exhorted his understudies to grow up in the faith and act like men. For one to do that it seems that one requisite would be to join hands with other Christians. Even though we may not see eye to eye with them in everything, we can cooperate in an all-out program and a general effort to get the unsaved evangelized. We should have no Christian institutions such as orphanages, printing establishments, and missionary societies if there were not some kind of cooperation among Christians. Christ has builded or is building His Church from among those who belong to it, and there have sprung up many local churches. Certain groups of these have been working together to send the gospel to the ends of the world ever since the apostles' day; and even though it is true that false teachings have crept into some of these and have damaged the work of others, we are still on the right side and in line with Bible teaching when we join together with other Christians in an effort to promote Christ's kingdom work. The school that you said taught you against your local church, it too could not continue without the cooperation with others that it maintain.

Not once but many times do the Scriptures emphasize the duty of assembling ourselves together, of living up to our privilege as God's people before the whole lost world, of meeting for prayer, praise, and worship, and of working in harmonious fellowship with the church in all that tends to advance Christ's kingdom on this earth.

One who misses these privileges and all the spiritual satisfaction and social and moral uplift that come from their exercise, misses much of the joy of Christian living. There are people, indeed many of them, who, however much they may exalt the spiritual mission of the church in their minds, make little or no effort to have a share in its work. They overlook the great fact that the church of Christ is the divinely ordained agent for the extension of His kingdom, and having no personal part in its work, they miss the wonderful blessing of being among those of whom it was said by Daniel: ". . . they that turn many to righteousness (shall shine) as the stars for ever and ever" (Daniel 12:3). They want to be seen but they want to do it in their own selfish way. They sometimes remind us of what a great person of history said of his foot soldiers: "They all want to be generals without stooping to the rigors of being first a private." Therefore, my advice to you is join some Bible-believing church and pitch in to help make a go of the work it is trying to do and for which it is responsible. If you are right with the Lord I don't think it will take long to find a church in which you can help and be helped, preferably a Free Will Baptist church.

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STORIES for our youth



BELOW COST

BETTY SWINFORD

FOR seconds Don's sled hesitated on the top of Snider's Hill. Then suddenly it plunged downward, and the snow-covered earth was falling away beneath him! Whizzing past trees, dodging a big rock, blinking his eyes against the stinging cold . . . and it was over. Slowly the sled came to rest against the hard bank of snow.

Don glanced back the way he had just come, then ducked out of the way of another sled coasting toward him. To his right, Whitewater Creek bubbled along. A thin layer of ice covered the edges of the water close to the banks, but in the middle the creek hurried along as usual.

There was a rope tied to the front of the sled, and Don looped the other end of it around his arm and began the long walk back up the hill. As he walked, the look of uneasiness crept back into his blue eyes. If he could just forget what Mr. Roberts had taught them yesterday in Sunday School.

The hill grew very steep and bumpy near the top, and Don struggled to stay on his feet. Then he was standing beside his friend, and the sled was waiting between them.

"Good ride, huh, Don?" Larry grinned. "The hill is as slick as glass!"

But Don didn't answer. He was still looking from the long hill to the sled, and a deep frown creased his forehead.

Don looked up, startled. "I guess I—I didn't hear what you said, Larry." It wasn't that he couldn't tell Larry, because Larry would understand better than anyone. But he had worked hard all summer for that money! He had just exactly enough money saved up now. Surely he had a right to spend it the way he wanted to!

It was getting dusky outside, and a light snow was beginning to fall on Snider's Hill. Other sleds kept speeding down the slope.

"What're you thinking about, anyway?" Larry asked.

Don tried to shrug off the question, but finally he looked Larry straight in the eye. "Okay, I **do** have a problem! But I—I don't think I want to talk about it just yet."

Larry grinned, meaning that he understood. Then he put the sled down just on the edge of the steep hill. "Pile on and we'll whip down once more before we head for home."

Don shook his head slowly. "I guess not, Larry. Mom will worry if I don't get home. Besides, it's about time for supper."

Larry slung the end of the rope over his shoulder, and the sled dangled awkwardly down his back. Don frowned at the sled darkly—for that was his whole problem!

"Want to hear it?" he asked after a while.

"Sure, if you want to tell me!"

"It's all about Mr. Roberts."

Larry's brows shot up. "Our Sunday School teacher?"

"Oh, it's not really **about** him! It's about the lesson in Sunday School yesterday."

"You mean tithing?"

Don's frown went deeper. Larry didn't have to bring it straight out like that.

"Yeah, about—**that,**" Don hedged. "How do you feel, Larry, about giving a tenth of your money to the Lord? Do you think we should?"

"Well, sure, Don! The Bible doesn't ask us if we **want** to give it! It just tells us to do it—that a tenth of all we have really does belong to Him." Lar smiled. "I remember when I first a cepted Jesus as my Saviour. I didn know I was supposed to tithe; but the when I did find out, I started rig away."

Well, Don thought, maybe it was eas for Larry to give God a dime out of ever dollar he earned, but it wasn't so eas for him! He'd saved and planned s carefully.

"What's the matter, Don? Don't yo want to tithe?"

"It's not that. It's just that I wa saving for something special." He hes tated. "You see, every winter we all g to Snider's Hill— only I always have t ride on someone else's sled. I've neve had one of my own."

"Yeah, I know," Larry said. "It's kin of tough, all right, just watching and no being able to join in much of the fur But can't you still tithe and buy a sled?

"I have just enough money saved fo a big sled—a toboggan. And now," h went on, "I can't do any more odd job —not with school going on. Dad says I'v got to raise my grades a little."

Larry was thoughtful. "My dad al ways says that when a person tithes, th Lord will always see to it that he has a he needs."

Don looked up with quick interest "No kidding? You mean the money you have left goes farther?"

"Whether it really does or not, th Lord always blesses in one way or an other the person who tithes."

That night after supper Don went to his room, and sitting crosslegged on the floor, carefully counted his money.

". . . fifty, seventy-five, a dollar! Thir teen dollars! Exactly how much I need for the five-footer. If I give the Lord a tenth, I'll be short a dollar and thirty cents!"

For hours after he went to bed, he tossed restlessly. Then, just as the moon crept up high enough to peek into his bedroom window, Don slid out of bed and knelt down.

"Dear Lord," he whispered, "You took away my sins and made me happier than I've ever been in my whole life! You made the **ache** go out of my heart! Oh I **do** love You and want to do the things that please You more than I want my own way." He hesitated, and his heart pounded fast and hard. "I **will** give you —not a tenth—but more than that, just because I love You."

He crawled back into bed and pulled up the blanket. His heart felt suddenly

(continued on page sixteen)

Villis Wilson Named Minister of the Year

(continued from page three)

ars. As the assistant moderator of e Second Union Meeting of the Central nference, his services have been used equently. This year, as in past years, has provided transportation for mem- rs of his church and other churches so at they could attend the union meet- gs.

"Our pastor's face is very familiar to ose who occupy the rooms of the nurs- g homes and hospitals. He is almost daily visitor, and his attire is always dicative of his occupation. He is well- oomed, and his cultural manner is cer- inly a credit to his profession. He ings a little sunshine to the coldness hospital wards by his jovial expres- on and animation. He is humorous ithout being trite. He brings laughter, d very often laughs at himself. Yet, is not unable to cry. He has often en seen to shed tears at the misfor- ne of others.

mmunity Services

"One of his real concerns is for the e e d y a t Christmastime. H e super- sed the distribution of boxes of gro- ries this past year as he did in other ars, and through his efforts and gen- ous personal gifts, many families were le to enjoy that which we so often ke for granted. His public commit- ent is equaled by his commitment to s church as he initiates special cam- igns during the Christmas and Easter asons to raise extra f u n d s for the urch. In addition to this, he carries a 'Know Your Neighbor Month' each ar to promote fellowship and closer embership ties.

"A hard worker he is. He wears a hite shirt, but he is not afraid of veat; neither is he afraid of getting s hands dirty. He is dignified, but not ff. He is involved in all of life: reli- ous, civic, and personal. He is not shy nor meddlesome, yet is ever ready be of assistance. He has been seen to w wood, lay bricks, and mend fences.

"Nor has our parsonage lacked his le and willing handiwork. He painted d remodeled rooms in the parsonage, d every extra touch by him seems to ve added to its value and charm.

"Our pastor served this past year as airman of the Program Committee of e local Ruritan Club in Winterville. He s worked on the coordinating commit- tee for an Interdenominational Lecture Series to be held in Greenville. He has proven to be an asset to every commit- tee that he has found himself to be a part of. He is a member of the Board of Publications of the General Confer- ence and a member of the Layman's League Committee of the State Convention.

"He was the featured speaker at the Baccalaureate service at Stokes High School this past year, where he graduat- ed in 1951, and has been such for three years.

"He held five revivals this past year, having turned down many invitations to hold others. He limited himself to this many so that his energy could be direct- ed to his pastorate. He conducts two thirds of the funeral services in his home community of Stokes and this past year conducted twenty funerals. His wed- dings for the year numbered six. He has been this past year, as in other years, in great demand for after-dinner speech- es for church groups, within and with- out the denomination. He is a featured speaker for the 'Sunshine Club,' a club for elderly people in Ayden.

Civic Activities

"His civic activities have included visi- tation to nonchurch members and those who attended no particular church. He utilized his personality to bring persons into the church family, but he placed real emphasis on the gospel and on the necessity of human beings being in their Father's house. Public relations ban- quets have been frequented by him. He was the guest speaker at the Martin County Chapter of N. C. E. A. Other such North Carolina activities include his speaking this past year to those attend- ing the A.S.C.S. Ladies Night Banquet in Greenville, the Stokes Ruritan Club La- dies Night Banquet, the Farm Life Ruri- tan Club Banquet in Martin County, the Oak City Ruritan Club Ladies Night, the Robersonville Ruritan Club Ladies Night Banquet, the Winterville Kiwanis Club, and many o t h e r s. His activities are numerous and varied. We could never list them all.

"Our pastor is a home boy. He goes wherever he is led; but he is very happy to be settled in the area where he was born and reared. During the years of his ministry all of his pastorates have been within ten miles of his home. This speaks well of his association to those who probably know him best.

"He has a lot of stamina and he mani- fests this wherever he goes. Boundless energy keeps him on the move and on the job. Pastoring to him is more than preaching. It is more than praying or teaching. His is a living ministry—one lived twenty-four hours of the day. He is afraid of failing his Lord and his peo- ple; therefore, Willis Wilson serves both. In serving others so nobly, he of course, serves his Lord better.

"Needless to emphasize, we are con- fident that our pastor deserves the honor of being selected as the 'Minister of the Year.' He has proven to us that he is a workman that 'needeth not to be asham- ed.' We are indeed proud of him and take this opportunity of sharing him with you. His worth cannot be measured in a day, a month, a year, not even a life- time. Only God knows the good that he has done; yet, we have been made aware of a little of it.

"Yes, if God were to call him away from us; if God were to lead him else- where, we would accept it, but we would do a lot of praying about it. In short, we love Willis Wilson."

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FAMILY FIRESIDE

(continued from page eight)

myself. I'll read the paper, take a drive in the afternoon, and watch a show Sunday night. God will never know the difference, and I'll get the benefit of my money all to myself.

Friend, if you should use one or more of these excuses for missing the services of worship, please tear this out, sign your name, and lay it at the foot of the Cross. Can you do that?—Copied, in 1010 *Illus- trations, Poems and Quotes.*

PRAYER THOUGHTS

There are no real excuses for staying away from the Lord's house.

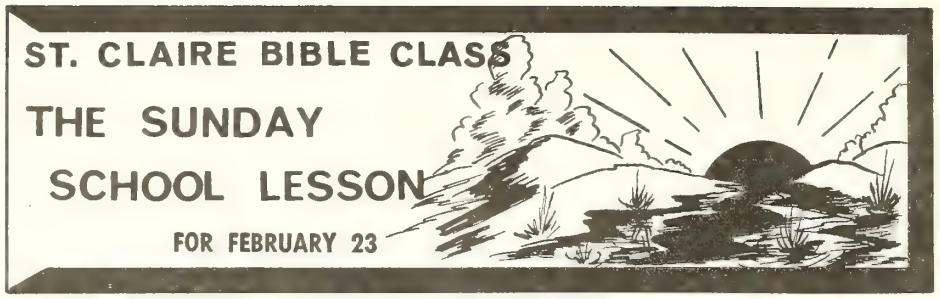
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Attention! Local Mission Chairman

Please ask your local auxiliary to send five dollars to help purchase towels and wash cloths for the new Bible Institute in El Paso, Texas. This institute is to train Mexican workers for our work in Mexico. This is needed immediately.

Please send your money to your dis- trict treasurer and earmark it for the above cause. Thank you.

Mrs. Carl Dudley
State Mission Chairman



WHEN RELIGION IS VITAL

Lesson Text: Mark 7:1-5, 9-15

Memory Verse: Mark 7:6, 7

I. INTRODUCTION

Our Lord, during the course of His earthly ministry, taught, both by precept and example, that true religion must be much more than just a blind following of tradition or the practice of empty formalism. Such practices are sure to lead to a neglect of the essential elements of true religion, which are and must remain the sincere desire on the part of the worshiper to determine the will of God for his individual life and to cooperate with it by rendering obedience to the commandments of God. True religion will always manifest itself by the production of works that are worthy of the new life found in Christ. If these works are not present, we had better make an examination of our religious experience and activities to determine wherein we are lacking.

Our lesson text for today's study is derived from Mark 7. The first portion, Mark 7:1-5, has to do with the criticism offered by the Pharisees and the scribes to the failure of Jesus and His disciples to practice certain of their religious ceremonies. The second portion, Mark 7:9-15, constitutes an explanation by the Lord of those things that are of real importance in man's efforts to worship and serve God.—Teen-Age Teacher (F.W.B.).

II. HINTS THAT HELP

A. Distinguish between religion and Christianity.

B. When is ritual helpful and when is it wicked and evil?

I. The Resentment of the Pharisees (vv. 1-5)

A. Who were the Pharisees?

B. What fault did they find with Jesus and His disciples?

C. What was the tradition of the elders?

II. The Rebuke of the Master (vv. 9-13)

A. Jesus attacked the oral traditions, but not the law of Moses.

B. The illustration of the Pharisees refusing to help their parents.

III. The Reminder of the Multitude (vv. 14, 15)

We suggest that the teacher read these verses to the class and have a discussion of their meaning. You will be surprised to see the different meanings that have been attached to Verse 15 especially. Try to see that your class gets the proper interpretation of the verse.

Conclusion

A. Can you think of some traditions in your church that are useless?

B. Can you think of some traditions and rites that are useful?

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. Robert Arthington was a shining example of one who possessed vital religion. He lived in a single room, cooked his own meals, and shared his friendship with students in England who were in need. Yet he gave to Christian missions more than $25,000,000 during his lifetime. After his death these words were found on a slip of paper: "Gladly would I make the floor my bed, and a box my chair, and another box my table rather than that men should perish for want of the knowledge of C h r i s t."—Advanced Quarterly (F.W.B.).

2. Religion can be truly vital only when it is based upon the full authority of the Word of God. Both doctrine and practice have their origin in the teachings of the sacred Scriptures. The twelve apostles returned to Jesus, having completed their mission after the Lord sent them out two by two to preach and perform miracles (Mark 6:7-13).

What the apostles did was important as well as what they taught. Both were to be reported to Christ and evaluated in the light of His will and Word. Only in this way can vital religion be protected against dead traditionalism.

Our Lord as the Revealer of God an the way of access to and fellowship wit God constantly came into collision wit empty religionism into which the Juda ism of His day had degenerated. In Chap ter 7 of Mark's Gospel is recorded Hi clash with the Pharisees and scribes ove the issue of dead religion. This evil ha come into existence through the unwar ranted exaltation of human tradition ove the Word of God.

The basic issue of the source o authority comes to the fore. Does hu man tradition carry divine authority? Is it equal to, or superior to, the Wor of God, or is it strictly subordinate?—Bible Expositor and Illuminator.

3. "Down south the Negro people were having a revival meeting. The Negro preacher announced that on a certain night he would preach about the devil. Some little boys in the community decided to have a little fun with the old preacher. One of them dressed up like the picture that we often see of the devil. He put on a red suit, he had a forked tail and carried a pitchfork in his hand. Just before the service he climbed up into the attic and stationed himself at the trap-door just in front of and above the pulpit. The people soon came in and the service began. After the songs and the prayers and the offering, the preacher stood up to deliver his sermon on the devil. He said everything mean he could about Satan. Just when he reached the climax of his sermon the trap door opened and the boy dressed like the devil jumped down on the floor and started toward the old preacher, holding the pitchfork out in front of him. The people promptly ran out of the church, but the old preacher fell down on his knees and cried out, 'Oh, Mr. Devil, don't bother me. I am just talking from my lips out, but my heart is with you, my heart is with you, my heart is with you.' This is true of many people today. Their Christianity is wrapped up in their conversation, but they are not living a devoted life for the Lord Jesus Christ."—Simple Sermons from the Gospel of Matthew, By W. Herschel Ford.

NOW IS A GOOD TIME TO RENEW

YOUR SUBSCRIPTION

Churches and Ministers Available

(NOTES This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Rev. R. C. Proctor announces that he is available for pastoral services on second and fourth Sundays of the month. Any church desiring his service may contact him at Route 3, Wilson, North Carolina 27893.

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The Rev. Earl Minchew states that he is available for pastoral services. He has pastored the Plymouth, North Carolina, Free Will Baptist Church since October, 1962. He states that their relationship was most pleasant and he fully recommends the Plymouth church to any minister seeking work. He says he was led by the Lord to make the change, and any church desiring his services may contact him at Route 2, Princeton, North Carolina 27569, or by telephoning Selma 965-3789.

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The Rev. James Dwight Gay announces that he is available for assistant pastoral duties, supply, or half-time church pastoral duties. He is also available for revivals and evangelistic meetings. He may be contacted by writing 412 South Sixth Street, Smithfield, North Carolina 27577, or by telephoning 934-8976.

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PULPIT POWER

"The longer the spoke, the greater the tire," according to an old truism mentioned recently by Walter Jenkins. How applicable this is to preaching.

A well-known preacher delivered a sermon before a congregation in which his wife was a worshiper. When the service was over, he went to her and said: "How did I do?" And she replied: "You did fine, only you missed several excellent opportunities to sit down."

All of us should know that it is as important to have a brisk conclusion as it is to have an attractive introduction. It is as important to stop on time as it is to begin on time. By so doing, people will discipline themselves to listen rather than wonder how long past twelve he will preach today.

The story of creation is told in Genesis in only four hundred words. The Ten Commandments contain only two hundred and ninety-seven words. Lincoln's Gettysburg Address has but two hundred and sixty-six words. We don't have to take an eternity to say things immortal.

We need to hear again the farmer's advice to the preacher: "When you're through pumpin', let go of the handle."

It is much more difficult to preach a twenty-minute sermon and have a listening and worshiping congregation than it is to preach for an hour until the saints and sinners nod and doze. The concentrated force and urgency of the twenty-minute sermon will mean pulpit power for your church.—By Rev. Asbury Lenox, pastor, First Methodist Church, Navasota, Texas.

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NOTE OF THANKS

I would like to take this opportunity to express my appreciation to all my brother ministers, Christians fellows, and friends for their kind expressions of sympathy at the death of my father, January 14.

Harry A. Jones
Dunn, North Carolina

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Boys' and Girls' Stories

(continued from page twelve)

light and happy. If he never got that sled, he was going to obey his Saviour first!

A week later Don put three dollars into the missionary offering, and he asked God to use it to win a soul for Jesus. The next day he walked toward Snider's Hill. As he passed by a big hardware store, he noticed a sign in the window. It read:

Closting Out Sale—
All Items Going Below Cost

"Below cost," Don murmured. "That would mean less than what the store had to pay for them." He stopped and thought it over. Finally he strolled inside to look around.

At first he saw only things that would interest his father or mother, but then all of a sudden—! There it was, standing in a place by itself, a bright red toboggan. The price tag was turned around, and Don touched it hesitantly. Then he smiled, and his eyes were shining.

A half hour later he met with the others at Snider's Hill. Larry admired the sled as Don told him his story. Then, just as he was about to take the first ride down the steep, snow-blanketed hill, he spotted a boy about his own age standing to one side—just watching.

"Climb aboard!" he shouted.

The other boy's eyes opened wide. "You really mean it? On your brand new sled?"

"Sure! There's plenty of room!"

Seconds later they were whizzi down the hill, the wind catching aw their breath and singing around t trees.

"Thank you, Lord!" Don whispere "But thank you more for teaching me obey you!"—The Junior Pupil.

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PURPOSE

The above course is a part of the Paul Palmer Institute Program of Mount Olive College. One of the stated purposes of the College is to provide "courses and services designed to meet the needs of the sponsoring church." The Paul Palmer Institute, named in memory of the founder of the first Free Will Baptist Church in America, organized in 1727 in North Carolina, represents the desire of the College to fulfill this purpose.

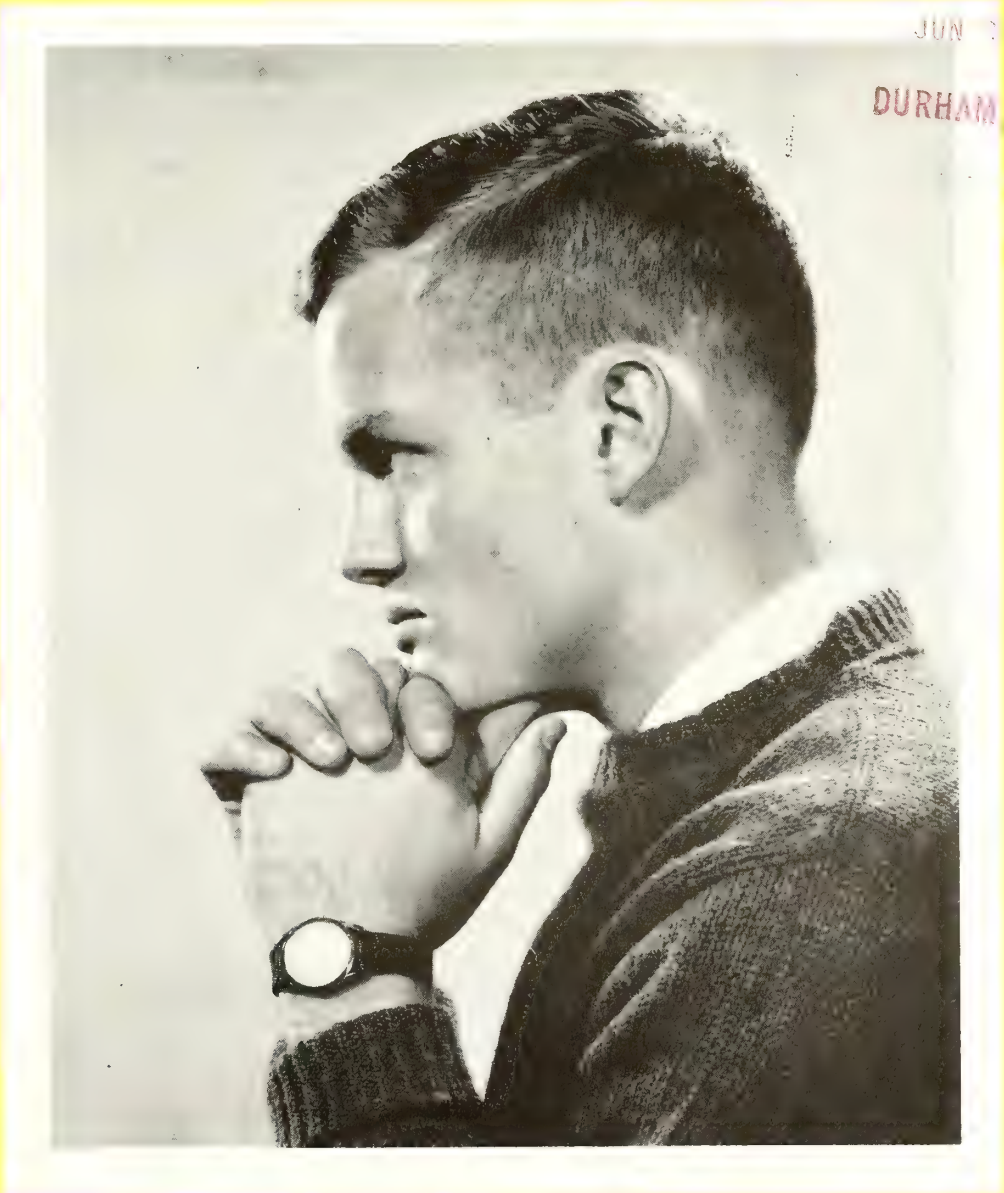
The program includes an annual institute for ministers and laymen, special courses of study both on and off campus according to the needs and interests of students and cooperating churches.

Div. 82

the FREE WILL BAPTIST

AYDEN, NORTH CAROLINA
WEDNESDAY
FEBRUARY 19, 1969

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MEDITATIONS SHALL BE SWEET



The Free Will Baptist

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February 19, 1969

TOMMY MANNING, *Acting Editor*

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The Free Will Baptist Press

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Editorial--

Cover Photo by Harold M. Lambert

MEDITATIONS OF HIM SHALL BE SWEET

Every Christian should begin his day with thoughts of God. For the Christian these thoughts of the heavenly Father are pleasurable, strengthening, and satisfying. Reflections of Him lighten the shadows and the weights that beset us lose some of their pressure. Hence, hurts which we had thought to be important become insignificant, and we are made to wonder how we could have been burdened by them at all—when we have such a one to care for us and to watch over us.

The sinner man cannot have such pleasurable thoughts of the Holy One. Without a saving knowledge of Him, he cannot think of God as a loving Father, into whose arms he may fly for refuge. Rather, the sinner man—he who knows Him not, and he who has grieved the heart of God—thinks of Him as a judge. The sinner reflects upon God with fear and trembling. Yet, those of us who stand in reverent "awe" of the Higher Power, and who respect and abide by His laws and directives, need never shudder .

God lavishes pure love upon us and offers all the benefits that one could hope for. He desires, yea, even requires, our devotion in return—something very possible for us to render to Him, but something which is almost impossible for us to wrest from ourselves because of our self-esteem. We are obstinate, but obedience to God brings us to a higher plane—a place where our thoughts and meditations of Him are sweet. Thinking on Him brings peace of mind and more purity of heart.

A man is never really as good as his word, because of the human aspect of his purposes. His motives are often good and honorable, but diversions and changing opinions displant his intentions. God, on the other hand, is ever true and just. His Words remain undefiable and His promises are never halfhearted.

If we are to live correctly and are to be able to behold our Father in a pleasurable way, we must keep attuned to Him. We must communicate with Him as we would a best friend, a constant companion. He must never be regarded as a slight acquaintance, for we seldom feel free to "pour out our heart" to one who occupies this position of relationship.

At the end of time it is certain that every knee shall bow to the Lord, but today very few of the world's people find within their routine of activities a time when they can bend their knee in worship of Him. Whether we be Christian or not, and whether or not the world continues for a day, a year, or a century—God will prevail. He will pronounce His judgment upon every creature. We who obey Him will be given abundant mercy; those who obey Him not will see His terrible wrath.

Life is never so sweet, nor is it so earnest as when one has had a vision of a closer walk—a more personal relationship—with God. If we commit ourselves to Him and to His keeping, we then and only then can truly say that we trust in Him. Our weakness is made strong in His strength. To give Him proper respect, and in deference to His might, it is necessary that we believe Him when He says, "Speak to yonder mountain, and it shall be moved." If we limit His power, we limit His divinity.

Our highest duty is to worship God, but we in general disregard Him. Yet, He cares for us and strives with us. Somehow we are made to wonder, what is man anyway that God should be mindful of him?

All of us find ourselves in His hands. His hands keep, protect, and guide the Christian; and in the end of time these same hands will cast the sinner into outer darkness. The righteous have an island of safety in Him despite afflictions, bodily harms, and oppression.

The sinner must needs be afraid; but so long as God lives—and God shall never die—those who love and trust Him need never fear. Our meditations of Him shall be sweet.



THE VIGIL

by
NEAL CURTIS

FROM the waiting room window, David Thomsen could have seen he street two stories below. If his yes hadn't been rendered useless by ears, he could have seen the first faint urplish light in the eastern sky.

He was alone in the small hospital vaiting room, and his tears went unoticed. They were silent evidence of n inward grief beyond expression. Doctor Reith had said that these were the ritical hours.

"If there is any change, you'll be otified right away," the older man romised gravely.

David clutched at the doctor's arm. "What about Joan, Doctor Reith?"

"She been given sedation. This has been rough on your wife, Dave. We'll just let her sleep as long as possible. She isn't far from complete hysteria, and a few hours' rest is the best possible medicine right now."

As the tall physician once again prepared to leave the dimly-lighted waiting room, David forced out the question he'd been afraid to ask.

"What about Linda, Doctor?" His voice was little more than a husky whisper. "She'll be all right, won't she? If anything happens to her—" He couldn't say more. There was a hard bitter lump of shame and guilt in his throat.

Doctor John Reith looked at the green tile squares on the floor. "Your daughter has pulmonary pneumonia, Dave," he said quietly, careful to keep from destroying all hope. "I won't know more until Doctor Blair is finished. The early hours of the morning are the ones that will tell. If Linda were older, her chances would be much better. But she's only a little more than three months old. I won't lie to you. The mortality rate in cases like this is very high."

David turned numbly aside as the gray-haired physician hurried from the room. Now, hours later, he still kept his lonely vigil.

He thought of the day Joan had kissed him, snuggling in his arms while her lovely brown eyes searched his face. Her pretty face glowed with happiness as she confirmed the fact that they would soon be parents.

His own reaction had been first a mild irritation, then glum resignation. Even after Linda was born, he'd maintained the barrier of casual disinterest. To David, a baby meant more expenses to burden an already strained factory pay check. It meant doing without that new brown suit and matching topcoat and sacrificing the long-planned vacation —the trip that would also have been the honeymoon they'd never had.

In the weeks following Linda's birth, even his father had noticed a lack of interest and affection. "Give it time, Dave," said the elder Mr. Thomsen, placing an assuring hand on his son's shoulder. "When you get used to being a father, you'll know how lucky you are. Joan's a fine young woman, and your little girl is just about the cutest baby in the world. You'll see, Dave. Just give it time."

He remembered the hurt, bewildered accusation in his wife's brown eyes, and how her lower lip trembled when she said, "—I'm sorry if you feel trapped, darling. Sometimes I look at you, and you're just sitting there, scowling at the crib, and when Linda cries, I—I know that it bothers you. I'm sorry, David. If only you loved her, if you would at least hold her in your arms—" Her voice broke, with anguished torment clouding her pretty face. "You never wanted children; you told me so before we were married, and now—and now—"

"Stop talking foolishly!" By his loud protests and wavering glance, he betrayed himself almost before he spoke. He lowered his voice. "Sure, of course I love her," he muttered. "Don't I bring home rattles and gadgets for her to play with? Don't I carry her picture in my billfold, along with yours?"

She had searched his face, and she'd known.

David sank to the leather sofa in the waiting room. His hands covered his face in a futile attempt to shut out the pain and guilty remorse brought on by the memories.

From far along the corridor, the muffled bong of the hospital signal box penetrated his consciousness. He stared at his wrist watch. These were the early hours of the morning. Even now, his daughter's fragile, helpless life might be escaping from her tiny, limp body. It was too terrible for his numbed mind

(continued on page fifteen)

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

THE 10 COMMANDMENTS

By GEORGE E. SADLER

Have you ever stopped to ask yourself the question, Why did God give the Ten Commandments? Was the law given primarily to be a guide for your conduct while here on earth? Or was the Decalogue given so that in the keeping of its precepts you might eventually win the favor of God in eternity? The Bible is clear on the law and its purpose. The Ten Commandments were given to be:

A mirror of the heart. The law, like a mirror, reveals what man is in his innermost being. "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shall not covet" (Romans 7:7). The law was given to show us our true self and point out the sinfulness of the heart.

A missionary took some small mirrors to Africa. The natives had never seen their faces, except reflected in the water of a lake or stream. When they heard about the mirrors, they were all eager to have one. A Princess had often been told that she was the most beautiful woman in her tribe and desired a mirror so that she could admire her face. When the missionary gave the Princess the mirror, she went into her hut to take a long look. But she was not beautiful, and when she saw what was reflected her anger was uncontrollable. She broke the mirror, sent the missionary away, and made a law that no mirrors could ever again be brought into the village. The African Princess hated the mirror because it told her the truth about herself. So the Ten Commandments show man his sinful heart. "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God" (Romans 3:19).

A minister of death. The law demanded perfect obedience, but man, because of sin, cannot perform what the law requires. The law is powerless to give the ability to man to keep its commands. The thunders of Sinai speak terror not peace, bondage not liberty, death not life. The Ten Commandments give sin the character of transgressions and bring all under its curse. "As many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Galatians 3:10). To break one of the commandments is to be guilty of all. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2:10).

A messenger of another. "Wherefore the law was our schoolmaster to bring us to Christ, that we might be justified by faith" (Galatians 3:24). A slave in ancient families of the better classes, would often conduct the children of the family to and from school. The law is "The Child Leader," a tutor-slave to bring us to Christ to find in Him full pardon for sin and eternal life. "If there had been a law given which could have given life, verily righteousness should have been by the law, But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe" (Galatians 3:21, 22).

The Ten Commandments were never meant to communicate life or bestow righteousness but rather to lead doomed souls to Christ, who justifies freely from all things, "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Romans 8:3).

The law is good, and is a declaration of God's moral standards. For the commandment is a lamp, and the law is light; they guide men in the way of life and are essential in our Christian walk. Yet, they cannot give salvation or eternal life; only Christ can do that. Will you therefore not let the law lead you to Christ, who can justify and satisfy your soul? Then the law will take its proper place in the conduct of the redeemed. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12). American Tract Society.

POEMS of SUNSHINE and Shadow

by
LOY EVERETTE BALLARD

A FOGGY DAY

Day has come, but not the sunshine,
Clouds and fog keep it from view;
And all we see about is misty,
Damp, o'er covered with chilly dew.

Yet, within our hearts we know
The sun is still in the sky above;
Just as we know that God still lives
And reigns beyond the fog, in love.

So let the day be foggy,
And let the dark clouds gather 'round
In Him, our Lord and Master,
Sunshine can still be found.

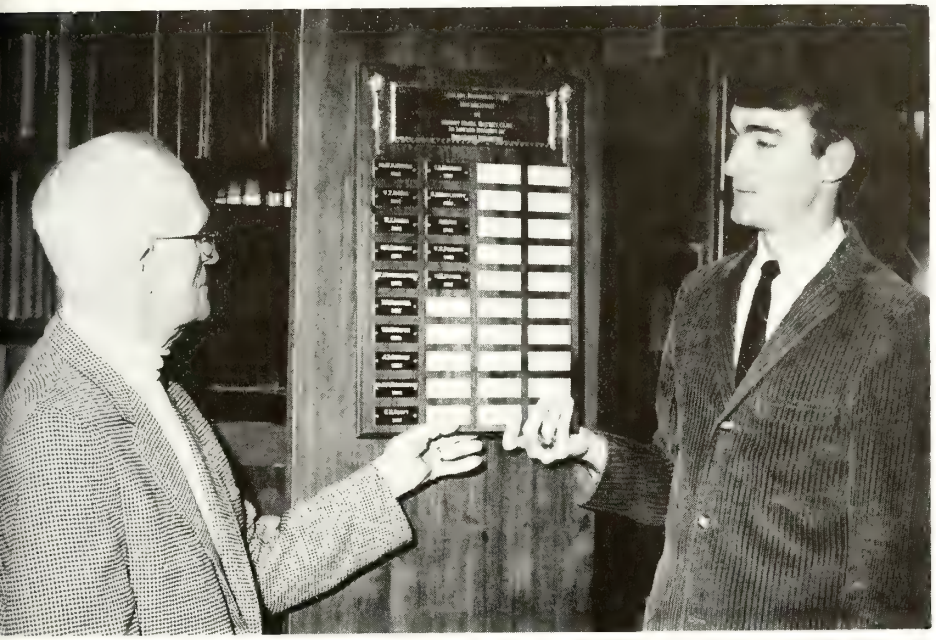
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Handicapped Children

More than 1,300 handicapped children are helped through World Vision International headquartered in Monrovia, California. The blind are assisted in Afghanistan and India; 450 crippled children are sponsored in Korea; and 45 mentally retarded girls are sponsored in Japan. Polio victims are cared for in Taiwan, and T. B. children have a special home in Korea. The deaf and dumb are cared for in Burma, Korea, and India. These are in addition to the handicapped children who are treated in one of the sixteen hospitals or clinics to which World Vision contributes.

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA



Shown placing the new Rotary Club memorial plaque in the Moye Library of Mount Olive College are George L. Sutton, left, a club officer; and College librarian Gary F. Barefoot, right. Fifteen names have already been placed on the plaque.

Mount Olive Rotary Club Presents Plague

The Mount Olive Rotary Club has presented the Moye Library of Mount Olive College a plaque "in loving memory of deceased members." Every time a member dies, the club donates $25 to the library and a plate engraved with that person's name is added to the plaque.

Several years ago a fund known as the Mount Olive Rotary Club Memorial Scholarship Fund was established at the College to memorialize deceased members. The fund is administered by the College and recipients are selected by College officials.

Many persons use the memorial plan for gifts to the library fund by sending $5 or more for a book to be placed in the library in lieu of flowers at the time of the funeral for deceased family and friends. Acknowledgments to the donor and to a relative of the person being memorialized are sent, and a bookplate inscribed with the name of the deceased person is placed in the book.

Friends of the College support it in many ways and the sponsors, its board of directors, and personnel are grateful for every way in which it is benefited.

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Physical Education Building Planned

President W. Burkette Raper has appointed a committee to begin preparation of educational specifications and recommendations for the proposed physical education building at Mount Olive College in Mount Olive. Serving as chairman of the committee will be Robert Sutton, director of athletics; Bobby Frank, basketball coach; Dr. Raymond P. Carson, dean; Charles H. Harrell, business manager-treasurer; and local citizen Ray Scarborough, president of the Trojan Club. In addition to these persons, the committee will appoint student members representing both men and women, resident and commuter.

Working toward a goal of possible readiness of the building for the fall semester of 1971, the committee expects to complete its specifications and recommendations in writing to President Raper by April 30, 1969.

Churches and Ministers Available

(NOTE This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Rev. James Dwight Gay announces that he is available for assistant pastoral duties, supply, or half-time church pastoral duties. He is also available for revivals and evangelistic meetings. He may be contacted by writing 412 South Sixth Street, Smithfield, North Carolina 27577, or by telephoning 934-8976.

The Rev. Ray Wells announces that he is available for full or part-time pastoral services. Any church desiring his services may contact him by writing 504 Whitehead Avenue, Wilson, North Carolina 27893, or by calling 237-3432.

The Rev. Alvin E. Zeigler Jr. announces that he is available for full or part-time pastoral work. He would desire a church within driving distance of Charlotte, North Carolina. Any church desiring his services may reach him at P. O. Box 3622, Charlotte, North Carolina 28203, or by phoning 525-3046.

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IMPORTANT NOTICE

Due to the increase in the cost of busses, food, and other services for Cragmont Assembly, the conference fees have been raised to $35 per camper to be effective with the 1969 season. Our youth are urged to register early for the conference of their choice.

Board of Directors
Cragmont Assembly, Inc.
Black Mountain, North Carolina

News & Notes of DENOMINATIONAL INTEREST



Pictured above are members of the Sarecta Free Will Baptist Sunday School. Pictured left to right, with their years of perfect attendance, first row are: Barbara Smith—6 years, Donald Gary Dunn—7 years, Scottie Dunn—5 years; second row: Carol Smith—12 years, Myra Summerlin—9 years, Gail Dunn—12 years, Annette Dunn—5 years; third row: Janice Smith—12 years, Gloria Jones—15 years, Ronald Gene Dunn—14 years, Hubert Summerlin—9 years, Dorothy Smith—10 years, Mildred Jones—12 years, Matilda Jones—11 years; fourth row: Wilbert A. Jones—19 years, J. Allen Dunn—6 years, Harold J. Dunn—13 years, Herman Jones—16 years, Herbert A. Jones—18 years, Jimmy Dunn—6 years, Leslie Smith—12 years, J. W. Lee—14 years, Roy L. Dunn—20 years, Walter R. Futrelle—12 years. Absent when the picture was taken were L. J. Anderson—14 years, and Maggie C. Anderson—9 years.

Attendance Awards Total 298 Years at Sarecta Church

On Sunday morning, January 19, twenty-six persons received award pins for a total of 298 years of perfect attendance at Sarecta Free Will Baptist Sunday School near Kenansville, North Carolina. Charlie D. Brock, Sunday school superintendent, in making the presentations expressed the pride and gratitude felt by the church for the outstanding accomplishments of this group. It was noted by one observer, "In this era, when worldly interests seem to be pulling people away from the church, this group—especially the young people—is certainly to be commended."

Pleasant Hill Church Has New Pastor

Pleasant Hill Free Will Baptist Church, Pitt County, North Carolina, began services with their new pastor, the Rev. W. H. Willis, Sunday, February 2. After a warm and inspiring message, the congregation gathered into the fellowship hall to enjoy a delicious meal and to get acquainted with Mr. Willis and his family. The new pastor and his family were able to get to know the member of the church during this period of fe lowship.

Everyone enjoyed the fellowship s much that it was decided that the would meet at 6 p. m. and have suppe together in the fellowship hall.

The day ended with the evening ser vice, special singing, and another mes sage by Mr. Willis. One of the churc members stated, "We thank the Lor for directing Brother Willis and his family our way. We feel that with his leadership and with everyone working together, great things will be accomplished in the name of the Lord." The Pleasant Hill church issues a warm invitation to everyone to come and visit with them on first and third Sundays.

Western District Youth To Meet in Wilson

Buddy Sasser, president of the Western District Youth Convention, has announced that the annual meeting will be held Saturday, March 29, at the First Free Will Baptist Church in Wilson, North Carolina. Registration will begin at 4 p. m., and supper will be served on the church grounds following the afternoon session. The evening session will begin immediately following the meal. Each church which plans to attend should report the approximate number of persons attending from that church. Reports should be mailed to the First Free Will Baptist Church, Wilson, or to Mrs. Earl Bass, Route 2, Nashville, North Carolina.

Each church is encouraged to bring

Coming Events

March 8—North Carolina State League Convention, Everette's Chapel Church, Clayton, North Carolina

March 15—Eastern District Youth Convention, First Free Will Baptist Church, Kinston, North Carolina

March 29—Western District Youth Convention, First Free Will Baptist Church, Wilson, North Carolina

March 30—Palm Sunday

April 2—Western District Auxiliary Convention, Holly Springs Church, Johnston County, North Carolina

April 6—Easter Sunday

May 8—North Carolina State Woman's Auxiliary Convention, Stoney Creek Church near Goldsboro, North Carolina

n offering for the Cragmont Chapel und, along with a one dollar registra- on fee.

Several churches are providing skits, lays, and special music which are xpected to enlighten the program. mong the groups that are scheduled participate are the Stoney Creek irls' Chorus, the Little Rock Quartet, he Kenly Youth Choir, and the Town ouse Three, who will present special usic in an interesting and different tyle.

The convention promises to be differ- nt and enjoyable, as well as spirit- ally enlightening. Each church within he district is encouraged to be in at- endance, and visitors are especially elcome.

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reene County 'Bible enewal Crusade,' March 2-7

A county-wide "Bible Renewal rusade" has been scheduled for reene County, North Carolina, for the eek of March 2-7, 1969, in the Maury lementary School auditorium, Maury, ach evening at 7:15. The speaker for he crusade will be Dr. F. Crossley Morgan and the music will be under he direction of the Rev. Howard ames.

This crusade is being sponsored by he Greene County Ministerial Associa- on with all the churches in the coun- participating. There will be a 100- oice choir composed of members of he various chruch choirs in the coun- . There will also be special music ach evening.

Beginning Monday morning, March , at the Maury Methodist Church, there ill be a study period conducted by Dr. Morgan on the Book of the Prophet abakkuk. This service will begin with coffee hour at 9:30, followed with he study session from ten to eleven 'clock.

Dr. Morgan was born in London, ngland, June 24, 1898, the son of Dr. nd Mrs. G. Campbell Morgan. He erved in France, Belgium, and Germany ith the British Expeditionary Forces uring World War I, and was decorated y King George V with the Military ross for "gallantry in action." He as educated at the Holm School, Lon- on; and Douglas Collegiate School, heltenham, England. He came to the nited States in 1919 and completed is studies for the Christian ministry nder the direct supervision of his ather. He was ordained in the Presby- erian Church on December 31, 1920. In June 1927, he received the honorary degree of Doctor of Divinity from the University of Georgia. For the past 32 years he has served as a traveling Bible teacher and preacher, traveling throughout the United States, preaching and holding Bible conferences. Dr. Morgan speaks of his platform as being "The acceptance of the Bible as affording full and final authority in all matters of faith and practice."

Someone has said that Dr. Morgan has a rare gift of insight and a vivid and dramatic way of presenting his messages. New light breaks from familiar Scriptures again and again as he unfolds their meaning. The deep spiritual earnestness of the man greatly enhances the effectiveness of his preaching. Such faithful and gripping presentation of God's unchanging message is just "what the church most urgently needs."

Dr. Morgan's subjects for the evening services are as follows:

Sunday: "The Central Person of the Christian Faith—Who Is He?"

Monday: "The Supreme Tragedy in a Church's Life"

Tuesday: "The Christian Warfare, or Fighting the Devil"

Wednesday: "The Christ of the Storms and Ghosts of Life"

Thursday: "The Call of the Christ to Hope, Heroism, and Holiness"

Friday: "The Second Coming of the Christ"

The Greene County Ministerial Association and the churches of the county extend to everyone a cordial invitation to worship with them during this crusade and to be much in prayer for its success.

Sidney YFAs Receive Perfect Attendance Banner

The YFAs of Sidney Free Will Baptist Church, Route 2, Belhaven, North Carolina, accompanied by several parents and their new pastor and his wife, the Rev. and Mrs. Jimmy Webster who have recently begun full-time services at the church, attended the District Youth Fellowship "get-together" Sunday, February 2, at Malachi's Chapel church near Columbia, North Carolina. The various churches attending had a part on the program. Sidney church presented a skit depicting how one should love his neighbor regardless of the way that he might have been treated. This exemplified the golden rule.

For the second consecutive time, the Sidney church received the perfect attendance banner. After the meeting was adjourned, the group gathered around the piano for a period of singing and fellowship.

New Pastor of Grantsboro Church Holds Open House



The Rev. Jack Mayo

On Sunday, January 26, the parsonage of the Rock of Zion Free Will Baptist Church, Grantsboro, North Carolina, held open house to all members and friends of the church. The tour of the home consisted of three bedrooms, living room, kitchen and family room, two full baths, utility room, and carport. After the tour, refreshments were served in the church's fellowship hall. This gave the new pastor, the

(continued on page fifteen)



Mr. and Mrs. Mayo as they met church members and visitors at open house.



SUNDAY, FEBRUARY 23

How Much Did They Love Sam?

Scripture Reading—1 Chronicles 16:24

In a small western town a few years ago lived a man who was considered an outstanding citizen. He was known and loved by everyone. His name was Sam. He was a barber by trade. On Wednesday afternoon, Sam had got off work early to go fishing. In some strange way, Sam's boat capsized, and he was drowned. Word soon spread to all the people in town. Almost every business shut down, and people flocked to the huge lake to watch the rescue squad search for Sam's body. In the crowd was a fine Christian man who watched the unusual interest the people seemed to have in finding Sam's body. The Christian man remembered that Sam was not a Christian. He had witnessed to Sam several times. Perhaps if others, he thought to himself, had witnessed to Sam, he would have become a Christian. So the Christian man stood by the lake and whispered to himself: "Oh, Sam, if these people had cared half as much for your soul as they seem to care for your body, you would have been prepared to die." What a lesson this is for us to witness more for Christ!—*W. B. Knight.*

Prayer Thought

Let's not forget to witness to loved ones and friends, as well as to others.

MONDAY, FEBRUARY 24

A Practical Faith

Scripture Reading—Psalm 62:8

On a fair, warm day in November, a minister stood in the backyard of his home in Tennessee. He could not believe the weather report he had heard early that morning, which predicted a big snow by the next day. It is difficult to believe, he thought to himself as he looked into the pretty blue sky, that snow is on the way. Suddenly he heard a clanking noise on the street. He turned around to see a car drive by whose rear tires were fitted with snow chains. Snow chains looked odd and sounded strange on such a warm day. The minister thought to himself, Now, there is a man who has faith in the weather report. The man had such faith in it that he put chains on the rear wheels of his automobile while the weather was fair and the temperature was sixty-five degrees.

What would happen if we had this kind of faith in the predictions God has given us in the Bible? It seems that there are many people who have more faith and confidence in the weather report than they have in the Word of God.—*W. B. Knight.*

Prayer Thought

Every prediction in the Bible will come true. Let us prepare ourselves for them.

TUESDAY, FEBRUARY 25

'Happiness Is . . .'

Scripture Reading—Psalm 144:15

If you have followed the rising fame of Charles Schulz and his cartoon characters, Charlie Brown, Lucy, and Snoopy (to name just a few), you may be acquainted with the statement "happiness is . . ." For example: To little Linus, happiness is his well-worn blanket; to Charlie Brown, happiness is a winning baseball team.

This expression has become so popular that it is now found in songs, used extensively in advertising, and frequently heard in speeches. What is the reason for its lasting popularity? I believe that it has universal appeal. It is up to each individual to complete the statement by adding anything he wants. It is each person's responsibility to determine what makes him happy.

. . . The Bible gives us specific examples of what happiness is. Psalm 144:15 says: "Happy is that people, whose God is the Lord." If we as Christians are yielded to God and if we recognize Him as our Lord, He will provide for us so that we need never be unhappy.

Proverbs 3:13 says: "Happy is the man that findeth wisdom, and the man that getteth understanding." Proverbs also states, "He that hath mercy on the poor, happy is he" (14:21). The list of verses from the Bible on the subject of happiness is almost inexhaustible. This kind of happiness is important in a Christian's life because it is permanent.—*Beth O'Keefe,* in *Gospel Herald.*

Prayer Thought

The Bible tells us the things that bring lasting happiness.

WEDNESDAY, FEBRUARY 26

Rekindle a Passion for the Lost

Scripture Reading—Psalm 26:5

We need to get stirred up about our attitude and our activity toward unconverted people. Do we care for the souls of men? We must be awake to soul winning. The Bible says we are to go forth, and I'm afraid we haven't left home base yet. We are to shed tears because of th lost. Dry-eyed Christianity has nev made an impact on a godless world. O praying for souls must be watered wit tears. Where there is no weeping, ther will be no reaping. "They that sow i tears shall reap."

The harvest is bound to come if th saints have a passion for souls. Wit the weeping for the lost will come th reaping of the lost. It will produce holy joy. No joy is greater than th joy of seeing souls won to Christ. W had better wake up and get to work.—*Andrew Telford,* in *Gospel Herald.*

Prayer Thought

May there be more compassion and concern for the souls of the lost.

THURSDAY, FEBRUARY 27

The Church's Responsibility

Scripture Reading—Colossians 3:11

The church has a definite responsibility. No other agency, institution, or organization in this world has been charged with this responsibility.

We often alter or change our purpose because we either decide to do so, or someone expects us to do so. It is true that institutions must change as circumstances demand; in fact, their whole purposes may have to be altered because of external conditions. But this is not true of the church. The church is not an institution governed by the laws and purposes of men. We have but one Lord and one purpose.—*1010 Illustrations, Poems and Quotes.*

Prayer Thought

The purpose of the church should be to serve Christ and His ministry.

FRIDAY, FEBRUARY 28

A Perfectly Confused Mind

Scripture Reading—Proverbs 25:27

My idea of correct visitation: Everyone coming to see me!

My idea of sympathy: Everybody suffering with me!

My idea of a sinful man: Those I personally dislike!

My idea of a meek man: One who yields to me!

My idea of a contentious man: One who disagrees with me!

My idea of a wise man: One who listens to me!

My idea of unity: Everyone agreeing with me!

My idea of a good sermon: One that hits everyone but me!—*Copied, 1010 Illustrations Poems and Quotes.*

Prayer Thought

We must "shape up" ourselves before we can expect that of others.

SATURDAY, MARCH 1

The Danger of High Heads

Scripture Reading—James 4:6

(continued on page sixteen)

ms from the office of the

GENERAL SECRETARY

DAVID C. HANSLEY

North Carolina State Convention of Free Will Baptists
P. O. Box 424, Ayden, North Carolina 28513





CRAGMONT NEEDS YOU

By CEDRIC D. PIERCE Jr., Chairman
Cragmont Board of Directors

Cragmont is almost out of debt! She wants to be debt-free she can join Free Will Baptists in a gala occasion of rejoicing! ll you help make this possible?

At the present there is an outstanding balance of $2,000 s interest owing on the note. As soon as this is retired, not y can we rejoice with Cragmont, but much needed repairs, im-ovements, and expansions can be made. Your board of direc-s requests that you help us retire this debt by the time Crag-nt opens on May 15, 1969, by increasing your gifts and con-butions beyond what you had planned to give. Just think, if churches will give $100 each, we will have the $2,000 prin-al. **PLEASE HELP US! CRAGMONT NEEDS YOU!**

On January 30, 1969, the board of directors employed Mrs. rman Grubbs of Kinston, North Carolina to serve as manager the 1969 season. Mrs. Grubbs expressed the desire that all e Will Baptists pray for her as she serves in this capacity. the way, young people interested in employment at Cragmont the summer should apply to Mrs. Herman A. Grubbs, Route Box 14-A, Kinston, North Carolina 28501.

Due to inflation and rising costs it has become necessary increase the matriculation fees for those attending Cragmont. e bus company is charging more for the busses, Cragmont is ving to pay more for food and other services; so the board of directors voted to recommend that each conference charge $35 per camper. This is an increase of $5, and the first such increase since Cragmont was established. We sincerely regret that this increase in fees has become necessary; but we do hope our young people will work a little harder that they may not miss out on any of the Cragmont fun!

DON'T FORGET! Plans are in the making for some new buildings at Cragmont. When these can be started is up to you, our people. As chairman of the board of directors, I appeal to you to help us build these much-needed new buildings on a pay-as-we-go basis. How wonderful it would be to get Cragmont out of debt and keep her that way! We can, if we work together under Christ's leadership and give sacrificially!

Send your contributions to Mrs. Fountain Taylor, Cragmont Treasurer, R. F. D., Richlands, North Carolina 28574.

PLEASE PRAY FOR THE CRAGMONT BOARD OF DIRECTORS!

GETTING OFF PETITIONS

Pictured above is the Rev. Bobby G. Bazen, pastor of Elm Grove Free Will Baptist Church, Ayden, as he mails letters to the representatives and senators in the State Legislature containing the names of several hundred persons in this area expressing opposition to the sale of liquor by the drink.

The petition was mailed the latter part of the week of February 12, with another to follow. (Photo by Rudy Robinson Jr.)

EBRUARY – – CHRISTIAN EDUCATION – – MONTH

WHEN FOLKS VISITED

Say, do you remember how we used to do,
When you folks visited us folks, and us folks visited you?
Back forty-five years or more when you and I were girls,
We bore each other's troubles and we shared each other's joys?

You remember winter evenings when the ground was deep with snow;
You folks would wade to our house, or to your house we'd go?
How Dad would take the lantern, and then in Indian style,
He'd go ahead and break a path—we'd follow single file?

Can you see those big, red apples brought from the apple hill?
Do you remember their rich flavor? I almost taste them still!
See the dishpan like a snowdrift, heaped high above the top
With delicious buttered popcorn we kids had helped to pop?

Sometimes in rainy weather when the rain kept on a pourin',
You folks would come to our house, or maybe us to yourn—
And always stayed to dinner—no waitin' for a bid;
In those days of common victuals, that's just the way folks did!

Say, wouldn't it be grand again if folks would visit more,
So we'd know our neighbors when we see 'em pass the door?
If we really knew each other, how much pleasure it would give—
But today we hurry on through life, and don't take time to live . . .

Submitted by Mrs. Martha M. Braxton
Winterville, North Carolina

OPEN LETTER TO FREE WILL BAPTISTS

Dear Friends in Christ:

Greetings from the Home Mission Board of the General Conference of Free Will Baptists.

In the last few months there was an article in the "Mission News" from Mrs. Ronald Prescott of Corpus Christi, Texas, pleading for support of the home mission program. Later there was an article from the Rev. Walter Carter, moderator of the General Conference, pleading for support also.

Thus far you have not responded as we feel you could have. We realize that there are many enterprises that you are already supporting in the mission program. We have the local mission boards of the local conferences and associations, and also the North Carolina state and foreign mission programs. Little progress is being made to expand into other states. This is the purpose of the General Conference Home Mission Board.

We think that you will agree that when we close our minds to expanding original Free Will Baptist churches into other states, that we are penalizing our own denomination—which none of us would like to do.

Again, we appeal to you for support of this program. We, as a board, feel that we should plead with you again to give us your support and prayers. About 90 percent of the support already received has been from Ohio and West Virginia, with some support coming from Corpus Christi.

The program is for all churches in the General Conference, and not just for a few states. If 200 of our churches would make a contribution of five dollars ($5) per church, we could organize a church in Texas. There is only one Free Will Baptist church in Corpus Christi with the population of over 200,000 people. So, we can see that the "field is ripened unto harvest." Are we as original Free Will Baptists ready to gather in this harvest?

We certainly have the confidence to believe that you will help us.

Paul T. Warner Jr.
Chairman-Treasurer
Home Board of Missions
Durham, North Carolina 27703

NOW IS A GOOD TIME TO RENEW

YOUR SUBSCRIPTION

BOOK REVIEWS

by ELIZABETH HILL

THROUGH GATES OF SPLENDOR by Eli
beth Elliot. Harper and Row, 2
pages $4.95. Paper edition $1.75.

Here is one of the most thrilling m
sionary stories about five young m
sionary martyrs. These men dared
penetrate the dread land of the Au
Indians in Ecuador with the message
Christ.

One of the five widows is Elizabe
Elliot, who gathered information fro
diary records and from the other fo
missionary wives and wrote the boo
She returned to the same spot with h
small daughter and Rachel, sister
Nate Saint, to continue where the hu
bands left off.

A few days before the husbands die
they sang:
"We rest on Thee, our Shield and ou
Defender,
Thine is the battle, Thine shall be th
praise
When passing through the gates
pearly splendor
Victors, we rest with Thee through end
less days."

From this song, the book gets its titl
Tragic though it is, this book seems t
be more of a victory. Mrs. Elliot says
"But we know that it was no accident
God performs all things according t
the counsel of His own will. . . . Letter
from many countries have told of God'
dealing with hundreds of men an
women, through the example of five wh
believed literally that 'the world passet
away, and the lust thereof: but he tha
doeth the will of God abideth for ever.'

As William Barclay says, "No one wi
read this book without a catch in th
throat." It will help anyone to becom
a little humbler and more sensitive t
the missionary command.

(Books featured may be ordered from th
FREE WILL BAPTIST PRESS, P. O. Box 158
Ayden, North Carolina.)

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Must a converted person, t has the habit, give up the use of acco?

Answer: Your question seems to in-ate that you have in the new con-ence you acquired when you were con-ted that which at the least raises a stion in your mind as to whether or you may continue to use tobacco, thereby please your Lord who gave life a ransom to redeem you from . I would say that anything of this ure, or what else it may be that ses a Christian to be uncertain con-ning the continuance of such, should re and then drop it until he is sure finds the use of it encouraged by the rd of God. To continue using some-ng or doing something that one's istian conscience causes the Christian doubt, or have a question in his mind ut, might be the means for him to ckslide and grieve the blessed Holy rit.

"And grieve not the Holy Spirit of God, ereby ye are sealed unto the day of emption" (Ephesians 4:30); "That if u shalt confess with thy mouth the d Jesus, and shalt believe in thine rt that God hath raised him from the d, thou shalt be saved. For with heart man believeth unto righteous-s; and with the mouth confession is de unto salvation. For the scripture h, Whosoever believeth on him shall be ashamed" (Romans 10:9-11); "I eech you therefore, brethren, by the rcies of God, that ye present your ies a living sacrifice, holy, acceptable o God, which is your reasonable ser-e. And be not conformed to this rld; but be ye transformed by the re-ving of your mind, that ye may prove at is that good, and acceptable, and fect, will of God" (Romans 12:1, 2). en one has presented or given his y a living sacrifice as here required him he has not much time and oppor-ity to give in to the flesh; in fact, s required of him that he with all the etites, lusts, and desires of the flesh be crucified. We are crucified with Christ (Galatians 2:20).

The Bible also tells us we are dead with Christ. If we stay dead with Him we shall be brought more perfectly into His resurrection life as we grow in His grace and knowledge; that is, as we refrain from all that the Holy Spirit shows us each day, we shall shine more and more brightly as we come more closely unto His perfection. If on the other hand the Holy Spirit should tell us through our renewed conscience to do something that we fail to do, we would be set back in our Christian growth and progress until we should confess such a sin; and we would lack in that former happiness we enjoyed while we walked humbly and obedient in the way He had made clear unto us at that point.

If in your Christian experience you have come to the conclusion that you should give up tobacco it is your Christian duty to so do. "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemth any thing to be unclean, to him it is unclean" (Romans 14:14). Whether or not it is morally right to use tobacco, I have my own opinion. I don't use it in any form and would not have allowed its use by my children while I had that kind of control over them. But the main thing in your case is that you do that, or leave undone that, whichever it may be, that testifies against a once enjoyed peace with God. When doing this hinders your Christian growth and causes you to doubt that it is of God and hinders your peace of mind and Christian contentment, then you should let Jesus take the habit completely away. Remember you can do anything with His help (Philippians 4:13, 19).

The Christian life is one of warfare. We are soldiers of the Cross, having Christ as our forerunner, and the Holy Spirit as our general. If we look to Jesus and accept the teaching presence and leadership of the Holy Spirit, we never fail but are better prepared with each battle fought and each victory won, to overcome Satan, the shrewd enemy in his next encounter. We must have a power, not our own apart from Christ, but the power we have through Christ, if we break the shackles of sin that Satan has, by well-fixed customs and long-formed habits, enslaved us under. Satan will hide in these our efforts, to get complete freedom; but we need not worry if we have, as the Scriptures admonish us to do, committed our all to Christ. Christ will be present with us in all the power, both in heaven and on earth, as well as that under the earth and will in this enable us to enter or be identified with Him in the same victory He won in His resurrection; even that He accomplished when He went underneath death in His experience at Calvary to come out victorious over death, hell, and the grave, in His resurrection. If we be dead with Him we are both made alive with Him and will reign with Him .

I have known new Christians who thought they should do so to find power in the "blood" to break the smoking habit, the drinking habit, the swearing habit, the theft habit, and the pugilistic habit; as well as that to hate and of being unkind. Any of us who wholly follows a God-enlightened conscience can find the same power in the blood of Jesus Christ, God's Son.

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Pastors' Conference

Some 50,866 pastors have attended World Vision's 68 Pastors' Conferences held in 25 countries since 1953. The Statistical Abstract of the United States lists 263,199 pastors with churches in the United States. One out of every five pastors in the United States could be a minister who has attended a World Vision Pastors' Conference.

Framed Church Covenant

Size: 18 by 24 inches

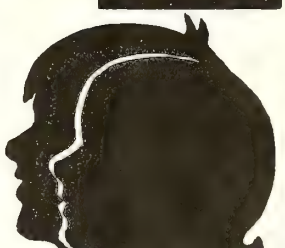
The frame is of walnut finish on open-grained oak, with glass.

Price: $11.95

Available at Free Will Baptist Press
P. O. Box 158
Ayden, North Carolina 28513

STORIES

for our youth



WITHOUT PAY

"MOTHER," said Robert one evening when he came in from school, "I wonder where Mr. Bell is. There was a big pile of wood dumped in his back yard. But he wasn't anywhere around. He always puts it on his back porch as soon as it is delivered."

"Haven't you heard? He had just started to carry the wood in this afternoon when he fell and broke his arm."

"Aw, that's too bad. And he likes to have his wood on the porch so if it rains it won't get wet."

"And the weather forecast is rain for tomorrow," said his mother.

"Say, why couldn't I do it for him!" said Robert eagerly. "He's been so nice to me. I'd like to do something for him. May I, Mother?"

"Indeed you may," said his mother joyfully. "I was just hoping you would want to. I'm sure Jesus would be very pleased with your kindness to Mr. Bell. He is a Christian, and you know that the Bible tells us to do good especially to those who are of the household of faith."

"I'll take my wagon. That way I'll be able to get more wood on the porch before dark. 'By, Mom," Robert called as he started out.

On the way to Mr. Bell's he met Harvey. "Where are you going?" Harvey asked and Robert told him. "Want to come along and help?"

"What's he going to pay you?" Harvey wanted to know.

"Nothing," replied Robert.

"You mean you are going to do it for nothing?"

"Remember all the nice things Mr. Bell has done for us. Coming?"

"Not on your life," Harvey replied. "I'm not doing anything I don't get paid for."

"Well, I got to be going," said Robert. "I want to get as much as I can stacked up for him tonight. It's going to rain tomorrow."

When Robert got home that evening it was dark, but mother had a hot supper ready for him and he talked as he ate.

"My, was Mr. Bell tickled about the wood! I told him if there was anything else I could do for him while his arm's mending I'd be glad to do it. I promised to stop by every afternoon."

Robert kept his promise faithfully. He ran many errands and did many chores for Mr. Bell during the next six weeks. One evening he was on his way to the store to get some groceries for the old man when he met Harvey again.

"Still playing nursemaid for charity?" asked Harvey.

Robert flushed. "No, I'm not," he said. "I'm trying to help a friend in need—and I'm having a good time doing it, too."

"How many dollars you got in your bank for your good time?"

"None," said Robert.

"Well, I'm going to have some in mine, soon," boasted Harvey. "A man from the city is going to start a branch grocery store here, and I heard he is looking for a boy to help in the store after school and on Saturdays. I'm going to get the job."

When Robert returned from the store, his wagon full of groceries for Mr. Bell, he found the old man had company. He put the groceries on the kitchen table, and started to slip out quietly when Mr. Bell called him.

"Come here, Robert, I want you to meet a friend of mine. Mr. Porter, this is Robert, the boy I have been telling you about. He's a very fine chap. Robert is a Christian, too! Believes in putti his religion into practice. Why, M Porter, he hasn't missed a night in s weeks coming by to see if he could he me in any way. He'd done a lot mo than he was asked to do. Nothing la about him."

Turning to Robert, Mr. Porter sai 'I'm going to start a branch groce store here, and I'm looking for a bo to help me in the store after scho and on Saturdays. Mr. Bell told me h thought you'd be fine for the job. Woul you like to try the job?"

"Would I like it!" said Robert. should say so."

"Then I'll call around to see you a soon as the store is opened."

"Thank you a lot, Mr. Porter," smile Robert. "And you, too, Mr. Bell."

"Thank you, my boy, for your kind ness to an old man. Now run alon home and tell your mother."

Robert hurried as fast as he could.

When Harvey found out about it, h only fussed and said, "Oh, well, som fellows have all the luck."

But was it luck?—Selected.

WASHINGTON

A LITTLE boy, when being held u to see President Washingto exclaimed, "Why, he is only a man!' Washington, hearing this, smiled at th child. "Yes, dear, that is all."

In years gone by, historians, in thei endeavor to show respect and admiratio for George Washington and what he did have represented him as more than man. Yet he was a man, just as Abra ham Lincoln, and, while he did not tel funny stories as did Lincoln, those wh knew him best loved him. He was no only "first in war, first in peace," bu also, "first in the hearts of his country men." I want to tell you about him a a Christian gentleman.

A gentleman is always clean and neat in personal appearance. He is courteous and above all, he is kind and thoughtfu of others.

George Washington was kind an thoughtful to others, as a true gentle man always is. Sometime ago I read a story about him which illustrates this point. One day, walking in the streets of Philadelphia with a friend, he met a Negro, who bore upon his shoulder a heavy burden. Washington stepped of

(continued on page sixteen)

OBITUARIES

IVEY F. HOUSTON

n January 13, 1969, our loving venly Father saw fit to call from this of suffering our dear brother in st, Ivey F. Houston, age 52. He was aithful member of Sandy Plain Ori- l Free Will Baptist Church, Pink Hill, th Carolina. He was a member of Men's Fellowship Club, of which he the secretary at the time of his th.

uneral services were held at Quinn-Gowan Funeral Chapel by the Revs. H. Johnson and Carol Hansley, and was buried in Oak Ridge Memorial , Pink Hill.

Ve would like to express our deepest reciation for his devotion and faithful ice to his church. We commend our best sympathy to those who knew loved him. "Think of your loved as someone whose work is done, se troubles now are past, entering lly through that friendly door, to ce and rest and love—to 'home at '"

Mrs. Coy Sumner
Mrs. Wilbur Sumner
Mrs. Carlton Jenkins

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THE REV. MILTON L. JOHNSON

Ve were saddened to learn of the th of the Rev. M. L. Johnson Tuesday ning, February 11, at his home at the Will Baptist Children's Home, Mid- ex, North Carolina. Mr. Johnson, had been superintendent of the Chil- 's Home for six years, had been in ill th the past few months, but death caused by a heart attack.

uneral services were conducted Thurs- February 13, in the Memorial Chapel he Home by the Revs. R. H. Jackson Eugene Sumner. Burial followed in Marsh Swamp Free Will Baptist Ceme- near Sims, North Carolina.

urvivors include his wife, Mrs. Pearl rdon Johnson; two daughters, Mrs. da J. Moody of Raleigh and Miss da Johnson of Havelock; his mother, Sarah J. Johnson of Smithfield; three hers, William H. of Troy, Aubon of hfield, and Wyatt M. Johnson with USAF, North Dakota; and three grand- dren.

r. Johnson had done a remarkable k throughout the Free Will Baptist mination, especially while serving as superintendent of the Children's Home. He will be greatly missed by his family and his many friends throughout the denomination and the business world. Our deepest sympathy and prayers we bestow upon his loved ones.

LIFE BENEATH THE SEA

by
DORIS HARRIS

Man is propounding the theory that life beneath the sea has therapeutic possibilities in our troubled times.

James Dugan, oceanographic researcher and author has made public his observations. He has been working with Captain Jacques Y. Cousteu who has conducted the famous "continental shelf" experiments.

The first experiment, station number 1, allowed two men to live underwater for 169 hours in 1962. Another settlement was tried in the Red Sea, and 5 men spent 30 days at depths from 10 to 30 yards. They carried on their daily lives in specially constructed steel buildings which made provision for breathing and other necessities.

From the experiments so far, there is a trace of evidence that such life is good for the ills of mankind.

Mr. Dugan reported that so far no new diseases have been reported. He added, "In conshelf 1, after three of four days, the men tended to put the world away. They lost interest in telephone and other contacts with topside. They shut off entertainment television and radio, and preferred to listen to Bach and Vivaldi on their phonograph."

How very interesting this news item is to us. The possibility of living underwater and forcing oneself into isolation may be good for the ills of our race.

"The men tended to put the world away," Mr. Dugan commented.

It is fashionable today to scoff at the Bible for being "old-fashioned and outdated," but the Bible tells us exactly the same thing.

Christian people are often beset with problems. They are bruised by their encounters with the work-a-day world. They find their nerves jangling and their bodies tired and their patience short; and their testimonies and influence for Christ are hampered.

Perhaps many of those ills would be cured if we ". . . put the world away."

The Bible admonishes us to, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever" (1 John 2:15-17).

The Lord reminds us that the affairs of this life are not all important. He reminded his disciples of that. When they were weary and discouraged, he told them to "come aside and rest awhile."

Engulfed in the mighty ocean of His love, let us "put the world away" and find our rest in Him.

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Attention Eastern Youth Chairman and Sponsors!

Everyone is urged to be much in prayer for our Eastern District Youth Convention which will be held at the First Free Will Baptist Church, Kinston, North Carolina, Saturday, March 15, at 10 a. m.

All youth chairmen and sponsors are requested to urge as many of the youth as possible to participate in the essay and declamation contests this year. Rules for entering these contests are found on Pages 73 and 74 of the YFA program book.

Your reports (also found in the program book) should be mailed to the district youth chairman not later than March 10. A copy of the essay and declamation entry should also be mailed in.

The success of our youth work depends much on the cooperation of the youth chairmen, sponsors, pastors, and youth; but most of all, our sincere devotion to God. Let's remember to be much in prayer for the leadership of the Holy Spirit in everything that we attempt to do.

I shall be looking forward to seeing you on Saturday, March 15, at 10 a. m. in Kinston.

Grace Sumner
Beulaville, North Carolina
Eastern District Youth Chairman



CAN THIS BE THE CHRIST?

Lesson Text: Mark 8:27-37

Memory Verse: Mark 8:34

I. Introduction

Last Sunday we completed a unit of lessons on the theme, "Jesus Came to Minister," with the emphasis on Jesus' ministry of service to man, His great miracles, and His numerous deeds of compassion and mercy. With this lesson we begin a unit of five lessons on the theme, "Jesus Came to Give His Life," and the emphasis is on the sufferings and death of our Lord as we look toward Calvary.

Better than anyone else, Jesus knew the time had come in His relationship with His disciples to settle once and for all the question of who He was and why He had come to earth. In short, the time had come for the disciples to make a public declaration of their faith in Him. If there was a weakness in their faith, this would be the time to face up to it and receive the needed conviction for victorious service. Soon He would be gone from them, and would leave them under the most dramatic conditions. They needed the strength of faithful convictions to stand up under the demanding tests they were about to undergo. Jesus knew all of this, but they were unaware of the importance of His words of counsel and warning.

Can this be the Christ in your life? How may you be sure that it is indeed the Son of God who dwells in your heart? Paul once said, "Christ liveth in me." Can we also have this conviction? If so, do we actually have it?—Bible Student (F. W. B.).

II. Hints That Help

1. What Do Men Say? (vv. 27, 28)
   A. Some say that thou art John the Baptist.
   B. Some say that thou art Elias.
   C. Some say that thou art one of the prophets.
   D. These answers reveal two things:
      (1) All those quoted thought Jesus to be a great person.
      (2) They all believed the prevailing doctrine of reincarnation.
2. What Do You Say? (v. 29)
   A. Jesus does not argue about what others say.
   B. He makes the question personal. It is personal for us today.
3. Peter's Confession (v. 29)
   A. Discuss Peter's confession.
   B. This confession, not the man Peter, is the foundation of the church.
4. Tell no Man (v. 30)
   Why did Jesus make this request?
5. Jesus Taught Them (vv. 31-33)
   A. He taught them about His coming death.
   B. He taugth them about His resurrection.
   C. He taught the Apostle Peter by rebuking him.
6. The Value of a Soul (vv. 34-37)
   A. How to become a disciple (v. 34).
   B. What does one profit if he gains the world and loses his soul (v. 36)?
   C. What would you swap for your soul (v. 37)?

III Additional Truths

1. The story is told of a young man who wrote a letter to his girl expressing his deep love for her. He said he wished he could have lived during the medieval times of knights and dragons so he could have ridden on a beautiful white charger and rescued her from a fierce monster. He said he could have slain an evil knight for her. He vowed that he would even have died for her, "But," he said, "now, there is nothing that I can do to prove to you how much I really love you." Then at the bottom of the letter he added this postscript, "If it doesn't rain, I'll come over to see you Friday night." If he had loved her as much he professed he did, do you belie that he would have allowed rain or sn or any other thing to keep him awa

So many people are like that you man. It thrills them to hear the stori of brave men and women of the Bib How exciting it would have been fight a great army as did Gideon or fight a big giant as did little David! only they had lived when Jesus was the earth, they would never have deni Him like Peter or betrayed Him lil Judas. They would have followed Hi all of their lives. Gladly would th have suffered beatings for Him, endured imprisonment, or even died f His sake. But when they are put to t test, they need rest, or have compan or have to see a certain television pr gram first, or are too busy. Away the go with one excuse after another.

Thank God, not all people are lik that. There are still a few dedicate Christians who believe with all thei hearts the words of Jesus when He saic "Whosoever will come after me, let hir deny himself, and take up his cross, an follow me."—Intermediate Quarterl (F. W. B.).

2. Believers or Disciples:

(1) To believe is cheap and costs nothing. But to follow Christ is costly and He asks us to consider the grea cost.

(2) I believe in Christ's work for me but discipleship is the **result** of His worl **in** us.

(3) Believers consider themselves first but disciples consider Christ first.

(4) Believers (only) produce no perfec fruit, but disciples are known by thei fruits.

(5) Belief saves my soul, but disciple ship glorifies Christ.

(6) Believers (only) are not necessarily known as Christians, but disciples are known as Christians.

(7) Believers go to heaven, but dis ciples are greatly rewarded there.—Teen Age Teacher (F. W. B.).

3. One day Tennyson was out strolling with a friend. The friend asked, "Lord Tennyson, what is Jesus Christ to you?" Before he answered the question, Tenny son plucked a wayside flower. As he and his friend looked at it, the poet said, "What shower and sunshine are to this flower, Jesus Christ is to me."

Dr. James H. Shaw, an associate pro fessor of biological chemistry at Harvard School of Dental Medicine, said, "No standard of morals, no satisfaction for

(continued on page sixteen)

THE VIGIL

(continued from page three)

ontain in silence. He groaned as if were within the throes of a vivid tmare. If only it were so! If only could awaken to see his wife and r sweet, precious baby daughter, ing and well!

f course I love her, his lips moved, ning the soundless cry that welled is heart. I don't deserve either of n; I've been less than human, think- only of the few worthless, trivial sures we won't have and being so idly ignorant about the things that y matter. Please, God, punish me being a selfish, undeserving fool. the one who never believed in you. as I who never went to church or a prayer. Punish me! Snuff out life if you will, but please, please, not Linda.

he hollow sound of measured foot- s in the corridor caused him to raise head. Doctor John Reith paused in doorway. He wore a white smock, his kindly face was creased with ry, grimly somber lines.

avid was on his feet, moving like bot. "Is—is it all over?"

octor Reith nodded, then a grin ed the lines. "She's past the crisis, . Your daughter is sleeping now. ll have to stay in the oxygen tent a while longer, but the worst is ."

avid wept, unashamed. "Thank thank God!" he said, shoulders lift- "I want to tell Joan. I have so y things to tell her. So many gs!"

right, warm morning sunlight had waiting room to itself as the two hurried along the hall.—"Gospel ld."

✠

NEWS NOTES

(continued from page seven)

Jack Mayo, and family an oppor- y to meet the citizens of the com- ity.

r. Mayo assumed the pastorate of Rock of Zion Church on November 1968, following his pastorate of First Free Will Baptist Church, y Mount, North Carolina. He re- ed his ordination on December 31, , and has served churches in he, Edgecomeb, Halifax, and Beau- Counties. He is a graduate of South Edgecombe High School, Pinetops, North Carolina; and has attended the Free Will Baptist Bible College, Nashville, Tennessee; Mount Olive Junior College, Mount Olive, North Carolina; and Wesleyan College, Rocky Mount, North Carolina. He is married to the former Carolyn Williamson of Tarboro, North Carolina, and they have two children: Lisa, age three; and Carl, age two.

The Rock of Zion church expresses a warm welcome to its new pastor and his family, and are looking forward to much progress under his leadership.

= = = =

Stoney Creek to Host Youth Fellowship

The Stoney Creek Free Will Baptist Church near Goldsboro, North Carolina, will be host for the Western District Youth Fellowship to be held on February 22. The meeting begins at 7:30 p. m. Everyone is cordially invited to attend.

✠

Card of Thanks

May I take this opportunity to say thanks to my many friends for the lovely cards and gifts which I received at Christmastime. I appreciate also the remembrances I received on the occasion of my eighty-fifth birthday, February 8. I would also like to express my appreciation to the board of superannuation. May God bless you all.—Mrs. Duffy Toler, 131 North Eastern Street, Greenville, North Carolina 27834.

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Boys' and Girls' Stories

(continued from page twelve)

the pavement into the muddy street until the Negro had gone by.

"Why did you allow that Negro to crowd you off the pavement?" said his friend.

"Crowd me off the pavement?" said Washington. "Look at his bent shoulders, look at the perspiration streaming down his brow, think of that man's hard life. Ah, my friend, always respect the burdened!"

A gentleman always respects the burdened. He is thoughtful and kind to little children, to ladies, to old folk, and to all who are in need.

Washington was a Christian gentleman. He trusted in God and made no secret of it. Many times during that winter when his army was at Valley Forge he would steal away alone into the woods, kneeling and praying. God heard Washington's prayers for his country, for his soldiers, and for himself, for He gave him strength to endure the terrible winter at Valley Forge, and later brought victory to their army.—Faithful Words.

✠

Boys' and Girls' Stories

(continued from page twelve)

Corn was spread on the ground, and a net stretched at a certain height over the grain to catch some wild turkeys. The fowls went with their heads down, picking the corn. But when they tried to return, instead of keeping their heads down as when they came in, they lifted up their heads and were caught in the net. If you get into Satan's trap, you cannot get out with head erect, for God gives grace only to the humble. —*Sunday School Times.*

PRAYER THOUGHT

The proud who walk with heads held high may be in for a big fall.

NOW IS A GOOD TIME TO RENEW YOUR SUBSCRIPTION

St. Claire Bible Class

(continued from page fourteen)

the yearning heart can spring from any impersonal knowledge. Science has no answer to man's dilemma. For me, the answer is a personal relationship w God, freely given by Him in response faith in and commitment to Jesus Chri Science can never displace God and Jes Christ, His Son, the Saviour."—Bil Expositor and Illuminator.

MOUNT OLIVE COLLEGE

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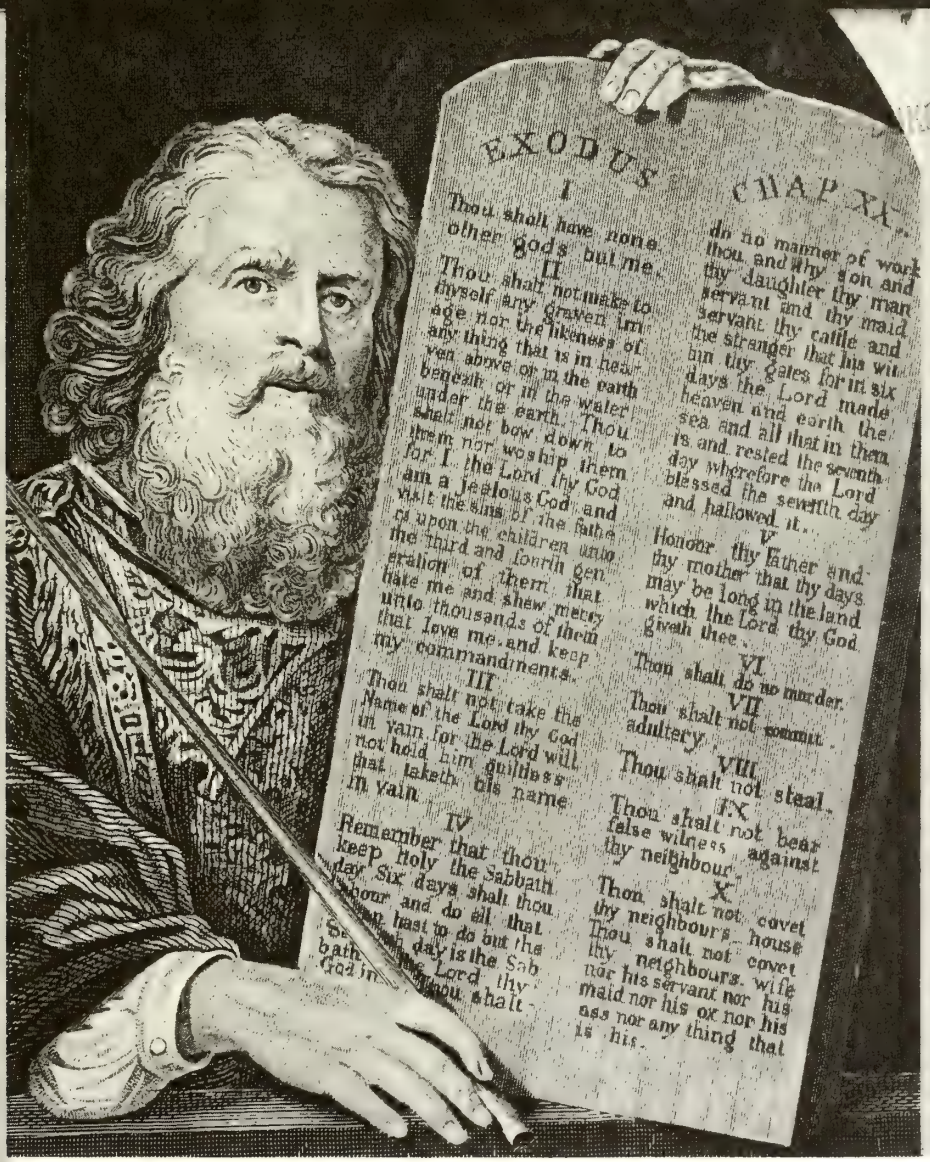
PURPOSE

The above course is a part of the Paul Palmer Institute Program of Mount Olive College. One of the stated purposes of the College is to provide "courses and services designed to meet the needs of the sponsoring church." The Paul Palmer Institute, named in memory of the founder of the first Free Will Baptist Church in America, organized in 1727 in North Carolina, represents the desire of the College to fulfill this purpose.

The program includes an annual institute for ministers and laymen, special courses of study both on and off campus according to the needs and interests of students and cooperating churches.

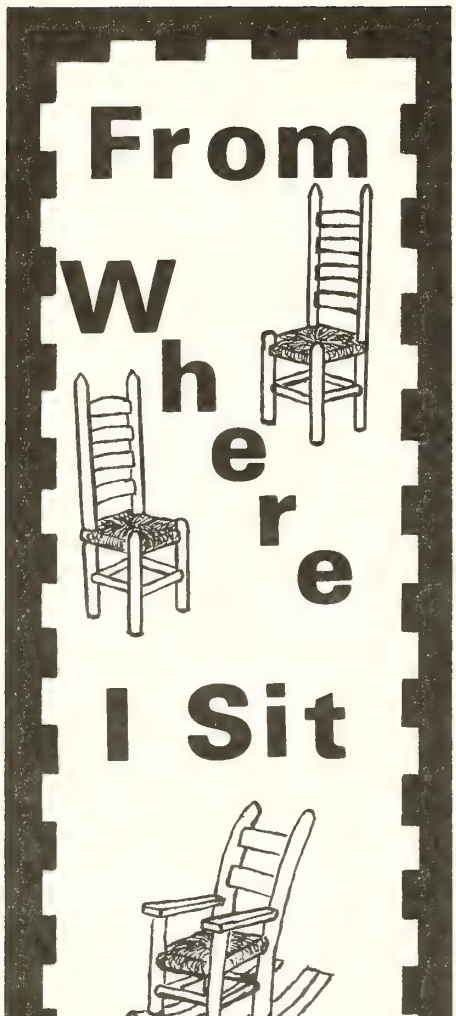
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the FREE WILL BAPTIST



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DON'T KID YOURSELF, BROTHER!



The Free Will Baptist

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February 26, 1969

TOMMY MANNING, *Acting Editor*

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The Free Will Baptist Press

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Editorial-- — Cover Photo by Luom

DON'T KID YOURSELF, BROTHER!

To retain our self-respect, we often "kid" ourselves into thinkin that everything is right with the world and with ourselves; and if any thing happens to be wrong, it is certainly beyond us or our ability to d anything about it. This conception is a form of rationalization—and i this case, warped thinking designed to defend us from the world, its con flicts; and in some instances, even from ourselves.

Most rationalizing is motivated by one's desire to keep his ego in flated to the floating point. We want to keep on the move, and we lik to be flying high. We often try to justify our inordinate or unwise de cisions by projecting good reasons for those decisions. We defend our actions and often, our inadequacies. If a studious boy makes good grades and we happen to possess mediocre marks, we tell ourselves (and others) that good marks on the part of a boy are a sign of effeminacy. And certainly, we would never want to be classed in that category! A girl who chases a boy friend until he is frightened away responds by saying that she "didn't really care about him anyway—that he probably would not have made a good husband." This is a sour-grape attitude, and it provides a little easing to the sting of defeat.

Little children are not immune to "kidding" themselves, and more often than not they acquire the habit from observing and exemplifying their parents' modes of behavior. If a child has an unusually sweet tooth, the parents try to discourage his eating a desired cookie by saying that it might make him sick; and if he wants a toy that the parents would rather he'd not have, they respond with, "Big boys just don't play with those things."

We observe rationalization in every aspect of human living—and in every profession. Ministers rationalize; doctors rationalize; secretaries rationalize; teachers rationalize—everybody does, because everybody is human. Sometimes this form of thinking gets out of hand, but in its accepted pattern it cannot be regarded as abnormal or acute. It becomes abnormal when it possesses us and we excuse every fault, fallacy, inadequacy, or failure by this means. Rationalizing does soothe our conscience from time to time, and it does swell up our heads and make us feel important. Moreover, some learned men tell us that if we did not rationalize to some extent that we would "lose our minds." Yet, there is no real excuse for not facing life as it is and meeting our difficulties realistically.

We rationalize in religious life. We know that we should read the Bible, but we convince ourselves that there is much of it that we cannot understand—and anyway, the preacher will tell us about it Sunday. We know that we should go to church, but it is so rainy and cold today that we might get sick—so surely the Lord would rather that we'd stay home. We declare that we would contribute some money to missions, but we alibi our not giving by saying that the little that we could afford would not help. When asked to change our attitudes or actions, we sometimes contend that we do want to improve but that it is useless to try.

Thus, life—specifically and generally—affords and sometimes necessitates this form of defensive thinking—rationalization. We conclude that every human being employs this defense mechanism and that in mild doses it can ease our suffering. Yet, when it comes to religion and things pertaining to our eternal destiny, we submit brother, that it is dangerous to "kid" ourselves!



Every Free Will Baptist a Leaguer

by
REV. RAYMOND E. JONES
President, State Convention of Free Will Baptist Leagues

AN there be a greater blessing to a "born-again" believer in the Lord sus Christ than to work, serve, and tness for Him? Yet, there are many esent-day Christians—and Free Will otists are included—who use the old ndby excuse, "I don't know how." hen asked to teach a class in Sunday hool, or head a youth program, or to rticipate in many of the functions of e church, many feel unprepared and in- pable. Confronted by an unsaved friend relative who is sincerely seeking the y of salvation, many cannot proceed show God's plan of salvation in a logi-, intelligent way—or else, must call help in doing so. The command of e Lord Jesus Christ, as recorded in atthew 28:19, 20, is: "Go ye therefore, d teach all nations, baptizing them in e name of the Father, and of the Son, d of the Holy Ghost: Teaching them to serve all things whatsoever I have mmanded you: . . ."

Not only do many of us need to be ained in such areas as how to deal th people in regards to personal evangelism and how to deal with them at the altar, but there is a need also in "teaching them to observe all things whatsoever I have commanded you." There is also a great need in training for individual and family Christian living. The family altar is unknown in many of our Free Will Baptist homes for the simple reason that many parents do not know how to conduct such a family worship; and when attempted, too frequently the venture proves to be too exasperating to have the meaning that it should.

The conception that league is only for the young people is a fallacy. Though youth are a definite and vital part of the league, the league is designed and aimed at the entire family. Can anything be more logical, in the Christian warfare against Satan, than each Christian, "putting on the whole armor of God"? We should all constantly strive to grow in the grace and knowledge of the Lord Jesus Christ, all of us having committed our lives to Him.

Each age group should have their individual league geared to their own age group, with the interest of that group, without any feeling of competition between the ages. When the league is youth-centered, the older members of our church feel as if there is no place for them—that the league is just another "youth organization." When the young people feel it is run by and for the older members, they feel left out. An interesting assembly, after which each leaguer goes to his own league, should allow participation of the leaguer in a program of like interest.

The general consensus of most leagues is that when a leaguer participates on the program, he is to read the assigned part from the league quarterly. The quarterly serves merely as a guideline to trigger the thoughts of the leaguer, not to chain them. Of course, it is logical to assume that when a person who has an assigned part waits until after lunch on Sunday to even look at his part on the program for that evening, his presentation will be dry, dull, and boring; he feels inadequate and insecure; the

(continued on page sixteen)

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

WHEN JESUS CAME

By Oswald J. Smith, LL.D.

The reason Jesus Christ means so much to the world is because He brought mankind a great new hope—the hope of life beyond the grave. He robbed death of its sting and the grave of its victory. He brought life and immortality to light through the gospel.

Until Jesus Christ came, men died without hope. Death was feared, for death was an enemy. Men hated it, fought against it, dreaded its arrival. He told of a future life; a life of endless bliss and joy, a life where there would be no more pain. Never before had men heard of such a life.

Can you imagine what it meant to those who feared evil spirits and who all their lifetime were subject to bondage? Or those who dreaded the fires of purgatory? Can you think of the heathen who could only look forward to a weary round of life and suffering and rebirth in some other form, and then, at last, the total loss of consciousness in a pantheistic god?

Oh the joy, the relief, when they heard of a glorious resurrection and a life of endless bliss with Jesus Christ. What a hope! What a deliverance! No transmigration of souls! No rebirth into animals or men! No purgatory or dread of evil spirits! No future suffering! Instead, heaven, paradise, the Father's house, the many mansions. A life with Christ in a place where there would be joy unutterable and peace indescribable.

It starts, this life, the moment the soul leaves the body, and it lasts eternally. First with Christ in paradise, then the glorious resurrection, when soul and body are reunited, and finally—God's heaven. What a prospect! And all because Jesus came and redeemed us from sin. What a revelation! If it had not been for Jesus, there would have been no future. All would have been darkness, hopelessness, and despair. He made the difference.

That was why the early Christians went to the lions singing hymns of praise. That is why they cried aloud as they hung on crosses, "Christ is Victor." That is why they dared to face Nero and the Roman Arena. They knew that this life did not end all. That to close their eyes on the scenes of earth was to open them in heaven. That to be absent from the body was to be present with the Lord.

No wonder they gave their bodies to be burned. No wonder they welcomed martyrdom. No wonder they rejoiced when they were beaten, and went willingly to prison, or rotted away in dark, cold dungeons and suffered the loss of all things. They had their eyes on the world to come. They knew that it was better to depart and be with Christ—far better.

Why should they fear those who could only kill the body? The axe of the executioner but opened the gates of the celestial city and speeded them on their way.

What if they did lose all their possessions on earth! What if they were hungry here! What if men despised and persecuted them in this life! They were not living for the present. This world was not their home. They were not thinking of today! Their thoughts were of eternity.

Who but Jesus could have made such a change? Their philosophers did not know. No scientist had ever revealed the future to them. Their religious leaders had no information for them. All that earth's teachers could do was to speculate and guess. They did not know, therefore they could not speak with authority.

Only Jesus was able to draw back the curtain and let them see beyond the grave. Only He could tell them about the future. No one else could, for no one else knew. He had once been there; heaven had been His home; He was familiar with it, so He could describe it.

Hear Him as He speaks to Martha at the tomb of Lazarus: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die." What a revelation! A deathless life. Whoever before could make such an offer! No wonder John exclaimed, "Blessed (happy) are the dead which die in the Lord."

But it was after His ascension that He gave us His greatest revelation. It came to us through John on Patmos. "They shall hunger no more," He says, "neither thirst any more; neither shall the sun light on them, nor any heat. God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain. And there shall be no more curse . . . And they shall see His face . . . And there shall be no night there; and they shall reign forever and ever."

Will that life be yours? Do you know him? If not, then open your heart this moment and accept Him as your own personal Saviour. Will you do it. Do it and do it—**now.**

POEMS of SUNSHINE and Shadow

by
LOY EVERETTE BALLARD

The Little Children Weep

A Tribute to
the Rev. Milton L. Johnson

The little children wept aloud—
No one could stop their tears.
They wept for one who had loved them
For many months and years.

He was the only earthly father
That many of them had known;
He had cared for them as tenderly
As if they were his own.

Did not the Master say one day,
That kinship finds its fill;
Not in relations of the flesh,
But in the Father's will?

So let the little children weep,
For theirs are tears of love;
For one who was their father here,
But now has gone above.

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA



Dr. Raymond P. Carson, dean, was the speaker for convocation services which marked e start of the spring semester at Mount Olive College. New students flanking the dean, nter, are: left to right, Jack Crain of Goldsboro, North Carolina; Peggy Harrell of Cherry int, North Carolina; Joy Hicks of Pikeville, North Carolina; and James Hertig of Wacha- eague, Virginia.

ean Carson Speaks t Spring Convocation

Dr. Raymond P. Carson, dean, deliver- the address at the Spring Convocation arking the beginning of the new semes- at Mount Olive College. President Burkette Raper presided at the ser- e. Also on the program was the Rev. eldon Howard, campus minister, who ad the Scriptures and offered a convo- tion prayer. David Gradis of Green- le, a freshman student, presented a nor solo, and Jeriel M. Gilmer, chair- an of the music department, was pian- for the service.

In his address, Dr. Carson noted that sically he was speaking to three oups: the College board of directors, e faculty and administration, and the udents—all drawn together by a "com- on interest and participation in the ission and purpose of Mount Olive Col- ge."

"The mission of this College, as that any college," he said, "is the educa- on of persons. If this mission is to be accomplished, if this educational process is to be effectively achieved, each group —board, faculty, and students — must clearly see, understand, and carry out its peculiar responsibility. Therefore, at this convocation it might be profitable for each of us to look again at our role in this difficult, often frustrating, yet very serious, even sacred task of educating persons."

Board of Directors

Dr. Carson outlined the first responsibility of the board of directors as follows: to provide physical and financial resources; to give leadership and direction by establishing policies to make the College what it should be; and, after establishing policies and setting the direction of the institution, to leave to the president, his administrative staff, and faculty the freedom to execute these policies.

Faculty

The role of the faculty in the educational process was described as a complex art—"to create the climate, to provide the inspiration, and to furnish the tools needed by students for the gaining of an education." "The faculty member," Dr. Carson commented, "must be able to distinguish true education from rote memory. He must realize that education is not the accumulation of facts but the growth that takes place in the student as a person—growth that enables him to learn how to learn, how to evaluate, analyze, and synthesize.

"We cannot measure our success as teachers by the grades earned by our students nor by the quality of our graduates. Rather, we must measure the change and growth which have occurred in our students; for if we judge only by the quality of our graduates, we may be measuring not how much education has occurred, but how well the College was able to recruit students who were already well on the way to being educated.

"The faculty member must provide challenge and inspiration, and must serve as an adult model for students."

Students

Dr. Carson stated, "It is the student's responsibility to earn an education by taking advantage of the things provided by the board and the faculty, and he must see clearly the distinction between a true education and a college degree. A college degree may be a ticket to a job, but an education is what keeps one on the job and gets him promotions.

"Education is change and growth. The student who would get an education must learn to handle concepts, ideas, and principles rather than facts alone. He must learn to think, to evaluate, to analyze, and to exercise judgment. Getting an education can be adventuresome and exciting, but it is also hard work."

Conclusion

Dr. Carson concluded, "Though we may seem to be a very diverse group—board, faculty, students—we are nevertheless united in this common venture here at Mount Olive College. The educational process cannot be effective unless each of us does his share.

"It is the responsibility of the board to furnish physical and financial resources, to establish policies and give the administration and faculty the freedom to execute those policies. It is the responsibility of the faculty to create the climate, furnish the inspiration, and make available the tools for gaining an education; and it is the responsibility of the student to approach his education with the right attitude and to be willing

(continued on page thirteen)

News & Notes of DENOMINATIONAL INTEREST



The scene at Mount Zion during a fellowship dinner.

Mount Zion Church Sees Growth

Mount Zion Free Will Baptist Church, Roper, North Carolina, caught its first vision in a little school building known as Beach Grove School. The school was located about 300 yards from the present site of the church. A traveling evangelist, Macon Lemons, held a meeting in the school, and it was decided to start having Sunday school in the afternoon. As the church continued to grow, the enthusiasm of its members also grew; and they decided to build a new church structure nearby.

On July 18, 1920, seven members met in the school to organize this church: Mrs. Julia Singleton, Mrs. Ceedie Phelps, Mrs. Claudia Oliver, L. L. Phelps, Raymond Davenport, Milton Oliver, and Mrs. Rosa Marriner. Through much prayer and cooperation by the people of the community, a church program was started, and one-half acre of land was bought for $10 from Mr. Frank Phelps. Mr. Phelps later gave money and logs to help in the construction of the church building. During the depression, Mr. Tom Davenport labored with the members, providing a source of inspiration to all who knew him.

The church has prospered under the leadership of its past three pastors: the Revs. L. E. Ambrose, E. E. Edwards, and Charlie Overton. The church was wired for electricity in 1948; new flooring was installed in 1953; Sunday school rooms were added to the front in 1954; the old roof was replaced in 1955; white siding was attached in 1958; and a stoop, a new porch, steps, and brick under the front of the church were added; also a new piano was bought during this same year of 1958. The inside of the church was remodeled in 1961, and new pews and carpet were installed in 1962. The building of two new Sunday school rooms, two bathrooms, brick underpinning, installing of new windows and a heating system were all done under the leadership of the present pastor, the Rev. Charlie Overton.

Twenty-nine new members have been received since Mr. Overton became pastor in 1962. The total membership at the present time is 80. The church began full-time services in January, 1969; and since that time a junior choir with twelve members has been organized.

The Mount Zion church solicits the prayers of all Christians for the continual growth of their church—physically and spiritually.

Frank Brinson Receives Ordination

Frank Brinson was ordained by the Eastern Conference Ordaining Council January 30, at the Woodrow Free Will Baptist Church, New Bern, North Carolina. An ordination certificate and a Bible were presented to Mr. Brinson during the service. The Rev. and Mrs. Brinson reside at Route 1, Box 148, Morehead City, North Carolina 28557.

= =

Cragmont Assembly's Treasurer's Report for January, 1969

The following is a report from Mrs. Fountain Taylor, treasurer of Cragmont Assembly Inc., Black Mountain, North Carolina, for the month of January 1969:

Balance January 1, 1969		$1,536.8
Receipts		
Churches	$ 64.37	
Sunday Schools	156.44	
Union Meetings	62.49	
Sunday School Conventions	17.00	
YFAs	6.00	
Personal Gifts	200.00	
Changed from Savings	2,067.51	
Total Receipts		2,573.8
Total For Which to Account		$4,109.9
Disbursements		
Operating Expenses	$ 179.36	
Debt Retirement	3,000.00	
Interest on Note	300.00	
Total Disbursements		3,479.3
Balance January 31, 1969		$ 630.6
Balance on Savings		$2,000.0

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Hickory Chapel Observes "Mount Olive College Day"

Hickory Chapel Free Will Baptist Church of Ahoskie, North Carolina, ob

Coming Events

March 8—North Carolina State League Convention, Everett's Chapel Church, Clayton, North Carolina

March 15—Eastern District Youth Convention, First Free Will Baptist Church, Kinston, North Carolina

March 29—Western District Youth Convention, First Free Will Baptist Church, Wilson, North Carolina

March 30—Palm Sunday

April 2—Western District Auxiliary Convention, Holly Springs Church, Johnston County, North Carolina

April 6—Easter Sunday

May 8—North Carolina State Woman's Auxiliary Convention, Stoney Creek Church near Goldsboro, North Carolina

ved Sunday, February 23, as "Mount
ve College Day," the Rev. Robert M.
y, pastor, has announced. Represent-
the College at the 11 a.m. worship
vice were Miss Jean Fillingame of
nceboro, North Carolina, secretary to
president; Miss Caroline Castelloe of
ndsor, North Carolina, instructor in
mathematics department; and George
lor of Hookerton, North Carolina, a
homore student. Assisting the pas-
in planning the program was Miss
a Willoughby of Ahoskie, secretary in
president's office and a member of
Hickory Chapel church.

= =

eene County 'Bible
newal Crusade,' March 2-7

A county-wide "Bible Renewal
usade" has been scheduled for
eene County, North Carolina, for the
ek of March 2-7, 1969, in the Maury
mentary School auditorium, Maury,
ch evening at 7:15. The speaker for
crusade will be Dr. F. Crossley
rgan and the music will be under
direction of the Rev. Howard
mes.

This crusade is being sponsored by
Greene County Ministerial Associa-
n with all the churches in the coun-
participating. There will be a 100-
ice choir composed of members of
various chruch choirs in the coun-
There will also be special music
ch evening.

Beginning Monday morning, March
at the Maury Methodist Church, there
ll be a study period conducted by Dr.
rgan on the Book of the Prophet
bakkuk. This service will begin with
coffee hour at 9:30, followed with
study session from ten to eleven
lock.

Dr. Morgan was born in London,
gland, June 24, 1898, the son of Dr.
d Mrs. G. Campbell Morgan. He
rved in France, Belgium, and Germany
th the British Expeditionary Forces
ring World War I, and was decorated
King George V with the Military
oss for "gallantry in action." He
s educated at the Holm School, Lon-
n; and Douglas Collegiate School,
eltenham, England. He came to the
ited States in 1919 and completed
studies for the Christian ministry
der the direct supervision of his
ther. He was ordained in the Presby-
ian Church on December 31, 1920.
June 1927, he received the honorary
gree of Doctor of Divinity from the
iversity of Georgia. For the past 32 years he has served as a traveling Bible teacher and preacher, traveling throughout the United States, preaching and holding Bible conferences. Dr. Morgan speaks of his platform as being "The acceptance of the Bible as affording full and final authority in all matters of faith and practice."

Someone has said that Dr. Morgan has a rare gift of insight and a vivid and dramatic way of presenting his messages. New light breaks from familiar Scriptures again and again as he unfolds their meaning. The deep spiritual earnestness of the man greatly enhances the effectiveness of his preaching. Such faithful and gripping presentation of God's unchanging message is just "what the church most urgently needs."

Dr. Morgan's subjects for the evening services are as follows:

Sunday: "The Central Person of the Christian Faith—Who Is He?"

Monday: "The Supreme Tragedy in a Church's Life"

Tuesday: "The Christian Warfare, or Fighting the Devil"

Wednesday: "The Christ of the Storms and Ghosts of Life"

Thursday: "The Call of the Christ to Hope, Heroism, and Holiness"

Friday: "The Second Coming of the Christ"

The Greene County Ministerial Association and the churches of the county extend to everyone a cordial invitation to worship with them during this crusade and to be much in prayer for its success.

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WHEN SUBMITTING . . .

When submitting articles for publication in "The Baptist," please be inclusive with your information. Church articles should carry the address of the church. Inasmuch as many churches have the same name, it is difficult for us to locate them properly unless the town and state are included with the article submitted. Also, poor quality pictures should not be sent, as we would be unable to use these. If you do send a picture to be used with an article, please send a sharp black and white print. Color snapshots do not reproduce well, and the results would not prove satisfactory. We will be unable to return photographs unless accompanied by a self-addressed, stamped envelope.

Thank you for your continued cooperation.

—Ed.

Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Rev. Ray Wells announces that he is available for full or part-time pastoral services. Any church desiring his services may contact him by writing 504 Whitehead Avenue, Wilson, North Carolina 27893, or by calling 237-3432.

The Rev. Alvin E. Zeigler Jr. announces that he is available for full or part-time pastoral work. He would desire a church within driving distance of Charlotte, North Carolina. Any church desiring his services may reach him at P. O. Box 3622, Charlotte, North Carolina 28203, or by phoning 525-3046.

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Subscription Honor Roll

Mrs. J. J. Blizzard, Deep Run, N. C.	41
Pearsall's Chapel Church, Kenansville, N. C.	23
Mrs. Lester Mills, Greenville, N. C.	11
Marsh Swamp Woman's Auxiliary, Sims, N. C.	11
Holly Springs Church, Newport, N. C.	10
M. S. Cowan, Robersonville, N. C.	10
Beth Stephenson, Selma, N. C.	10
Pleasant Grove Woman's Auxiliary, Pikeville, N. C.	9
Mt. Zion Woman's Auxiliary, Spring Hope, N. C.	9
Pine Level Woman's Auxiliary, Pine Level, N. C.	6
Mrs. Noah S. Beaman, Snow Hill, N. C.	8
Sts. Delight Church, Bridgeton, N. C.	7
Gethsemane Woman's Auxiliary, New Bern, N. C.	7
Rev. C. J. Harris, Greenville, N. C.	7
Sara Branch, Winterville, N. C.	7
Mrs. Fannie Swindell, Arapahoe, N. C.	6
Mrs. R. G. Turnage, Snow Hill, N. C.	6
Highland Pine Church Youth, Hamlet, N. C.	6
Callie B. Jones, Smithfield, N. C.	6
Mrs. A. H. Aycock, Shellman, Ga.	5
Mrs. T. E. Dickerson, Greenville, N. C.	5
Elm Grove Woman's Auxiliary, Ayden, N. C.	5
Mrs. Charles Lancaster, Kinston, N. C.	5
Mrs. Ella Rouse, Seven Springs, N. C.	5
Stoney Creek Woman's Auxiliary, Pikeville, N. C.	5

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SUNDAY, MARCH 2

FORGET NOT HIS BENEFITS

Scripture Reading—Psalm 103:2

How glibly we declare, "I shall never forget as long as I live." And, how easily we prove that statement to be completely unfounded. The psalmist, the prophets, as all great men of God, continually warned of the imminent danger of forgetting God's benefits. The early Jew purposely designed ritual in worship and surrounded himself with objects which would call his attention to the great moments of God's manifest blessings, lest he forget from whom all his blessings came. It is characteristic of our insatiable desire for self-exaltation, that we say, "Look, what I have accomplished," and forget, sometimes, completely the God who has made it all a possibility. How incomparable the wisdom of being able to put all things in proper perspective, so that instead of tooting our own horn, we may rather sing, "I'm a Child of a King." "Bless the Lord, O my soul, and forget not all his benefits."—Richard Wood, in *The Church Advocate.*

PRAYER THOUGHT

Let us not forget from whom we receive our many blessings.

MONDAY, MARCH 3

'HAVE NO FEAR'

Scripture Reading—Matthew 28:20

In commissioning His disciples Jesus adds the reassuring words, ". . . and lo, I am with you always, to the close of the age." We generally need to experience the adverse storms of doubt, the extremely difficult experiences to really comprehend the fullness of Jesus' promise as our hearts are flooded with the joy of His presence at the words, "Take heart, it is I, have no fear." How often I have needed to hear those words again, over the tumult of the storms, and thus be assured that we never have to face anything alone, or strive against the seeming impossible in our own strength. Christ is a compassionate friend who will not leave us alone, but shoulders the burden with us and makes us more than victors in His strength and tender care.—Richard Wood, in *The Church Advocate.*

PRAYER THOUGHT

Christ has promised to be with us always.

TUESDAY, MARCH 4

VITAL RELIGION

Scripture Reading—Mark 7:9-15

Jesus both taught and lived the elements of vital religion. Perhaps this is why He met so much opposition.

Jesus saw in His day a surplus of religion, but it was religion without vitality. It did not meet the desperate need and spiritual hunger of the multitudes. He sought to change all this, and the charge by the Pharisees of ceremonial defilement opened the door for Jesus at this point. He insisted that vital religion possesses inward power while mere ritualistic and ceremonial religion met no one's need.

Vital religion is basically vertical—between man and God. It is also horizontal—between man and his brother. The point at which the vertical begins to affect the horizontal is in the heart of men.—D. E. Parkerson, *Biblical Recorder.*

PRAYER THOUGHT

Religion which has life and vitality is filled with Christ.

WEDNESDAY, MARCH 5

WORK, WORK, WORK

Scripture Reading—2 Corinthians 9:8

Work, work, work . . . and we are still over our heads in debt. A distraught housewife and mother gives vent to emotional pressure engendered by the sure knowledge of bills past due.

American society is built on the admirable quality of good, hard work. It is true that good, hard work keeps one out of debt. Most Americans look down the nose at someone who is chronically in debt with the attitude . . . there's nothing wrong with him that a little hard work wouldn't cure.

Yes, good, hard work is the answer to many problems of indebtedness. But there is one glaring exception. No one can earn his way into the good graces of God. Yet, almost everyone makes this attempt.

For what does the Scripture say? Abraham put his faith in God, and that faith was counted to him as righteousness. Now if a man does a piece of work, his wages are not counted as a favor; they are paid as debt.

But if without any works to his credit he simply puts his faith in Him who acquits the guilty, then his faith is indeed counted as righteousness.

Hear this: faith is the absence of human works.—Thomas M. Thompson, in *Evangelical Beacon.*

PRAYER THOUGHT

Faith, not human works, is counted as righteousness with God.

THURSDAY, MARCH 6

PRAYER FOR A QUIET HEART

Scripture Reading—Philippians 4:7

Quiet the storm in my heart,
Oh Lord, as once of old on the sea
You bade the howling winds depart
From the waters of Galilee.

Be with me now, oh my Lord,
When the waves of life beat wild;
Speak once again Your mighty word,
And calm the heart of Your child.

My will is lost in Your will,
Now over the tossing sea,
I hear Your command of "Peace, be still,
And calmed is my Galilee.

—*Emily Beach Hogan*

PRAYER THOUGHT

Christ has all power to calm the many storms of life.

FRIDAY, MARCH 7

A SECRET OF CHARLES DICKEN'S GREATNESS

Scripture Reading—Proverbs 11:2

It is said of Charles Dickens that people who met him for the first time often would never have suspected that he was the most distinguished literary man of his time. He never spoke of himself. He always took a most modest interest in the affairs of others, and they learned with surprise that the man who had just been talking with them so simply and showing such an interest in their affairs was the literary star of his time.—*A. B. Simpson,* W. B. Knight, Eerdmans Publishing Co.

PRAYER THOUGHT

Humility takes away the sense of a person's own importance.

SATURDAY, MARCH 8

ONLY FOR AN EMERGENCY

Scripture Reading—John 15:7

Some Christians seem to look upon God as a kind of spare tire. A spare tire is forgotten for months at a time until suddenly we have a flat on the road. Then we want the spare tire to be in good condition, ready for use. Just so, many forget God during all the times when things go well, then in an emergency they want God to be on hand, immediately ready to hear and answer their cry of distress.—*Sunday School Times,* W. B. Knight, Eerdmans Publishing Co.

PRAYER THOUGHT

Are we guilty of forgetting God except when we need Him?

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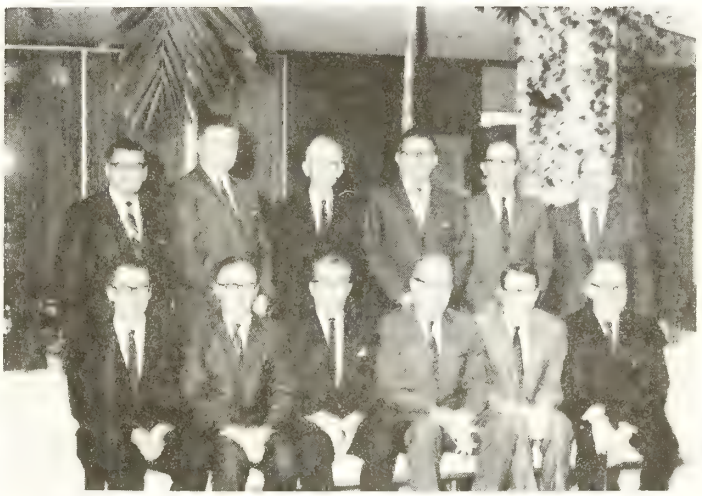
GENERAL SECRETARY

DAVID C. HANSLEY

North Carolina State Convention of Free Will Baptists
P. O. Box 424, Ayden, North Carolina 28513



ated are: the Rev. Clyde Cox and Representative W. R. Britt. anding are: the Revs. Eddie Edwards and J. Stewart Humphrey.



Seated left to right are: the Revs. Cedric Pierce, Robert Rollins, Harry A. Jones, Eddie Edwards, Stewart Humphrey, and D. P. McFarland. Standing left to right are: the Revs. Willis Wilson, Joe Ingram, D. W. Hansley, Clyde Cox, L. B. Woodall, and David C. Hansley.

MINISTERS VISIT GENERAL ASSEMBLY

On February 6, 1969, a number of our inisters chartered a bus and visited the o r t h Carolina General Assembly in leigh, North Carolina. Upon arrival e met the Rev. D. P. McFarland, direcr of the Christian Action League of orth Carolina, who guided us in the sit.

A period of time was given in visit th respective legislators of different stricts. After visiting with the senators and representatives, we divided into two groups to observe the House and Senate while in session. We were recognized in both the House and the Senate, for our visit.

The purpose of the trip was to give voice to our opposition of any legislation that would legalize the use and sale of alcoholic beverages by the drink.

It is time to look objectively at the TOTAL IMPACT of liquor by the drink. What will legal sale of liquor by the drink do to the control concept in North Carolina? What will legal sale mean to your state, to your community, your business, your family, and to you personally?

On February 18, the president of our State Convention, the Rev. Willis Wilson, was invited by Senator Vernon White of Pitt County to have the opening prayer at the Senate and serve as chaplain for the day.

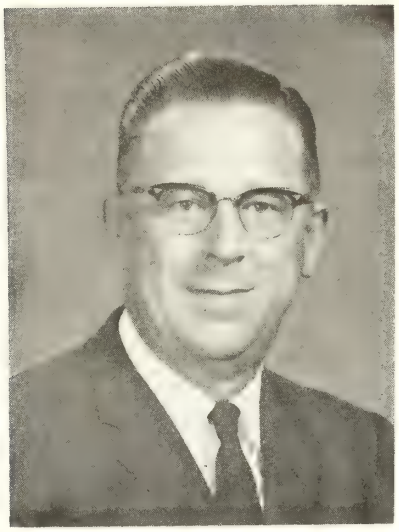


ft to right are: the Rev. Cedric Pierce, Senator Vernon White, and e Rev. Willis Wilson.



Pictured are: Representative C. Graham Tart and the Rev. Harry A. Jones.

MEMORIAL FUND FOR JOHNSON



The Rev. M. L. Johnson, before his death, expressed the desire of having a steeple added to the chapel at the Children's Home, but never activated the plan of securing monies for this project because he felt that there were other things more needed by the home.

As a memorial to him, and as a means of starting a fund for the addition of this steeple to Memorial Chapel, the First Free Will Baptist Church of Wilson, North Carolina, the Rev. C. F. Bowen, pastor, has given a check for $100 to Mrs. Johnson. It is Mrs. Johnson's expressed desire that such a fund in memory of her late husband be started, pending action from the Children's Home board.

Many friends contributed to the fund in lieu of flowers during the time of the funeral. The State Woman's Auxiliary Convention, the Western District Auxiliary Convention, some union meetings, and individuals have already responded. Businessmen of the denomination and personal friends of the Johnsons have given to this fund—a testimony to the esteem in which Mr. Johnson was held.

Anyone desiring to contribute toward the placing of this memorial steeple on the chapel, in memory of the untiring and dedicated leadership of Mr. Johnson, should send gifts, properly earmarked "Johnson Steeple Fund" to: Free Will Baptist Children's Home, Middlesex, North Carolina 27557.

NORTH CAROLINA WOMAN'S AUXILIARY CONVENTION TREASURER'S REPORT

The following is a report from Mrs. Raymond T. Sasser, treasurer of the North Carolina Woman's Auxiliary Convention, for the third quarter of the fiscal year, November 1, 1968—January 31, 1969.

Balance in Bank October 31, 1968		$1,664.7
Receipts		
Convention's General Fund	$ 213.00	
Interest	28.99	
Denominational Enterprises	5,395.21	
Total Receipts		5,637.2
Total to Account For		$7,301.9
Disbursements		
Convention's Expenses and Allocations	$ 299.86	
Denominational Enterprises	5,395.21	
Total Disbursements		5,695.0
Balance in Bank January 31, 1969		$1,606.8
Summary of Bank Account Balances		
General Fund (Per Capita Dues)		$1,405.9
Interest		200.9
Total		$1,606.8
Banks		
Edgecombe Bank and Trust Company (Checking)		$ 905.9
Tarboro Savings and Loan		700.9
Total		$1,606.8

Denominational Enterprises Report

		Received	Disburse
Home Missions, General		$ 352.31	$ 352.3
Foreign Missions, General		256.90	256.9
Missions, Designated:			
Native Missionary Salary	$ 135.00		
Harold Jones	107.20		
Timmons, Mexico	22.35		
Mexican Institute, Towels, Etc.	5.00	269.55	269.5
Central Conference Missions		73.94	73.9
Mrs. Faye Barrow Fund		1,142.11	1,142.1
Mount Olive College:			
General Fund	340.88		
Alice Lupton Scholarship	209.26		
J. C. Griffin Scholarship	72.00		
Piano	59.42		
Chapel	37.65		
Tree	25.00		
Development Fund	30.57		
Albemarle $1,000 Fund	56.00	830.78	830.7
Free Will Baptist Children's Home:			
General Fund	678.97		
Clothing	104.00		
Tile for Dining Room Floor	280.25		
Linens	15.00		
Piano and Sewing Machine	15.00		
Building Fund	22.00		
Tony Hill	1.50	1,116.72	1,116.7
Superannuation:			
General Fund	300.66		
Adopted Widows and Ministers	25.00	325.66	325.6

(continued on page fifteen)

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Why does not God talk to n now as He talked with Adam, Moses, l Elijah in Bible times?—**L. M. Gobel, egon.**

Answer: We have a more complete elation than that which they enjoyed. ving knowledge of everything and owing in every detailed way all things m the very beginning, including every- ng that was to happen in human self- iety, as well as the needs of every ividual person under all the varying cumstances and conditions of history, well as the nature of man as a free ral agent; God provided for him in a y so as to influence the most men sible to respond to His generous ce, love, and tender care and be saved l returned to perfect fellowship with nself.

So God began in the Garden of Eden h Adam, as He wished to associate h him every human being that was be his descendant. But being a holy d, He could tolerate sin in no form l under no circumstances. So when am sinned He still loved him, though a different way than before, and be- to teach him how to return to the d of fellowship for which He had ated him. The death of innocent mals and a coat of skins for both am and Eve was prepared of God as tep in this teaching process. These nbolized His only begotten Son to die a sacrifice for our sins.

Then the giving of Cain and Abel the d of instructions that caused them to ow what sort of an offering was re- red of them that they might enjoy s fellowship together; with God's mer- shown to Cain that came after he ed Abel was another step in God's thod by which He educated the hu- n race in preparing us for this fellow- p. Abel's choice of a fit offering—a otless animal from his flock—that was in and offered was accepted of God it symbolized Christ who must die in el's and everyone else's stead that uld be saved. Cain's offering was self-imposed, and one that was not offered by faith or in accord with God's instructions to him; so it was rejected. We presume that he had had earlier knowledge of what was required of him in an offering than his brother since he was older than Abel.

God used all this, together with the experience the Bible tells us that Moses had in his dealings with God (as well as all we are told of His dealings with Elijah and others of whom the Bible gives an account) to enlighten us. The Holy Spirit tells us through the authors of several of the books of the Bible that what was done in history with God's dealings with men was done for an ensample for us. In other words, God's dealings with His children were done and written about for our benefit to prepare us for a life of faith in Christ after His crucifixion. "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" (1 Corinthians 10:11). Now that we have been saved by faith, we should be examples of faith. "So that ye were ensamples to all that believe in Macedonia and Achaia" (1 Thessalonians 1:7); "Neither as being lords over God's heritage, but being ensamples to the flock" (1 Peter 5:3). Christ said, "I am the light of the world"; but He very shortly thereafter said, "Ye are the light of the world."

Rather than speak to us in an audible voice, He preferred that Christ descend from heaven, die for our sins, be buried, and then on the third day rise from the dead for our justification; then ascend on high, after which He sent the Holy Spirit to be in us and speak through us, so that's what is happening now. God has spoken more distinctly through Christ and has been brought nearer by His coming by way of the virgin birth than He might in the use of any other means. The written Word being complete now is the basis by which Christ guides us while the Holy Spirit lives in us to speak through us. We find this truth presented to us in a nutshell in the Bible: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir to all things, by whom also he made the world" (Hebrews 1:1, 2).

In the Old Testament days He spoke to and then through His servants, the prophets, while God the Father, God the Son, and God the Holy Spirit resided in heaven as their place of abode. While Jesus was here in the days of His flesh, the Holy Spirit and the Father were in heaven. Now the Holy Spirit resides in the hearts of Christians here on earth and will do so until the Church is raptured, at which time the Holy Spirit will be with the Church, the bride and body of Christ. Then when the meeting in the air is over, Christ and the Holy Spirit will come to this earth with the Church; and during all of this time each person of the Godhead or Trinity has been omnipresent, present everywhere, but not in the same sense.

God speaks to us today by the use of His Word and the presence of the Holy Spirit. Christ said that He would be in us and with us, and He is; but that's in the abiding presence of the Holy Spirit. I am fully aware of the presence of God, Father, Son, and Holy Spirit right now in His influencing power through the Word, and if you are not a Christian you should be. Because, when we are Christians, we walk in the light as He is in the light, and in that light which comes to us by the Word of God we have fellowship with one another. (See 1 John 1:5-7.)

NOTE OF THANKS . . .

"I would like to take this opportunity to express my deepest appreciation to everyone for each and every prayer and remembrance during the illness and death of my husband.

"In behalf of my family and in behalf of all those at the Children's Home, we simply say, 'Thank you for all that you have done; and may God bless you.' "—Mrs. M. L. Johnson, Free Will Baptist Children's Home, Middlesex, North Carolina 27557.

STORIES

for our youth



TO BE CHOSEN RIGHT

by MARION F. ASH

WILLY hurried to his room. He jumped quickly into his blue trousers and smoothed the white shirt down. Then he gave one last pat to his dark red hair.

This was a very important day at the orphanage for some of the boys. Willy knew he must look his best.

"Do I look good enough?" he asked Brett Smith, his roommate.

"Yes," Brett answered, looking Willy up and down. "You think someone will want you today?"

"I hope so," Willy answered wistfully.

Then Brett told how he used to wait and wait. Every visiting day, he would dress up and wish someone would take him.

"I had almost lost hope," he said. "Then one day the Wilsons came and picked me out. In two weeks, they're coming to take me from the orphanage."

"Yes," continued Willy, "and after you've been with them six months, they can adopt you if everything's O.K. But I don't want to be here without you."

"Don't worry," said Brett. "This will be a good day for you."

Just then, Miss White's soft voice came from the stairway. "Willy—Willy! Someone is here to see you."

"O.K., here goes!" he exclaimed as he hurried downstairs. He went into the big reception room and sat down. Many people were there. Some of them were talking to the boys, and some were talking to Miss White.

Willy was wondering who it was that wished to see him. He hoped it would be someone very special, someone who really wanted him.

Just then a pretty lady in a light blue dress walked over and stopped in front of him. He could tell by her clothes and manners that she was very rich and important. If she would only take me, he thought, I would have everything I want.

"Hello, sonny," she greeted him. "What's your name?"

"Willy Brown."

"Well, I'm Mrs. Henderson, and this is Orville, my husband."

Orville stood right behind her, and he was tall and cross-looking. They talked to Willy for awhile, then went away.

Willy thought, I'd like to live with them.

Other people stopped and talked to Willy, but all he could think about were Mr. and Mrs. Henderson.

Suddenly Willy was startled by a pleasant voice. "Hello there, young man! My name's Sam Jones. What's yours?"

"Willy Brown."

"This is Marie, my wife. Say, boy, can you play a harmonica?"

Willy nodded.

"I have one here I'll give to you," Sam said, and he pulled one from his pocket and handed it to Willy.

Willy played on it awhile.

"Thanks," he said. "It is a very nice one."

Marie was a small woman, not at all like Mrs. Henderson. And Sam seemed very kind. He had a lot of nice things to say. After the couple talked to Willy for a long time, they went away.

At three o'clock, the other visitors began to leave. Willy went back to his room and sat down on his bed. He wondered whether anyone had wanted him.

Just then Brett Smith came running into the room.

"Willy, Willy! Miss White wants you to come to the office."

Willy dashed downstairs with th shiny harmonica in his hand. He r across the large reception room an burst into the office.

"Hold on," laughed Miss White, "Yo are an anxious one! But I do have th most wonderful news."

Then she told him that both the Hen derson family and the Jones family ha chosen him.

"So," said Miss White, "it's up to yo to make the choice."

"Oh!" exclaimed Willy. "I liked Mr Henderson the best. She looked as she was very rich and able to buy m many things."

"But money isn't everything," sai Miss White. "Didn't you like Mr. an Mrs. Jones?"

"Sure I liked them," Willy answered "Mr. Jones gave me this harmonica."

Miss White looked across the desk a Willy.

"Remember, Willy, we've always pray ed together here at the orphanage abou everything we do. And we have alway gone to church on Sunday and studie the Bible."

"Yes, Miss White," Willy said, "an I've truly enjoyed it. But why do yo tell me all of this?"

"Don't you think you'd better ask Go to help you make your choice?" she ask ed. "You do want Him to be happy don't you?"

Willy nodded.

"Both families will be here again thi evening to talk with you. Before yo make your final decision, be sure t weigh all the factors carefully. Re member that wealth isn't everything."

About an hour later, Willy met th Hendersons in the big room. Mrs. Hen derson did most of the talking. She told Willy that if he came to live with them in their big house in Chicago, h would have a lot of nice things. He coul have a new bike; and when he got a lit tle older, he could have a new car. She told him that every summer they wen on long trips, sometimes to Europe.

"Do you go to church?" asked Willy.

"We can't get around to it," Mrs. Hen derson said with a frown. "But we'l see to it that you can get there if yo wish."

Willy felt disappointed. He wanted to be in a family where all the mem bers went to church together.

After a little while, Miss White came in and said it was time for the Hender sons to leave. Then the Jones family had their chance to talk with Willy.

(continued on page sixteen)

Mount Olive News

(continued from page five)

work hard to educate himself. If
h of us as individual members of our
n particular group strives to fulfill
se responsibilities, we will have a
e College where our product is not
dents with degrees, but persons with
cations. As we begin this new
ester, let all of us, with God's help,
edicate ourselves to our sacred task."

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oming Events at ount Olive College

rch 1—"High School Day" program
or high school juniors, seniors, guid-
nce counselors, and all youth chair-
nen and pastors of Free Will Baptist
hurches.
rch 30—April 2—Holy Week services.
il 12—Annual meeting of Alumni As-
ociation.

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Henderson Speaks at College

he Honorable David N. Henderson,
ed States Congressman from the
th Carolina Third Congressional Dis-



, addressed an assembly of students,
inistration, faculty, staff, and visi-
during his annual visit to Mount
e College. He stated that there were
v but significant changes in the new
gress and new administration." He
sed President Richard Nixon and not-
that because he had served in the
se and Senate, as well as the office
ice-president, he should be most ef-
ive.

A brief question and answer period among the audience included a discussion of Vietnam and peace talks, lobbyists, slums and pollution, tax rebellion, and the surtax.

NEW STUDENTS TESTED



During the orientation program for new students at Mount Olive College for the spring semester, a required testing program was administered to all students who enrolled for the first time. Enrollment of 46 new and former students for the spring semester brought the total for the 1968-69 year to 386.

Preparations Being Made for "High School Day"

Preparations are being made for a "High School Day" at Mount Olive College on Saturday, March 1, for interested high school juniors and seniors, guidance counselors, and Free Will Baptist ministers and youth chairmen from the Piedmont section of North Carolina to the coast.

The program will begin with registration and a reception in the Henderson Building on the new campus at 10:30 a.m. Tours of the campus and a forum providing pertinent information regarding admission requirements, academic programs, student activities, campus regulations, and transferal assistance upon graduation will be held.

Those persons attending will be guests of the College for a special luncheon. The planned events of the day will conclude with the meal and program leaving the afternoon free for individual conferences and discussions.

Ben Utley, director of admissions/registrar, is chairman of the committee planning the day.

Mount Olive College Youth Conference To Be Held June 15-20

The Youth Conference for High School Students at Mount Olive College will be conducted this year from June 15-20 instead of in August which has served as the date for previous conferences. This decision was made after many requests that the conference be held earlier in the summer in order to avoid major conflicts with the harvesting of crops and preparations for returning to school. We believe that the change of date will enable more young persons to participate in the week's program.

The study, worship, discussions, and social activities of the week should prove worthwhile experiences in the growth and development of all high school students who choose to attend. The cost will be $25: a $5 registration fee, and $20 for room and board. Persons interested in application forms and further information about the conference should request the same by writing to: Youth Conference, Mount Olive College, Mount Olive, North Carolina 28365.

NOW IS A GOOD TIME TO RENEW YOUR SUBSCRIPTION



THE MEANING OF DISCIPLESHIP

Lesson Text: Mark 10:17-31

Memory Verse: Mark 8:35

I. INTRODUCTION

Jesus began to reveal to His disciples the fact that He would have to suffer many things, be rejected by His own nation, and be crucified (Mark 8:31-33; 9:30-32). At the same time, He began to instruct His own in the deeper meaning of fellowship with Himself in suffering and rejection (see 8:34-38).

"If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you" (John 15:18-20).

In revealing to His disciples the world's hostile attitude toward Him, He wanted them to realize that the world would have the same attitude toward those who would believe in Him. Particularly would it be the attitude of the world against everyone who, as a true disciple, would deny himself, take up his cross, and follow Christ (see Matthew 16:24).

It was essential, therefore, that Christ's small band of followers be instructed in the requirements of discipleship. Believing on Him and confessing His Messiahship and Saviourhood were one thing. But being identified with Him in suffering and death as dedicated followers was quite another.—Bible Expositor.

II. HINTS THAT HELP

1. The Rich Young Ruler (vv. 17-22)
   - A. His good qualities (v. 17).
   - B. Jesus' statement to him (vv. 18, 19).
   - C. The young man's answer (v. 20).
   - D. Jesus' attitude toward him (v. 21).
   - E. The young man's reaction (v. 22).
2. The Warning Against Riches (vv. 23-27)
   - A. Riches are not evil within themselves.
   - B. The tendency of the rich to trust in their riches (v. 24).
   - C. The astonishment of the disciples (v. 26).
   - D. The possibility of a rich man being saved (v. 27).
3. The Reward of Following Jesus (vv. 28-31)
   - A. Peter's statement (v. 28).
   - B. Jesus' promise to the disciples (vv. 29-31).

Conclusion

- A. What are the demands of discipleship?
- B. What does it cost to be a disciple?
- C. What are the rewards of discipleship?

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. Have you given yourself to the Lord? Was that what you were doing when you knelt at the altar before the pulpit of your church? Was that what you were doing when you stood and confessed your purpose to accept Jesus Christ as your Saviour?

What you are and what you have come from God. Have you given it back to Him?

During the first World War, a lawyer was helping a young Swede fill out his draft questionaire. After asking the young swede a good many questions, the lawyer discovered that he was not a naturalized citizen and so he was under no obligation to this country.

He had difficulty in making the young man understand. When he did, the young man's form straightened, his eyes flashed, his voice rang and he said with a great deal of earnestness, "When Karl Claussen came to America, he came all. If America wants Karl Claussen she can have all there is of him."

Will you say today, "When I came/ Jesus Christ, I came all; if Christ wa me, He can have all there is of me"? do that is to give your own self to t Lord (read 2 Corinthians 8:5). The C rinthian Christians did that and Chr asks you to do it.—Intermediate Qu terly (F.W.B.).

2. One man asked another this qu tion when he was told that a rich m had died, "What did he leave?" T answer came back, "He left everything How true this is in many cases. B Jesus taught us the possibility of layi up treasures in heaven where we m reclaim them someday. We can't ta our treasures with us when we leave th world, but we can send them on ahe of us.—Advanced Quarterly (F.W.B.).

3. In December, 1967, the first su cessful heart transplant was perform in South Africa. Louis Washkansky w dying because his heart was damag beyond repair. After her death in a c accident, Denise Darvall's heart w quickly removed and transplanted in Washkansky. The transplanted heart w started beating by an electric shock. " was like turning the ignition switch of car," said Dr. Jan H. Louw, an assistin surgeon.

Since the beginning of time, God h been giving new hearts to those wh turned to Him for eternal life.

How little do we suffer and sacrifi for Christ! Few can say with Pau "Christ . . . for whom I have suffere the loss of all things" (Philippians 3:8).

A missionary society in England b came greatly interested in David Li ingstone, a pioneer missionary to Afric They wrote to him, saying, "Have yo found a good road to where you are If so, we want to know how to ser other men to join you." Livingstone r plied, "If you have men who will com only if there is a good road, I don't wa them. I want strong, courageous me who will come even if there is no road —Selected.

NOW IS A GOOD TIME TO RENEW

YOUR SUBSCRIPTION

WATCH FOR THIS PREACHER

A new minister came to a certain urch in a city in Ireland. He was a -called liberal, one of those people who ided himself in his "freedom to each" whatever he desired. He began speak disparagingly of the Bible. First ridiculed Genesis, then Daniel, La-ntations, Jonah, and on into the New stament, including the virgin birth of sus, His miracles, and finally Revela-n.

One day a prominent member sent for n. The man was dying. "Shall I read little from the Bible and pray with u?"

"Yes," replied the dying man. His fe brought the minister a Bible. As opened it, he beheld a most unusual ght. Many of the books of the Bible ere missing. Some pages were torn t. Some chapters were gone. Some rses were cut out.

It was then that the startled liberal ked them a question, "Don't you have better Bible than this?"

Accusingly the dying man replied, When you came to the church, I had a hole Bible. But whenever you told us at a book was fiction, or that it wasn't spired, I tore it out of my Bible. When u told us that a chapter or a verse was t true, I removed it from my Bible. hen you told us that some of the ories were fables, I cut them out, too. ere is little left of my Bible except the o covers."

There was not much comfort to be ined from a mutilated Bible in the ur of the man's death. It is difficult grasp how a man can claim to be a eacher and yet disbelieve the Bible. t watch out for such a preacher and not let him lead you to tear anything t of the Bible. The Bible is true. Let ery man be a liar, but God is true.—pied, 1010 Illustrations, Poems and otes.

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Dr. Appelman's Preaching Brings Results

During the week of January 19-26, angelist Dr. Hyman Appelman, 7339 oadway Avenue, Kansas City, Missouri, nducted a revival in the Beth Haven ptist Church, Louisville, Kentucky, here the Rev. John A. Turpin is pastor. During this series of meetings there were 206 additions to the church. Of this number 192 were first-time decisions and came on profession of faith for baptism, and 14 came to the church by transfer of letter. Seventeen members presented themselves for full-time service, and there were scores of rededications.

Pastor Turpin, reviewing this series of meetings, said: "The meetings set a number of records: the baptizing of almost 80 during the two Sundays; an attendance of 1,135 in Sunday school; overflow week-night crowds; and the exceptional number of additions to the church."

North Carolina Woman's Auxiliary Convention Treasurer's Report

(continued from page ten)

Cragmont Assembly, Inc.:			
General Fund	6.30		
Ice Maker	.50		
Mattresses and Springs	140.62	147.42	147.42
Life Membership Fee (Children's Home)		20.00	20.00
Anna Phillips Loan Fund		3.55	3.55
Miscellaneous:			
Evelyn Herring	6.00		
ECU Student Center	15.00		
Tony Hill	3.00	24.00	24.00
Christian Service Fund:			
Missions	208.06		
Mount Olive College	208.06		
Children's Home	166.46		
Cragmont Assembly, Inc.	166.46		
Superannuation	83.23	832.27	832.27
Totals		$5,395.21	$5,395.21

ATTENTION: ALL CRAGMONT DIRECTORS

The rates at Cragmont for weekly conferences are being changed for the first time in years. Due to rising costs of living and bus rates, the following will become effective May 15, 1969, for all camps:

Price per Conference, per Person, $35.

(Seventeen of this thirty-five dollars goes directly to Cragmont Manager, Mrs. Herman Grubbs, for camper's room and board.)

The following rates also go into effect May 15, concerning special guests or anyone who attends Cragmont for a few days as opposed to a week's conference:

Motel room rates per night: one person, $4; two persons, $5; three persons, $6; four or more persons, $8.

Rooms in other buildings, $2 per person.

Meals: Breakfast, $.75; Lunch, $1; Supper, $1.

Will all directors as soon as possible send me your names, addresses, and the name of the conference you plan to direct so that I may contact you?

MRS. C. F. BOWEN, Secretary
CRAGMONT BOARD OF DIRECTORS
1731 Hillcrest Drive
Wilson, North Carolina 27893

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Boys' and Girls' Stories

(continued from page twelve)

"Hello there, Willy," Sam Jones grinned. And Marie said, "Hi! I guess we're supposed to tell you what it would be like if you came to live with us. Well, we have a little girl younger than you, and she just loves to play and have a good time. We don't have a fancy house, but we think it's the nicest home in the world. It's way out in the country, where you'll have plenty of room."

"And you'll like Butch, our German shepherd," added Sam. "You can take him with you when you go fishing in the pasture pond."

"That sounds very exciting!" exclaimed Willy.

"We have a pretty busy week," said Marie, "but we always go to church and Sunday school every Sunday."

"Really?" asked Willy.

"That's right," said Sam. "You'll like our little country church. We have wiener roasts and hayrides. And in the winter we have ice skating parties."

"But I think I'd better tell you," warned Marie, "that we have family devotions. Every evening I read from the Bible, and Sam tells Bible stories. When he tells about Daniel in the lions' den, he can make you hear those old lions growl!"

"Oh!" exclaimed Willy, "I'd love that."

Finally, Miss White came in, and Sam and Marie said good night. Willy went slowly to his room. It was going to be difficult for him to make the decision.

Brett Smith was sitting up in bed.

"Two families want me to go home with them," said Willy. "Miss White said that I would have to be the one to make the final decision."

Then he told Brett all about everything the two families had to offer.

"Why, I'd take the Hendersons," said Brett, yawning sleepily.

"I thought about them," Willy admitted, "until Mrs. Henderson said they never went to church."

"I sure wouldn't let that stand in my way," said Brett. "Just think of all the things they promised to get you! I wish they'd have asked me! It wouldn't take me long to say yes!"

"But Miss White said there's more to think about than riches."

"I'd sure like to have a new bike," Brett mumbled, paying no attention to what Willy had said. "And those trips they talked about—why, I don't see how you can pass it up."

"But the Jones family has a lot to offer, too," said Willy. "Sam said I could go fishing, and I'd have a big German shepherd for my very own."

"Don't be silly!" scoffed Brett. "You could have lots more if you went with the Hendersons."

"But Miss White told me this afternoon that I should choose the family that would please God the most."

"Oh, I suppose so," grumbled Brett. "But how are you going to know?"

"I really don't know right now," Willy answered. "I'll have to think about it."

Brett lay down and pulled the blanket up over him. But Willy lay awake a long time, thinking about the choice he had to make. Suddenly he realized that it was as important to be chosen right as it was to choose right. The Hendersons had offered him everything but the right thing. The Joneses had no great wealth to influence his decision, but they had offered him a Christian home.

"Miss White, I've made up my mind."

"So soon, Willy?" She looked at him for a moment. "O.K., who is it?"

"You said I should choose so as to make God happy, and the Hendersons don't seem to care anything about God. I'm afraid they would even be unwilling to let me go to church every Sunday. But Mr. and Mrs. Jones love God and serve Him daily. So I guess I'll go with them."

Suddenly Willy found himself in Miss White's arms.

"You have made me so happy!" she exclaimed.

Then she walked to her desk and pulled out some papers.

"I know the Jones family will be glad to hear about your decision. They are very anxious to get started back to the farm early this morning. So if you really want to go with them, run upstairs, get your clothes packed, and then say goo bye to your friends."

"O.K.," said Willy, and up the sta he ran.—"Gospel Herald."

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Every Free Will Baptist a Leaguer

(continued from page three)

other members of the league feel th their time has been wasted; the gene attitude of the league is a lack of e thusiasm or interest; and the league pr gram in the church fails. Only a fe faithful ones continue to attend, broke hearted that the church leaders and t majority of the church members are a sent at league time.

The Free Will Baptists have great p tential for the presentation of a su cessful league. We possess the tale as well as the material. Film strip visual aids, pamphlets, and literatu abound at the Press. With a bit of e fort and imagination, posters, diagram and illustrations can be designed an used for better programs. Outside spea ers may be utilized. Field trips or e cursions to our denominational instit tions and enterprises could add intere and generate enthusiasm.

The keynote of our forthcoming Sta Convention of Free Will Baptist Leagu is "Every Free Will Baptist a Leaguer This convention will be held March 1969, at Everett's Chapel Free Will Ba tist Church, Clayton, North Carolina. W you be there?

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Leprosy Patients

World Vision International assis enough leprosy patients to overflo the 2,804-bed Los Angeles Coun U. S. C. Medical Center. Headquarte ed in Monrovia, California, the agency leprosy program includes 3,800 registe ed patients in Korea, 600 register patients in Taiwan, and 300 attendi a clinic in India.

Div. Sch

Get the Truth from the Horse's Mouth



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the Free Will Baptist

AYDEN, NORTH CAROLINA, Wednesday, March 5, 1969



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Editorial--

Cover Photo by Camerique

FROM THE HORSE'S MOUTH

People will argue about anything—sometimes because of ignorance sometimes because it is their nature to do so; and sometimes just for th sake of bickering. Sometimes the object of the disagreement is worth of discussion, while on other occasions the arguing is nothing short silly.

One such ludicrous quarrel arose during an assembly meeting of ir tellects in the year 1432, when a grievous disagreement arose over th number of teeth in the mouth of a horse. When one fellow challenge another as to the number of teeth possessed by the horse, a heated argu ment pursued; and for thirteen days the dispute raged without lessenin References were made to all the ancient volumes. Books were carefull removed from their cabinets, dusted off, and the schools of thought wer opened to the assembly. Such pondering over forgotten lore and ill-use facts was never seen before. Religiously the men searched for the an swer to settle the dispute, but they were dismayed, disquieted, and into erably disgruntled to find in the thousands of pages no information cor cerning the object of their quest. The ancient scholars had recorded n facts about a horse's mouth.

It seems that on the fourteenth day a young man of the assembl brought a staggering blow to his superiors when he somberly and quit inadvisably suggested that his learned peers go to the horse, open it mouth, and count the teeth—thereby finding the answer to their ques tion and settling their dispute.

The dignified elders were much distraught and insulted at wha they termed his impertinence, and flew upon him in a rage and cast hir out of the assembly not without first doing him bodily harm. Their cor tention was that Satan had tempted this poor fellow to suggest an unhol means of finding out the truth. This method was contrary to all th teachings of their forbears. They would not hear of it!

Contention and unrest continued for many days thence. The griev ous strife could not be quelled; but by and by, because of fatigue or sub mission to the impossible, peace came to the assembly; and it was decide that the truth was unreachable. So in the logs and journals the numbe of teeth in a horse's mouth was recorded as an everlasting mystery.

How utterly preposterous! But how true to life! Those learne men would never dare to go to the source of the question to find thei answer. It was beneath them to resort to such lowly means of arrivin at the truth. Pondering and discussion were the proper methods o ascertaining facts, and research and analysis were the surest ways o deciding upon an acceptable conclusion. The easiest method was neve the best nor the most honorable. Phooey!

We, like the ancients, would rather argue about something than t go the direct route of finding out the truth about a matter. We woul rather doubt, disbelieve, or accept someone else's ideas than to find ou for ourselves. This is a coward's way out. This writer has known col lege students who would argue the Bible hour upon hour but would neve unshelf it to find the answer to their question or their trouble. The Bibl in this instance was the "horse's mouth." There have been those wh bitterly hated another person, but seldom went to the "horse's mouth and stopped and considered the triviality of their displeasure. Rumor are nurtured and fed—and spread. A grain of sand becomes a mountai of dirt, and a little shift in the wind becomes a hurricane! It would b contrary to all accepted modes of behavior for us to go to the startin point before we add to the dirt or strengthen the hurricane!

We conclude that while it is very reasonable for us to receive som things we hear as fact and realism, it is still sensible and rewarding t get our information from the "horse's mouth." In so doing we gain sense of satisfaction, and seeing for ourselves permits less room fo doubt.

Always Faithful

by
JAMES L. SNYDER



THE Leathernecks wore their campaign ribbons proudly as they lounged in the sunlight watching the instructor drill his platoon of recruits.

Having just returned from the jungles of Vietnam, they had met and defeated the enemy on the field of combat. Now, they knew, they had become a part of the glorious tradition of their corps. Battle stars and hash marks proved them to be veterans, tried and tested.

As the formation came closer, the drill instructor commanded, "By the left flank, march!" The men turned hesitantly, bumping each other. Some had not yet learned on which foot to pivot. They became a milling herd, unsure of how to regain a semblance of military bearing.

To the veterans sprawled on the steps of the reviewing stand, this seemed very funny. A crescendo of laughter burst forth from the decorated combat marines.

"Platoon, halt!" the young D.I. shouted. "Get covered down, men," he said softly. "At ease!" The saber he carried flashed in the sunlight and clinked into its scabbard.

He stepped briskly away from his men toward the bleachers, stopped about ten paces in front of the taunting men, jammed his fists onto his hips, and barked, "What are you people laughing at?"

Their smiles melted, and a deathly silence settled over the drill field. The scoffing marines stared at the ground in an effort to avoid the piercing eyes of the drill sergeant.

"These are my men," he said, not waiting for an answer. "I hope to make them marines. They respect you because you have served your country and the corps well. If you respect them, they will learn quicker and better." He turned abruptly and returned to his platoon.

No one spoke as the embarrassed veterans walked slowly back to the barracks.

Finally, one man broke the silence. "That man is **semper fi,**" he said thoughtfully. "We've been taught since our boot camp days that **semper fidelis** is the Marine Corps motto, but there's a fellow who makes it work.

"Oh, sure," he continued as he kicked the dust, "we're hard chargers from Vietnam, but that D.I. knows what 'always faithful' really means. He's for his boys!"

When Saint Paul was imprisoned in ancient Rome for his faith, a young Christian friend arrived in the city and diligently searched for and found the suffering apostle.

He "ministered to my needs," Paul wrote of his comrade, "comforting . . . and bracing me like fresh air . . . not ashamed of my chains and imprisonment" (2 Timothy 1:16, Amplified Bible).

How easy it could have been, upon hearing of Saint Paul's imprisonment, to conveniently forget him and return home, forsaking the unpopular and immured preacher. Unlike Phygellus and Hermogenes, Onesiphorus openhandedly gave his friend the needed comfort and encouragement.

It is not an easy thing to be faithful to those who may be on the unpopular side.

Remember Jonathan? He had everything to gain by allowing David to be trapped and put out of the way by the jealous King Saul. As the king's son, Jonathan knew that in due time he could rule Israel. All the power and prestige of the throne would be his if he would just hold his peace and submit to his father's deceitful ambition.

Convinced that David deserved more than that, the young prince remained a faithful friend. Although David became unpopular and misunderstood, Jonathan never betrayed this dangerous friendship.

The Apostle John has inspired millions with these words: "It is a . . . faithful work . . . when you give any service to the brethren" (3 John 1:5, Amplified Bible).

A noble faithfulness to those with whom we work and serve is a need for these crisis days. It has never been easy to hold the reins of leadership conscientiously. An effective leader must lean heavily upon the loyalty of his subordinates.

During a meeting of the executive committee of a church young people's society, plans were being made for the group's annual summer outing. The committee decided that the girls attending should not wear certain types of clothing that could be considered immodest.

A short time later, when the schedule and other particulars appeared on the church bulletin board, criticism of the youth leader arose because of the suggested dress. Some thought the suggestions were old-fashioned and unfair. The feeling spread through the group and even among some of the parents.

(continued on page eleven)

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

JEMIMA'S HYMN

by Vincent Edwards

The driver may not have noticed anything unusual about the young lady who climbed aboard his stagecoach on that bright spring morning in 1841. She was the only passenger. She was traveling to Wellington, a small town only an hour's ride away.

The young woman hardly looked at the driver or even at the green countryside that flew by the window. She was deep in her own thoughts. Miss Jemima Thompson—for that was her name—was trying to make up verses for a hymn!

Miss Thompson was a teacher of young children. Part of her work was inspecting schools, and only a short time before she had made a visit to the Normal Infant School on Gray's Inn Road in England. There she had heard a marching tune that greatly appealed to her. She had never heard it before, and when she asked the schoolmistress what it was, she was told that it was an old Greek melody.

Jemima was keenly interested in the work of the Sunday school. The thought flashed in her mind: What a perfect tune this would be for boys and girls to sing! Thereupon she decided to write words to suit the tune.

That was why she had that rapt, faraway look as she rode on the stagecoach to Wellington. But when the driver pulled into the town, Jemima seemed quite happy and satisfied, for she had completed the verses for her hymn.

Jemima's father, who had a good business, lived in a fine house with his wife and children. He had always been deeply interested in Sunday school work, and he loved to hear boys and girls sing hymns. Once he offered a prize of twenty pounds for fifty simple hymns to be sung at cottage prayer meetings. He liked hymn singing in his own home, and he often asked his children to sing for him. Jemima was their very good coach.

One Sunday the father made his usual request. Jemima was prepared, and soon the room was filled with the sweetness of young voices.

When they were finished, Mr. Thompson asked, "What hymn is that? I can't remember ever hearing it before."

The children smiled in triumph as the youngest daughter answered, "Oh, Jemima made it up!"

The father's interest was immediately aroused. At his urging, his oldest daughter told of where she had first heard the music and how she had made up verses to fit the tune during her stagecoach journey.

Mr. Thompson was so impressed that he decided Jemima's hymn deserved to be published. Words and music were sent away to a printer. When the printed copies came back, they were sent all over England so that many children could get to know this lovely hymn. It was not long before it was being sung in Sunday schools all over the country.

Miss Thompson was married two years later to a minister, Samuel Luke, of Bristol. All her life she kept up her interest in missions and in children's work. She helped to edit a magazine, "The Missionary Repositor," for which the great missionary, David Livingstone, sometimes wrote articles.

She wrote other poems and hymns, but none ever became so popular as her stagecoach verses. Today, more than one hundred years later, this hymn is sung by boys and g i r l s a l l over the world:

I think when I read that sweet story of old,
  When Jesus was here among men,
How He called little children as lambs to
  His fold,
  I should like to have been with them
  then.

I wish that His hands had been placed on
  my head,
  That His arm had been thrown around
  me,
And that I might have seen His kind look
  when He said,
  "Let the little ones come unto Me."

Yet still to His footstool in prayer I may go,
  And ask for a share in His love;
And, if I now earnestly seek Him below,
  I shall see and hear Him above.

In that beautiful place He has gone to prepare
  For all who are washed and forgiven;
And many dear children shall be with Hi
  there,
  For of such is the kingdom of heaven.

But thousands and thousands who wand
  and fall,
  Never heard of that heavenly home;
I wish they could know there is room f
  them all,
  And that Jesus has bid them to come.

I long for the joy of that glorious time,
  The sweetest and brightest and best,
When the dear little children of every clin
  All shall crowd to His arms and be ble
—Gospel Heral

POEMS of SUNSHINE and Shadow

by
LOY EVERETTE BALLARD

He Leadeth Me!

"He leadeth me"—by the cataract,
  Where the waters rush and roar;
And I think that peace and quietness
  Will be known never more.
But "He leadeth me," and just beyond,
  I find the still waters of love—
And quieter they seem because of th
  roar
  Of the cataract up above.

"He maketh me to lie down"—on a sfon
  Sometimes, in the desert bare;
And in the night, I dream sweet dream
  And angels meet me there,
And my soul is given a vision rare
  Which no mortal eye hath seen;
And just beyond my bed of stone
  I find the pastures green!

= = = =

He Lives the Best

Walter E. Isenhour

He lives the best who loves the most,
  Whose heart is free from hate;
Who longs to bless his fellowmen
  And help them to be great;
Who honors God and puts Him first,
  And says His will is best;
Who knows that his reward shall be
  Eternal peace and rest.

INFORMATION ABOUT

FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

MIDDLESEX, NORTH CAROLINA

M. L. JOHNSON, Superintendent

Children's Home Report for Fourth Quarter, 1968

By Mrs. M. L. Johnson

The Free Will Baptist Children's Home, Middlesex, North Carolina, gratefully acknowledges the following receipts for the months of October, November, and December 1968. Receipts have been mailed to each individual, auxiliary, or organization contributing; but totals are shown here only from each conference for the period covered.

Religious Contributions Received
(October)

(Includes Gifts for All Purposes)

Albemarle Conference	$ 374.73
Blue Ridge Association	10.98
Cape Fear Conference	357.82
Central Conference	1,560.53
Eastern Conference	1,177.18
Pee Dee Association	118.00
Piedmont Conference	20.00
Western Conference	704.29
Other States	15.00
Total Religious Contributions	$ 4,338.53
Parents and Relatives	832.11
Friends and Others	100.00
Farm Income	2,915.98
Miscellaneous	73.14
Total Receipts for the Month	$8,259.76

Special recognition is hereby given to the following who made gifts of $100 or more during the month:

Honor Roll

Black Jack Sunday School, Central	$ 114.78
Spring Branch, Central	127.00
Reedy Branch Sunday School, Central	100.70
Albemarle District Auxiliary, Albemarle	120.00
First Church, Wilson, Western	200.00
Winterville Sunday School, Central	100.38
Roger A. Smith, Friend	100.00

Religious Contributions Received
(November)

(Includes Gifts for All Purposes)

Albemarle Conference	$ 830.73
Blue Ridge Association	14.67
Cape Fear Conference	1,853.67
Central Conference	3,881.88
Eastern Conference	3,864.21
Pee Dee Association	137.80
Piedmont Conference	315.45
Rockfish Conference	65.00
Western Conference	5,347.50
Statewide Bodies	272.42
Total Religious Contributions	$16,583.33
Parents and Relatives	857.11
Miscellaneous Income	1,179.30
Total Income for the Month	$18,619.74

Special recognition is hereby given to the following who made gifts of $100 or more during the month:

Honor Roll

Powhatan, Cape Fear	$ 200.00
Hopewell, Cape Fear	100.00
Greenville Sunday School, Central	100.00
Marlboro, Central	234.52
Blue Bell, Inc., Friend	272.13
Ayden, Central	250.00
Rains' Cross Roads, Western	250.00
Branch Chapel, Western	118.37
Stoney Creek, Western	272.77
Pleasant Hill, Western	100.00
Smithfield, Cape Fear	200.00
Oak Grove Sunday School, Cape Fear	132.00
Sweet Gum Grove Sunday School, Central	100.00
Friendship Sunday School, Central	113.00
Aspen Grove Sunday School, Central	114.00
Owen's Chapel Sunday School, Central	142.25
Hickory Grove Sunday School, Central	100.00
King's Cross Roads, Central	680.31
Spring Branch Sunday School, Central	100.00
Dublin Grove Sunday School, Eastern	104.84
Kinston, Eastern	250.00
Cabin, Eastern	128.20
Indian Springs, Eastern	100.00
Moseley's Creek, Eastern	116.30
Sound View, Eastern	100.00
Mount Pleasant, Eastern	108.15
Elwood Lane, Western	102.40
Union Grove Sunday School, Western	100.00
Pleasant Hill Sunday School, Western	105.30
Pine Level Sunday School, Western	160.30
Marsh Swamp, Western	205.00
Barnes' Hill, Western	109.33
Sandy Plain, Eastern	100.00
J. P. Thigpen, Saratoga Church, Central	100.00
E. L. Thigpen, Saratoga Church, Central	100.00
Trinity, Albemarle	138.00
Ormondsville, Central	322.00
Goldsboro, Cape Fear	150.00
Harrell's Chapel, Central	138.00
Riverside, Cape Fear	109.33
Oak Grove Sunday School, Eastern	100.00
Bridgeton, Eastern	125.00
Jesse C. Griffin, In Memory of the Rev. J. C. Griffin, Bridgeton Church, Eastern Conference	300.00
East Rockingham, Piedmont	100.00
Pleasant Grove, Western	637.00
Spring Hill, Western	100.00
Piney Grove, Western	259.91
Everett's Chapel, Western	247.28
Everett's Chapel Sunday School, Western	295.33
Mount Tabor Sunday School, Albemarle	187.16
Casey's Chapel, Cape Fear	126.80
Antioch, Eastern	149.00
May's Chapel, Eastern	125.00
Peoples Bank and Trust Company, Friend	200.00
Rooty Branch, Eastern	100.00

Religious Contributions Received
(December)

(Includes Gifts for All Purposes)

Albemarle Conference	$ 559.50
Blue Ridge Association	14.69
Cape Fear Conference	634.52
Central Conference	4,407.72
Eastern Conference	2,584.35
French Broad Association	11.00
Pee Dee Association	309.23
Piedmont Conference	296.52
Western Conference	1,877.42
Statewide Bodies	210.00
Other States	50.00
Total Religious Contributions	$10,954.95
Parents and Relatives	816.11
Friends and Others	1,846.79
Miscellaneous Income	557.87
Total Reciepts for the Month	$14,175.72

Special recognition is hereby given to the following who made gifts of $100 or more during the month:

Honor Roll

Tee's Chapel, Cape Fear	$ 149.67
Johnston Union, Cape Fear	200.00
St. Paul Sunday School and Church, Cape Fear	125.00
Greenville Sunday School, Central	135.86
Black Jack, Central	717.60
Free Union, Central	332.00
Hull Road, Central	138.53
Cedar Grove, Central	100.00
Free Union, Central	273.80
Spring Branch, Central	185.00
Bethel, Eastern	144.60
Pearsall's Chapel, Eastern	370.87
White Oak, Pee Dee	170.20
Little Rock, Western	209.76
Holly Springs, Western	100.00
Piney Grove, Central	170.00
Edgewood, Central	131.41
Mrs. J. T. Bundy, In Memory of J. T. Bundy, Marlboro Church, Central	100.00
Grimsley, Central	342.78
Winterville Sunday School, Central	218.00
Daniel's Chapel, Central	100.00
Sweet Gum Grove, Central	100.00
Deep Run, Eastern	280.55
Pilgrim's Home, Eastern	120.00
Holly Springs, Eastern	272.56
Bethlehem, Eastern	100.00
Micro, Western	200.00
Kenly, Western	192.00
Northern, Western	125.00
Leders', Inc., Friend	100.00
Cargill, Inc., Friend	512.00
The Cone Foundation, Friend	100.00
Charles B. Aycock School, Friend	104.31
Hackney Tire Company, Friend	100.00
A Friend	600.00
Arapahoe, Eastern	150.00

Bookstore Hours

The Free Will Baptist Press Bookstore, Ayden, North Carolina, is now observing the following hours:

Monday-Friday—8 a.m. to 5 p.m.

Saturday—9 a.m. to 12 noon.

News & Notes of DENOMINATIONAL INTEREST

Winterville YFAs Conduct Evening Worship Service

On Sunday night, February 16, the YFAs of the Winterville Free Will Baptist Church, Winterville, North Carolina, under the direction of their sponsors and pastor, had complete charge of the evening worship service. The members participating were: Jerry Hines, who welcomed the congregation and made the announcements; Bruce Gray, who offered prayer; the Hines Cousins, who rendered special music; and Sandra Manning, who presented a poem and prayer. A number of discussions comprised the message of the evening: Deborah Carawan spoke on "God-Given Talents," using Matthew 25:14, 15 as her Scripture text; Lynn Webster spoke on "The Stewardship of Talents," using Matthew 25:16-18 as a basis for her topic; and Judy Lupton spoke on "Talents on Trial," using Matthew 25:19, 20 as a basis for her remarks. An invitational hymn was sung by Debbie Hines and Judy Lupton, and Bob Hines pronounced the benediction.



The Hines Cousins

The Rev. James Lupton, pastor of the church, states that other programs have been and will be started in an effort to involve the young people into the total program of the church.

Everett's Chapel to Host State League Convention

The North Carolina State Convention of Free Will Baptist Leagues will be hosted by Everett's Chapel Free Will Baptist Church, Clayton, North Carolina, March 8, 1969. The keynote of the convention will be "Every Free Will Baptist a Leaguer," with theme Scripture, ". . . be ye doers of the word, and not hearers only, . . ." (James 1:22). Every Free Will Baptist throughout North Carolina is invited and encouraged to attend. The music of the convention will be under the direction of Mr. James R. McGhee, and Mrs. Mattie Lou Link will serve as pianist. Special music will be rendered by the ladies quartet of Free Union Free Will Baptist Church. The program will also include a discussion, "The League as a Program," by the Rev. Vance Link, whose church has one of the most outstanding leagues in the state; and an illustrated program, "League Presentation," by Mr. Tommy Manning, acting editor at the Free Will Baptist Press. An annual feature of the league convention is the statewide Sword Drill, under the direction of Miss Hilda Owens. Other highlights of the program will include the awarding of certificates and the reporting of the Christian Cadet Conference. The program is as follows:

Morning Session

9:30—Registration
10:00—Convention Hymn
10:05—Invocation
10:10—Chorus Time
10:15—Devotions, Miss Debbie Hines
10:25—Welcome, Mrs. Clessie Pollard
—Response, Mrs. Alma Proctor
10:30—President's Remarks
—Appointment of Committees
10:40—Special Music
10:45—"The League as a Program," the Rev. Vance Link
11:00—The Service of Giving
11:05—Chorus Time
11:10—Christian Cadet Conference Report, the Rev. Cedric Pierce
11:25—Hymn
11:30—Statewide Intermediate Sword Drill
12:00—Lunch

Afternoon Session

1:00—Hymn
1:05—Chorus Time
1:10—"League Presentation," Mr. Tommy Manning
1:40—Special Music, Free Union Ladies Quartet
1:45—Business Session
2:30—Awarding of Certificates
—Convention Hymn
—The League Benediction

Coming Events

March 8—North Carolina State League Convention, Everett's Chapel Church, Clayton, North Carolina

March 15—Eastern District Youth Convention, First Free Will Baptist Church, Kinston, North Carolina

March 18—Central District Auxiliary Study Course, Ayden Free Will Baptist Church, Ayden, North Carolina, 7:30 p. m.

March 28—Central Conference Woman's Auxiliary Convention, Pleasant Hill Free Will Church, Highway 43, South, Greenville, North Carolina, 10 a. m.

March 29—Western District Youth Convention, First Free Will Baptist Church, Wilson, North Carolina

March 30—Palm Sunday

April 2—Western District Auxiliary Convention, Holly Springs Church, Johnston County, North Carolina

April 6—Easter Sunday

April 9—Cape Fear District Auxiliary Convention, First Free Will Baptist Church, Smithfield, North Carolina

April 15—Central District Auxiliary Workshop, Greenville Free Will Baptist Church, Greenville, North Carolina, 7:30 p. m.

April 19—State Sunday School Convention, First Free Will Baptist Church, Wilson, North Carolina, 10 a. m.

April 26—State Youth Convention, Free Union Free Will Baptist Church, Pinetown, North Carolina, 9:30 a. m.

May 8—North Carolina State Woman's Auxiliary Convention, Stoney Creek Church near Goldsboro, North Carolina

May 11—Mother's Day

New YFA and AFC Officers Installed at Winterville Church



Pictured left to right are: Lynn Webster, outreach secretary; Judy Lupton, secretary; and Deborah Carawan, program-prayer chairman.

At a recent evening worship service at the Winterville Free Will Baptist Church, Winterville, North Carolina, a service of installation for the YFA and AFC officers was conducted. The installation service, "Must I Decide," from the YFA Program Book, was used with the Rev. James Lupton, pastor, as the installing officer. YFA officers installed were: President, Debbie Hines; vice-president, Bruce Gray; mission chairman, Jerry Hines; education chairman, Bob Hines; program-prayer chairman, Deborah Carawan; secretary, Judy Lupton; outreach secretary, Lynn Webster; and treasurer, Sandra Manning.



The Group

AFC officers installed were: President, Dawn Branch; vice-president, Jo Ann Hines; program-prayer chairman, John Durwood Lawrence; secretary, Teresa Hines; treasurer, David Hines; and song leader, Guyla Corbett.

Sponsors for the YFA group are Mrs. Pittman Hines and Miss Leah McGlohon; for the AFC group, Mrs. Durwood Lawrence and Mrs. James Lupton.

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Cape Fear Youth To Meet in Goldsboro

The March meeting of the youth of the Cape Fear Conference will be held at the Goldsboro Free Will Baptist Church, Goldsboro, North Carolina, Brenda Naylor, corresponding secretary, has announced. The time of the meeting is 7:30 p. m. A cordial invitation is extended to all youth to be in attendance.

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Kinston Church to Conduct Kindergarten

A kindergarten for children who will be five years old by October 16, 1969, is being sponsored by the First Free Will Baptist Church, corner of College Street and Lenoir Avenue, Kinston, North Carolina, to begin in September 1969. If you are interested in enrolling a child, please contact the Kinston church at 314 Lenoir Avenue, or call 527-0619. The teacher for the school will be Mrs. John Taylor with Mrs. Jack Everett serving as committee chairman.

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TO THE PEOPLE

We, the members and visitors of the Free Will Baptist Mission in Chesapeake, Virginia, have been greatly disturbed over the fact that we are without a pastor. We were very close to our former pastor as he was a dedicated and heart-warming person. We want to thank the visiting ministers and laymen who have helped us during this trying time. We are in earnest need of your prayers that our mission will grow and that we will obtain a pastor soon.

We sincerely appreciate Brother Ingram's and Brother May's visiting us and enlightening us in some of our duties about which we were so ignorant. God bless each of you.

Oak Grove Mission
Chesapeake, Virginia

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Whatever makes men good Christians makes them good citizens.—Daniel Webster.

Oldest Churches In Sunday School Crusade

What is generally conceded to be the three oldest Free Will Baptist churches existing as such today, in the world, will be engaged in a six-week Sunday School Crusade in cooperation with the State Sunday School Convention, beginning on the fourth Sunday in March and running through April.

These churches are Gum Swamp, Little Creek, and Grimsley, all in the central North Carolina Conference of Original Free Will Baptists. Some years ago, the Rev. L. E. Ballard, then pastor of the Grimsley church, did quite a bit of research in an effort to find out which among present-day Free Will Baptist churches had existed as such for the longest period of time. He did not succeed in finding a conclusive answer to the question, but he did obtain documentary evidence that the three oldest—all organized about the same time by either Joseph or William Parker—are Gum Swamp, Little Creek, and Grimsley.

Recently, the fieldwork department of the State Sunday School Convention decided to "try out" a new plan for promoting a statewide Sunday School Crusade by a selected group of Sunday schools, and the president and field secretary of the convention came up with the idea of inviting these three oldest churches to be the "pioneering group" for trying out the new plan. The time agreed upon will put the crusade in progress during the month of the annual meeting of the State Sunday School Convention, and representatives of the three churches will make progress reports to the convention.

At a meeting of the superintendents, pastors, and convention representatives at Little Creek church on the evening of February 25, rules were drawn up to govern the crusade, and a reward for the winning school was agreed upon. A special bulletin to be used by the crusade workers, and necessary reporting blanks are now in preparation and will be distributed generally on the third Sunday in March. The special bulletin will contain important historical facts regarding the three churches involved, and will be a suitable souvenir of the crusade.



SUNDAY, MARCH 9

THE DISCIPLES SENT FORTH

Scripture Reading—Matthew 10:4

Jesus had declared, upon calling James and John to be His followers, "Follow me and I will make you fishers of men" (Matthew 4:19). They were hand-picked men carefully prepared for a special mission that they might be instruments of God's salvation. In Matthew's account of this commissioning we hear Jesus saying, ". . . freely you have received, freely give." What they learned in those three years of special preparation and passed on to us as God's will for all His children, needs desperately to be relearned by our passive, uncommitted generation. There has never been a time when we needed more to heed the message of the old gospel song, "Work for the Night Is Coming," nor, ever a time when we have shown less concern for perishing humanity. How we need to recapture our sense of mission and a driving compulsion to fulfill the divine commission which God has intrusted to us as His servants of truth, His instruments of hope and salvation.—Richard Wood, in *The Church Advocate.*

PRAYER THOUGHT

There is a greater need today than ever before for the spreading of God's message.

MONDAY, MARCH 10

THE PEN IS MIGHTIER THAN THE SWORD

Scripture Reading—Psalm 68:11

Who can overestimate the power of the pen, either for good or evil, blessing or blighting?

It is said that the writings of the German philosopher, Friedrich Nietzsche, were the major cause of World War II. He taught that might is right; that "slavery is one of the essential conditions of a high culture." He believed that there were only two classes of people—the supermen and the masses of dumb brutes who served them. Basically, his philosophy agreed with Hitler's brand of fascism. "Hitlerism," "Nietzscheism," and communism have a common denominator because they promise a future utopia.

Cruelly and blasphemously did Nietzsche write of Christianity as "the greatest of all conceivable corruptions, the one immortal blemish on mankind!"

Said G. Christian Weiss, "The battle for men's minds will be won by printer's ink, make no mistake about it!" Benjamin Franklin, a founder of American journalism, said, "Give me twenty-six lead soldiers, and I'll conquer the world!"

Dr. J. Oswald Smith said, ". . . the only way we are going to fully carry out the Great Commission will be by means of the printed page!"

"The Lord gave the word: great was the company of those that published it."—*W. B. Knight*

PRAYER THOUGHT

Great is the power of the printed word in proclaiming God's message.

TUESDAY, MARCH 11

DIVORCE DISSOLVES—SELDOM SOLVES

Scripture Reading—Mark 10:9

Billy Graham said, "A broken home is never good for children or for anyone else. All a divorce does is to dissolve the marriage. It rarely solves a problem. It usually creates more problems. It is frustrating to the children. It makes them feel insecure. It goes against the words of Jesus. I know a man who was on the verge of divorce. He was converted to Christ, and God gave him a new love for his wife and children. I am convinced that many marital problems have a spiritual basis—marital unfaithfulness, selfishness, and quarreling."

Said Mignon McLaughlin, "A successful marriage requires falling in love many times, but always with the same person."

A wise judge counseled, "Divorce and embalming are two processes which should not be resorted to too soon."—*W. B. Knight.*

PRAYER THOUGHT

Hasty divorces often bring on more heartaches rather than solving the problems that caused the breakup.

WEDNESDAY, MARCH 12

RECIPE FOR A SUCCESSFUL MARRIAGE

Scripture Reading—1 Corinthians 7:3

Take one couple very much in love.

Mix together:

One overflowing cup of kindness—
One and one-half cups' understanding.

Beat in thoroughly: Two good measures of patience.

Sift together and add:

Your hopes and dreams for the future—
Your talents and abilities for making your dreams a reality—
Your courage to meet disappointments along the way.

Bake in the moderate heat of daily life.

Frost with tender signs of appreciation of each for the other,

And decorate with the remembrances of special moments in your lives.

Searve daily.

—*Lois Anne Williams.*

PRAYER THOUGHT

The happiness a successful marriage brings is well worth the extra efforts put into it.

THURSDAY, MARCH 13

WHAT THEY PAID FOR IT

Scripture Reading—Acts 20:35

When the family returned from Sunday morning service, Father criticized the sermon, Daughter thought the choir's singing atrocious, and Mother found fault with the organist's playing. But the subject had to be dropped when the small boy of the family piped up: "But it was a good show for a nickel, don't you think, Dad?"—*The Illinois Farmer,* W. B. Knight, Eerdman's Publishing Co.

PRAYER THOUGHT

If we put little of our time, talents, and tithes into the church, we should expect to receive little.

FRIDAY, MARCH 14

MODERN LIFE'S THREE WORDS

Scripture Reading—Psalm 37:7

Someone has said that modern life can be spelled in three words, "Hurry, worry, bury." One thinks of a senator who was asked, as he rushed breathlessly along, "What do you think of the world crisis?" He replied, "Don't bother me; I'm in a hurry to make a radio speech. A crisis like this is no time to think!" The Bible has as much to say about resting as about working. Our Lord would have us come apart and rest awhile, for if we don't, we will come apart!—*Vance Havner.*

PRAYER THOUGHT

Let us take time from life's cares to rest and meditate upon our Lord.

SATURDAY, MARCH 15

NEW DISCOVERIES

Scripture Reading—Galatians 6:9

There is an old Italian proverb, "When God shuts a door, He opens a window." Many of God's saints have come to barriers in life which have eventually meant new and broader fields of service. If we are identified with Christ, distressing circumstances will bring us into new discoveries of the riches of His grace and the treasures of His boundless and eternal live.—*The War Cry,* W. B. Knight, Eerdman's Publishing Co.

PRAYER THOUGHT

Misfortune is often God's way of opening new horizons for His faithful workers.

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We are shaped and fashioned by what we love.—Virginia Ely.

Items from the office of the

GENERAL SECRETARY

DAVID C. HANSLEY

North Carolina State Convention of Free Will Baptists
P. O. Box 424, Ayden, North Carolina 28513

Representatives of the General Baptist and Original Free Will Baptist Denominations Meet

Seventeen men representing the different phases of the General Baptist General Association and the Original Free Will Baptist State Convention of North Carolina met February 11, 1969, in Knoxville, Tennessee, to discuss the possible areas through which the two denominations could fellowship.

Here is the statement of purpose that was drawn up and signed unanimously by the seventeen men. You should keep in mind that the action taken by both groups is subject to the approval of the State Convention.

Statement of Purpose

We, as representatives of the North Carolina State Convention of Original Free Will Baptists and the General Association of General Baptists, desire to form a fellowship between the two denominations. The purposes are as follows:

1. To foster a spirit of brotherhood between the General Baptists and the North Carolina Original Free Will Baptists.
2. To provide a means of sharing information between the two denominational bodies so that we may become better acquainted with the aims and programs of both groups.
3. To provide a means for general meetings designed for worship, fellowship, and sharing of common concerns.
4. To develop a suggested plan whereby ministers of the two bodies may exchange pulpits, conduct evangelistic services, and perform other duties of mutual benifits to the churches of both denominations.
5. To encourage a working relationship between the boards and enterprises of the two bodies in areas of mutual concern.

The eight men from the Original Free Will Baptists present at that historical meeting were: the Revs. Joe Ingram, director of missions; Walter Reynolds, manager of the Free Will Baptist Press; D. W. Hansley, vice-chairman of Eastern Conference Ordaining Council; Jerry Rowe, president of State Sunday School Convention; Willis Wilson, president of State Convention of Churches; David C. Hansley, general secretary of the State Convention; Melvin Everington, president of North Carolina Ministerial Association of Free Will Baptists; and Dr. Michael Pelt, chairman of Department of Religion, Mount Olive College, Mount Olive, North Carolina.



The Rev. D. W. Hansley who has served the denomination for 38 years, pastor of the LaGrange church, vice-chairman of the Free Will Baptist Press Board of Directors, vice-chairman of Eastern Conference Ordaining Council, and member of the Board of Directors of Mount Olive College, signs the statement of purpose.



Dr. Michael Pelt, left, chairman of the Department of Religion at Mount Olive College, discusses the college catalogue with the chairman of the Board of Directors of the General Baptist College, Mr. Vern Whitten.

SOMETHING NEW

The Carteret County Union Meeting has formed a radio commission. The purpose of such a commission is to present to the public the cause of Christ and the views, purposes, and program of the Original Free Will Baptist church. Eleven churches of the union meeting are at the present time supporting this new venture.

Beginning Sunday, March 2, 1969, one can hear "The Original Free Will Baptist Hour," at 2:30 p.m., over radio station WBMA, Beaufort, North Carolina, and every Sunday thereafter.



Recording for program is the Rev. D. W. Cleve, pastor of Crab Point Original Free Will Baptist Church, Morehead City, North Carolina.



The Radio Commission: the Rev. Frank Brinson; Mr. Leo T. Gray; Mr. James H. Gurganus, chairman of the commission; the Rev. D. W. Cleve; and the Rev. Graham Baker.



WEEKEND RETREAT HELD AT ORIENTAL

Mount Olice College students, administration, and faculty held a religious life weekend retreat at Oriental, North Carolina. Campus minister, Sheldon Howard, assisted by the Rev. Kenneth Davis, Presbyterian minister from Calypso, North Carolina, directed the program, the purpose of which was "to evaluate the religious life on campus and to foster student leadership." The trip was made by automobiles, leaving the College campus on Friday afternoon and returning the next day.

In addition to Howard and Davis there were 20 students, seven members of the administration and faculty, and the chairman of the College board of directors, who attended. Howard described the weekend as a "big success with a real insight into the religious life of the campus."

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"Coming Events" at Mount Olive College

March 27—Janet and Jeriel Gilmer piano/voice recital, 8:15 p.m., auditorium. Free admission.

March 30—April 2—Holy Week Services.

April 10—The Wayfarers (comedians, instrumentalists, and singers), 8 p.m., auditorium. Free admission.

April 12—Annual meeting of Alumni Association (Ayden Seminary, Eureka College, and Mount Olive College alumni).

April 30—Mount Olive College Chorus annual spring concert, 8 p.m., auditorium. Free admission.

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Arapahoe Church To Observe "Mount Olive College Day"

Arapahoe Free Will Baptist Church of Arapahoe, North Carolina, will observe Sunday, March 9, as "Mount Olive College Day" the Rev. Ralph Sumner, pastor, has announced. President W. Burkette Raper will teach the young people's Sunday school class at 10 a.m. and speak at the 11 a.m. worship service.

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Later Then We Think

Walter E. Isenhour

Writers tell and warn us daily
That it's later than we think;
And that we are nearing, nearing
Some destructive, awful brink;
That we should be robed and ready
For the crisis just ahead,
Ready for the world's destruction,
Or for Christ's return instead.

Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Gum Swamp Free Will Baptist Church, Greenville, North Carolina, announces the resignation of its pastor, effective July 1, 1969. Any minister interested in pastoring the Gum Swamp church should contact Mr. Roosevelt Spain, Route 6, Box 132, Greenville, North Carolina 27834, or telephone 758-3249.

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The houses in which Christians live speak for us, sometimes more plainly than the words we say. Pictures on the walls, books in the shelves, phonograph records, provisions for recreation and entertainment, as well as other furnishings, bear unimpeachable testimony either for or against the Saviour. The way a house is kept indicates whether it is only a house or a home.—Virginia Ely.

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: What is repentance?—**T. G., ennessee.**

Answer: Mark G. Cambron has the fol- wing to say on this subject (Page 189) his book, "Bible Doctrines-Beliefs that ount": "It is a change of mind. The eral meaning of repentance is 'after- ought' or 'reconsideration.' By 'change mind' we do not mean a 'change of inion'; a change of mind is the substi- tion of a new mind for the old. It is w in character. True repentance is a ange of mind which will lead to a ange of action, but let us be warned at it is possible to have a change of ac- on without a change of mind. A good ample of repentance is found in Mat- ew 21:28, 29, 'But what think ye? a rtain man had two sons: and he came the first and said, Son, go work to- y in my vineyard. He answered and id, I will not: but afterward he repent- l, and went.' "

Dr. W. M. Evans puts it like this on age 141 in "The Great Doctrines of the ble": "One of the Hebrew words for pentance means to turn. The prodigal id, 'I will arise . . . and he arose' (Luke 5:18, 20). He not only thought on his ays, and felt sorry because of them, but e turned his steps in the direction of me. So that in a very real sense, re- ntance is a crisis with a changed ex- rience in view. Repentance is not nly a heart broken for sin, but from sin so. We must forsake what we would ve God remit. In the writing of Paul, pentance is more of an experience an a single act. The part of the will nd disposition is shown."

(a) In the confession of sin to God.

Psalm 38:18—"For I will declare mine quity; I will be sorry for my sin." The ublican beat upon his breast, and said, . . God be merciful to me a sinner" uke 18:13). The prodigal said, ". . . I ve sinned against heaven, . . ." (Luke 5:21). There must be confession to an also insofar as man has been wrong- d in and by our sins (Matthew 5:23, 24; mes 5:16).

(b) In the forsaking of sins.

Isaiah 55:7—"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, . . ." (See Proverbs 28:13; Matthew 3:8, 10.)

(c) In turning unto God.

It is not enough to turn away from sin; we must turn to God (1 Thessalonians 1:9; Acts 26:18).

Involved or included in repentance must, I think of necessity, be godly sorrow for past sin. "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance" (Luke 15:7). Godly sorrow for sin in the heart and mind of a sinner turns his gloom into glory and his former glories into distasters so that even the heavenly beings rejoice with him over the change. "Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death" (2 Corinthians 7:9, 10). God has a hand in repentance. In fact, it is His Holy Spirit-inspired Word that brings it about, "In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will" (2 Timothy 2: 25, 26). (See Hebrews 6:1.) God wants all to repent. "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).

The heart in its natural state is deceitful (Jeremiah 17:9, 10). The Bible is the means of breaking it or changing it. (See Proverbs 29:1; Jeremiah 23:29; Isaiah 55:11; Hebrews 4:12; Romans 1: 16.) So God gave us the gospel, impowering it to enable all who hear it willingly to receive it into their hearts, and through its power enables sinners that so respond to it to repent. By its further use, the Bible instructs the regenerated person to live according to its precepts, bearing spiritual fruit by the use of the body God has given to him instead of the worldly lustful fruits of the devil that he bore before he was converted and regenerated. Hence, "Ye shall know them by their fruits. . . ." (Matthew 7:16). We who are Christians need to submit day by day more completely to the Holy Spirit's power in the Word that He may prune us more closely and we may progressingly bear more perfect fruit unto the Spirit of God.

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Always Faithful

(continued from page three)

The problem grew steadily more acute. The criticism became so intense that the young people's director called his committee into an emergency session.

"We made this decision together," one member said. "Now we must present a united front. Our president deserves the support of us all."

When those who had disagreed saw that the committee stood loyally with the youth leader, they quickly overlooked their differences.

To be true to those who need and depend upon us may not always be the easiest way. But our friends and fellow Christians should find us always faithful. —"Gospel Herald."

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NOTICE

A third printing of the "Free Will Baptist Hymnal" will be available in approximately 60 to 90 days for those desiring them. Due to the increase in cost of printing and processing, the price of this edition will be $2.35 per single copy and $2.10 in quantities of 50 or more.

This will be the last printing of this edition of the hymnal. The Press board is in the process of revising the "Free Will Baptist Hymnal," and the publishing date will be announced later. Anyone having suggestions concerning this hymnal, please direct these in writing to: The Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513.

—Manager.

STORIES for our youth



POOR SNOWBALL

KITTY MILLER

CHARLIE MARTIN thumped down the school steps, threw his books into the carrier of his two-wheeler, and began to back out of his spot in the rack.

"What's the hurry, Charlie?" his best friend, Davey Weaver, called out. "Wait up."

Charlie tossed the words over his shoulder. "You know what's the hurry. The colts and fillies get auctioned off tomorrow. I want to fool around with Snowball awhile."

"You sure are fortunate, Charlie, living on that preserve. You get to see all those animals whenever you feel like it."

Charlie nodded and pedaled faster. "I'd give anything if Snowball wouldn't be sold tomorrow."

The boys rode down the cement highway. Charlie slowed down when he came to the black pitch road. "Don't forget to come over early tomorrow," he called back to Davey. He pedaled another mile, then parked his bike in the shed, and took the back porch steps in twos.

Charlie slumped into a kitchen chair. "Can't we keep Snowball?" he asked his mother.

"Hi, Charlie!" she said. Then she answered, "You know the colts must be sold tomorrow. There's nothing we can do about it." She added, "I baked some cookies. Want some?"

"I don't feel like eating," Charlie said, going into his room to change into his old clothes.

Ten minutes later, Charlie was running along the corral fence, calling out, "Hey, Snowball, come on over."

A beautiful albino filly pranced over to the fence and stuck her nose into his outstretched hands. He put his arms around her neck and breathed, "You know you're going away, don't you, girl? What will I do without you? And what'll you do? You'll be leaving your mother and all your friends in the herd. You won't have these hills to run and play on, or the streams to splash through. Poor Snowball."

The albino filly pushed at his chest playfully, and he had to laugh as he staggered a little. "Oh, Snowball, you're getting strong." He rubbed his hands over her rough winter coat. "I'll miss you. I'm sure your new master could never love you the way I do. I wish tomorrow would never come."

Early the next morning, Charlie headed for the corral to say good-by to the colts and fillies who would be sold at the auction.

He was at the auction when Davey found him. "Cheer up," Davey told him. "Let's walk around and see whether we know anybody."

"I'm worried, Davey. Last night I dreamed Snowball got a mean, selfish master who was very cruel to her."

"You're imagining things," Davey said. "How could anybody be mean to a beautiful filly like her?"

Charlie shrugged.

When the auctioneer climbed up on the platform, Charlie told Davey, "Leave me alone with her, will you?" He kept talking to her until his father touched his shoulder. "She's next, Charlie," he said.

Charlie nodded and watched his father open the stall gate and lead Snowball to the runway. She pranced and trotted and threw her head high in the air. With a swish of her white tail, she shook her white mane and let out an excited whinny.

The crowd murmured, "What a beauty, she's got plenty of spirit!"

Charlie didn't want to see who bought her. He wanted to run away from the auction, but he couldn't help dragging himself back to Snowball's stall. He knew the owner would be paying for the filly and getting the bill of sale. This would be his last chance to be alone with her.

A boy with orange-red colored hair inched his way toward Snowball's stall. Charlie watched him stop a few feet away from the albino and say, "I'm Willie Ross—your new master. I've wanted a horse for as long as I can remember. And now I've got one." He stepped closer. "I'll take good care of you, and I hope you'll learn to like me, because I love you already."

Charlie didn't move a muscle. He recognized the red-haired boy as being the new boy in his Sunday school class. A city boy who just moved to the country, Charlie thought. Oh, does he have a lot to learn about horses!

Charlie watched the new boy reach out a shaky hand to pet Snowball. She snorted, and he pulled his hand away quickly. Then he reached out again, this time touching her.

Charlie kept staring at them. At least, he won't be cruel to her. He really wants her. Kicking a pile of leaves with his shoe, Charlie told himself, Maybe I am being selfish. I guess I'm lucky we have the mares and other animals. And in spring, the new foals will be born. Then he strode over to Snowball's stall.

"Hi. I'm Charlie Martin. My dad's gamekeeper here, and we live on the place. Would you like to hear some stories about your filly? I remember the day she was born last June. And I know a funny story about the day she got lost. That was really something."

Willie's eyes danced with excitement. He smiled and said, "I'm Willie Ross. This is my horse."

"Your filly, you mean," Charlie said. "Didn't you just move out here a couple of weeks ago? Aren't you the kid who sat in the back of our Sunday school class the last two weeks and didn't talk to anybody?"

Willie nodded. "I have a hard time making friends. I never know what to say." He gulped and went on, "I hope we'll be friends."

"Sure we will," Charlie said. "You'll see me in Sunday school every week. When you want to know something about

(continued on page thirteen)

our Church Auxiliaries

Eastern District Woman's Auxiliary Convention

The Woman's Auxiliary Convention of the Eastern Conference will convene with the Rock of Zion Free Will Baptist Church, Grantsboro, North Carolina, Thursday, March 20. The theme for the day will be, "Robed with the Light of Jesus," with the Scripture taken from 1 John 1:7: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." The thought for the day will be, "The light of God's Son in **your** heart will put His sunshine on your face!" Mrs. Earl H. Glenn will serve as music director with Mrs. Jack Mayo as pianist. The program is as follows:

Morning Session

9:30—Registration
10:00—Convention Hymn, "The Light of the World Is Jesus"
10:05—Devotions and Prayer, Mrs. Wiley Avery
10:15—Welcome, Mrs. Charles Caton, Host Auxiliary President
—Response, Mrs. DeWitt Cleve Jr.
10:20—Recognition of Ministers, Officers, and Delegates
10:25—President's Remarks, Mrs. D. W. Hancock
10:35—"Let Your Light So Shine . . ." Through Missions, Mrs. Reginald Styron
10:45—"Ye Are the Light of the World . . ." with Progress Report from Our Children's Home, Mrs. S. A. Smith
11:00—"Walk While Ye Have the Light with You . . ." with Progress Report from Mount Olive College, Miss Jean Fillingame
11:15—Offering (one half to Children's Home and one half to Mount Olive College)
—Hymn, "Send the Light"
11:20—"Believe in the Light . . ." with Our Youth in Worship Time, Mrs. Grace Sumner, District Youth Chairman
—AFC Declamation Winner
—YFA Declamation Winner
11:40—Special Music, "His Robe," Mrs. Jack Mayo and Mrs. Matthew Prescott
11:45—Presentation of Free Will Baptist Woman of the Year Award, Mrs. Richard Bryan
11:55—Announcements and Appointment of Committees
12:00—Lunch

Afternoon Session

1:00—Convention Hymn, "The Light of the World Is Jesus"
—Prayer
1:05—"But He that Doeth Truth Cometh to the Light . . ." Through the Free Will Baptist Press, Mrs. Haywood Hill
—Other Denominational Enterprises: Cragmont, Field Secretary, Etc.
1:25—Minutes of the Executive Committee
1:30—State President's Remarks, Mrs. J. W. Everton
1:40—Secretary's Report
—Treasurer's Report
—Old Business
—New Business
—Appointment of Nominating Committee
—Appointment of Delegates to Other Conventions
—Adjournment

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Boys' and Girls' Stories

(continued from page twelve)

raising horses, just ask me. I will be glad to tell you."

Willie smiled. "Thanks. I hope you can come over to our place and help me teach the horse tricks."

"Sure, Willie, and I'll bring Davey along," Charlie said with a grin. He had the feeling he wasn't losing Snowball, just giving her to a friend.—My Pleasure.

Woman's Auxiliary Organized At Pleasant Grove Church

The young women of Pleasant Grove Free Will Baptist Church, Wayne County, North Carolina, were organized into an auxiliary by Mrs. Lillie Mae Pender, on January 22, with ten charter members. The following officers were elected: President, Peggy Flowers; vice-president and enlistment chairman, Grace Sarvis; recording secretary, Pam Aycock; treasurer, Darnell Radford; youth chairman, Rachel Wells; missions and study course chairman, Janey Wilson; program and prayer chairman, Phyllis Candler; benevolence chairman, Leigh Ann Croom; corresponding secretary and card chairman, Loretta Pender; and flower and gifts chairman, Nancy Rowe.

The installation service was a very impressive ceremony under the direction of Mrs. Addie Starnes, at the church, Sunday night, February 16. The installation prayer was offered by the pastor, the Rev. J. B. Starnes. The first meeting of the newly-organized auxiliary was held with Leign Ann Croom on Wednesday night, February 19; and plans were made for the coming year.

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Communicating the gospel is the greatest of all privileges that God gives to mortal man.—Faris D. Whitesell.

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THE QUESTION OF AUTHORITY

(Temperance Lesson)

Lesson Text: Mark 11:27-33; 12:13-17

Memory Verse: Mark 12:17

I. INTRODUCTION

In our lesson for today we will find several events in which Jesus manifested His authority as the Christ. This authority was challenged by many of the religious leaders of that day.

During the course of our lives, we are likely to come under authority from many sources, and there is always the possibility that at times these various authorities will be in conflict with each other. It is our duty to determine the will of the Lord for our lives and recognize His authority to dictate our actions and direct our lives. If we will do this, we are not likely to be confused by these conflicts.

It is necessary that authority be exercised, else chaos will likely prevail. We have secular authorities, but in our country these, for the most part, are elected by the people; thus we have a role in the selecting of those who will govern us.

As we allow Jesus to exercise the authority of God in our lives, we will find that it is much easier for us to exercise authority over the desires of the flesh and the inclinations of our mind. When we are ruled by our passions, we are slave to those passions; but when we exercise authority over our passions, they can be of the greatest value to us.—Senior Quarterly (F.W.B.).

II. HINTS THAT HELP

1. It is our privilege to walk with Jesus victoriously (Mark 11:27).

2. Anyone who truly knows Jesus as Saviour would never think of questioning His authority (vv. 27, 28).

3. Certain types of questions can best be answered by asking the interrogator a question. Try it by following Jesus' example (vv. 29, 30).

4. It is good to engage in an intelligent dialogue, but it is unwise to evade the truth. Avoid the ways of these clever priests (vv. 31, 32).

5. If we follow human wisdom alone, we shall sooner or later have to confess our ignorance to the Lord (v. 33).

6. Refrain from using flattery for the purpose of trapping a friend in his speech (12:13, 14).

7. Take courage; the Lord knows the hypocrisy in the hearts of His adversaries, and He will deal with them according to His own pleasure (vv. 15, 16).

8. Take Christ's answer for the basic relationship between God and earthly governments (v. 17).

—Bible Expositor.

III. ADDITIONAL TRUTHS

1. "In Caesar's day it cost 75 cents to kill a man in battle. In Napoleon's day the cost had increased to $3,000. By the time of the Civil War it cost $5,000 to kill an enemy soldier. It is believed that $21,000 was required to kill a man in World War I, and in World War II America paid $50,000 per capita for its dead enemies.

"On the other hand, David Livingstone walked down a church aisle one night and gave his life to Jesus Christ—and opened Africa to the missionary cause. How much did that cost? Can you figure out the value of a Christian in dollars and cents?"—Frank S. Mead.

2. What would the world be without Jesus? We may, perhaps, sometimes have made pictures to ourselves of the day of judgment. We may have imagined the storms above and the earthquakes beneath, the sun and the moon darkened, and the stars falling from heaven, the fire raging over the face of the earth; men crying to the m o u n t a i n and the rocks to fall upon them and hide them, and, in the masses of the eastern clouds, Jesus coming to judge the world. We think it appropriate to add to the picture every feature of physical tumult and desolation, every wildest unchanging of the elements; although the catastrophe of that day of horrors will follow the grand uniformity of a natural law, even amidst the impetuosity of its convulsions. Yet the misery and confusion of earth upon that day will have less of real horror in it than the earth without Jesus would have, even though the sun was shining, and the flowers blooming, and the birds singing. An earth without hope or happiness, without love or peace, the past a burden, the present a weariness, the future a shapeless terror—such would the earth be if by possibility there were no Jesus.—Dr. F. B. Faber.

3. "Many years ago, after a day of fierce fighting at Marengo, Napoleon Bonaparte had placed his sentinels at different points of the camp. They were charged on pain of death to keep awake, and guard against being surprised by the enemy. About midnight Napoleon rose, and walking round, found one of the sentinels asleep, his gun lying beside him. The soldier, no doubt, had been worn out by the terrible fatigue of the preceding day; but then the law must be obeyed; discipline must be kept up; the sentinel's duty must be done, or else he must die. What did the emperor do? Softly and silently he took up the gun, put it on his own shoulder, and acted as sentinel until the dawn of day. When the soldier awoke, he was filled with alarm at having left his duty undone, concluding that he was a lost man. But Napoleon, who had done this generous act from love to him as a soldier, simply handed back to him his gun, and bade him be more awake in the future. 'By the obedience of that one,' the law was kept to the letter."—New Testament Anecdotes and Illustrations.

4. Greatly did the Saviour love His Father's house. He was zealous for its purity. Of Him, it was written, "The zeal of thine house hath eaten me up" (Psalm 69:9). We, too, should love God's house, the place where we gather and unite our hearts in singing God's praises.

Oliver Wendell Holmes stated, "The most beautiful sight from the pulpit is a whole family sitting together in a pew. The church service is not a convention to which a family may send a delegation or a representative."—Selected.

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Love is never lost. If not reciprocated it will flow back and soften and purify the heart.—Washington Irving.

BOOK REVIEWS

by ELIZABETH HILL

THE FIRST EASTER edited by Catherine Marshall. McGraw Hill, 137 pages, $3.50.

Here are the writings of a master storyteller who paints pictures in words and enables his listeners to see, feel, and smell the spring. This is Easter described from the heart of Peter Marshall.

Catherine has drawn from her late husband's sermons the important scenes and events of Christ's Passion from the Last Supper to the Resurrection.

This exciting, reverent meaning of Easter concludes with a message for today's Christians:

"There is no death to those who have entered into fellowship with Him who emerged from the tomb. Because the Resurrection is true, it is the most significant thing in our world today. Bringing the resurrected Christ into our lives, individual and national, is the only hope we have for making a better world.

" 'Because I live, ye shall live also.'

"That is the mesage of Easter."

An excellent book for ministers, gifts, or for anyone.

THE LENTEN SOURCEBOOK by Herbert Lockyer. Zondervan, 1968. 187 pages, $4.95.

Included in "The Lenten Sourcebook" are chapters on:

"Lent—Its Origin and Observance"

"Lenten Preparation"

"Lenten Programs" (Including Easter week on the church calendar, Good Friday, one hour united service of churches, and communion service during Holy Week.)

"Lenten Preaching" (Sermon themes for Lenten preaching, prophecies of the Passion, steps to the Cross, the days of Passion week, Easter message for a women's group, and sermon aids.)

"Lenten Parables and Illustrations"

"Lenten Prayers"

"Lenten Plays"

This is an excellent book for a church library and for anyone active in Christian work.

(Books featured may be ordered from the FREE WILL BAPTIST PRESS, P. O. Box 158, Ayden, North Carolina.)

"STOPPING THE LEAKS" TO BE THEME FOR STATE SUNDAY SCHOOL CONVENTION

"Stopping the Leaks" has been selected as the theme for the twenty-ninth annual session of the North Carolina Free Will Baptist Sunday School Convention, meeting all day Saturday, April 19, 1969, with the First Free Will Baptist Church in Wilson.

In planning this year's program, the Executive Board of the State Sunday School Convention decided to depart a bit from the traditional three-session "Sunday School Institute." During each of the three periods this year, there will be a demonstration of a better way for dealing with three weak points in the Sunday school program—the "Opening Exercise," the "Teaching of the Lesson," and "Absentee Follow-Up." Carefully selected people will endeavor to show ways for stopping the leaks for which weaknesses at these points are responsible, while the Executive Board of the State Sunday School Convention will sit as a panel to discuss briefly the merits, or demerits of the suggestions of the demonstrations.

Again this year a plan is being worked out to give special recognition to the schools representing in the convention with a delegate, the superintendent or pastor, at least two teachers, and a substantial donation. Full information about this, along with report blanks, will go out to schools all over the state with the special convention issue of the "Sunday School Reporter" before the first of April. The mailing list is being revised at this time, and anyone knowing of recent changes in superintendents or secretaries, can help by sending up-to-date information to the Rev. L. E. Ballard, 1225 S. Washington Street, Greenville, North Carolina 27834.

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CHANGE OF ADDRESS

The Rev. Wilson Dowdy wishes to announce that his address has changed and that all correspondence should be sent to his new address: 614-C Glenbrook Drive, Raleigh, North Carolina 27610.

ATTENTION: ALL CRAGMONT DIRECTORS

The rates at Cragmont for weekly conferences are being changed for the first time in years. Due to rising costs of living and bus rates, the following will become effective May 15, 1969, for all camps:

Price per Conference, per Person, $35.

(Seventeen of this thirty-five dollars goes directly to Cragmont Manager, Mrs. Herman Grubbs, for camper's room and board.)

The following rates also go into effect May 15, concerning special guests or anyone who attends Cragmont for a few days as opposed to a week's conference:

Motel room rates per night: one person, $4; two persons, $5; three persons, $6; four or more persons, $8.

Rooms in other buildings, $2 per person.

Meals: Breakfast, $.75; Lunch, $1; Supper, $1.

Will all directors as soon as possible send me your names, addresses, and the name of the conference you plan to direct so that I may contact you?

MRS. C. F. BOWEN, Secretary
CRAGMONT BOARD OF DIRECTORS
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Wilson, North Carolina 27893

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Sam Hersh Dies–Religious Film Production Pioneer

Communication of the Christian message by means of motion pictures and television has suffered a grave loss in the death of Sam Hersh, founder and for more than 20 years head of Family Films. Over that period his Hollywood studio has created more than a thousand films for church, for Sunday school, and other religious uses. Many major Protestant denominations look to Family Films as their principal production agency.

Operations will be continued by the founder's sons, Melvin and Stan Hersh. Long a producer and distributor of films for theaters, Sam Hersh first entered the nontheatrical scene in 1946 at the convention of the Allied Nontheatrical Film Association. His initial offering was a group of sound-and-color motion pictures on the life and music of Stephen Foster. There existed then very few films of professional quality, that were made specifically for nontheatrical audiences. This shortage was particularly acute in the church field.

According to William F. Kruse, the president of ANFA, "Sam Hersh raised all our sight with his plans for full-time, year-round professional production of religious films. His parallel idea of a nationwide network of film libraries and dealers, specializing in church films, seemed equally utopian. But he accomplished both, and the whole church film field will be forever indebted to him for it."

His productions quickly commanded international attention. Sponsored by Noel Evans, deputy chairman of Religious Films Ltd., of London, England (J. Arthur Rank is its chairman), the second group of Hersh productions were premiered at a Green Lake audio visual communications workshop of the National Council of Churches.

The Rev. S. Franklin Mack, then heading this activity, pointed out that while production of badly needed church films was all too often delayed, sometimes for years, by minor points of denominational differences, "this man Hersh" was able to take the salient points on which there was agreement and speedily and economically turn them into films that were acceptable to and usable by all. This "accentuate the positive" attitude, it was pointed out, helpfully encouraged ecumenical thinking.

Films, filmstrips, and recordings for worship, stewardship, group discussion, missions, evangelism, training, and innumerable other church uses, as well as television programming for a number of major denominations rolled out of the Hollywood studio in an endless stream. A good example of this kind of custom production is the "This Is the Life" program of the Lutheran Church—Missouri Synod, a Family Films studio production for the past 17 years. A Family Films' own offerings have ranged from the initial "Moral Teaching" and Bible- visualizing themes to modern day discussion-provoking documentaries. A tribute by Howard Brodie in one of his nationwide newspaper-syndicated features ("The Power of Faith" series) concisely summarized the contribution of Sam Hersh: "Thanks to the insight, understanding, and faith of a Jewish-born businessman, many denominations have added a new dimension to their ministry." Family Films productions have won hundreds of awards. Under Sam Hersh's dynamic leadership Family Films became the nation's largest independent producer of religious films and filmstrips.

Sam Hersh was born in New York City, on November 20, 1906. He died in his car on January 24, 1969, on his way to a religious film conference. He is survived by his wife, Ruth; two sons, Melvin and Stanley; three brothers, Martin, Abe, and Sid; one sister, Helen Grotsky; and six grandchildren.

NOW IS A GOOD TIME TO RENEW YOUR SUBSCRIPTION

I Will Follow

I will follow thee, my Saviour,
Wheresoever my lot may be,
Where thou goest I will follow,
Yes, my Lord, I'll follow thee.

Though the road be rough and thorny,
Trackless as the foaming sea,
Thou hast trod the way before me,
And I'll gladly follow thee.

Though I meet with tribulation,
Sorely tempted though I be,
I remember thou was tempted,
And rejoice to follow thee.

—Selected.

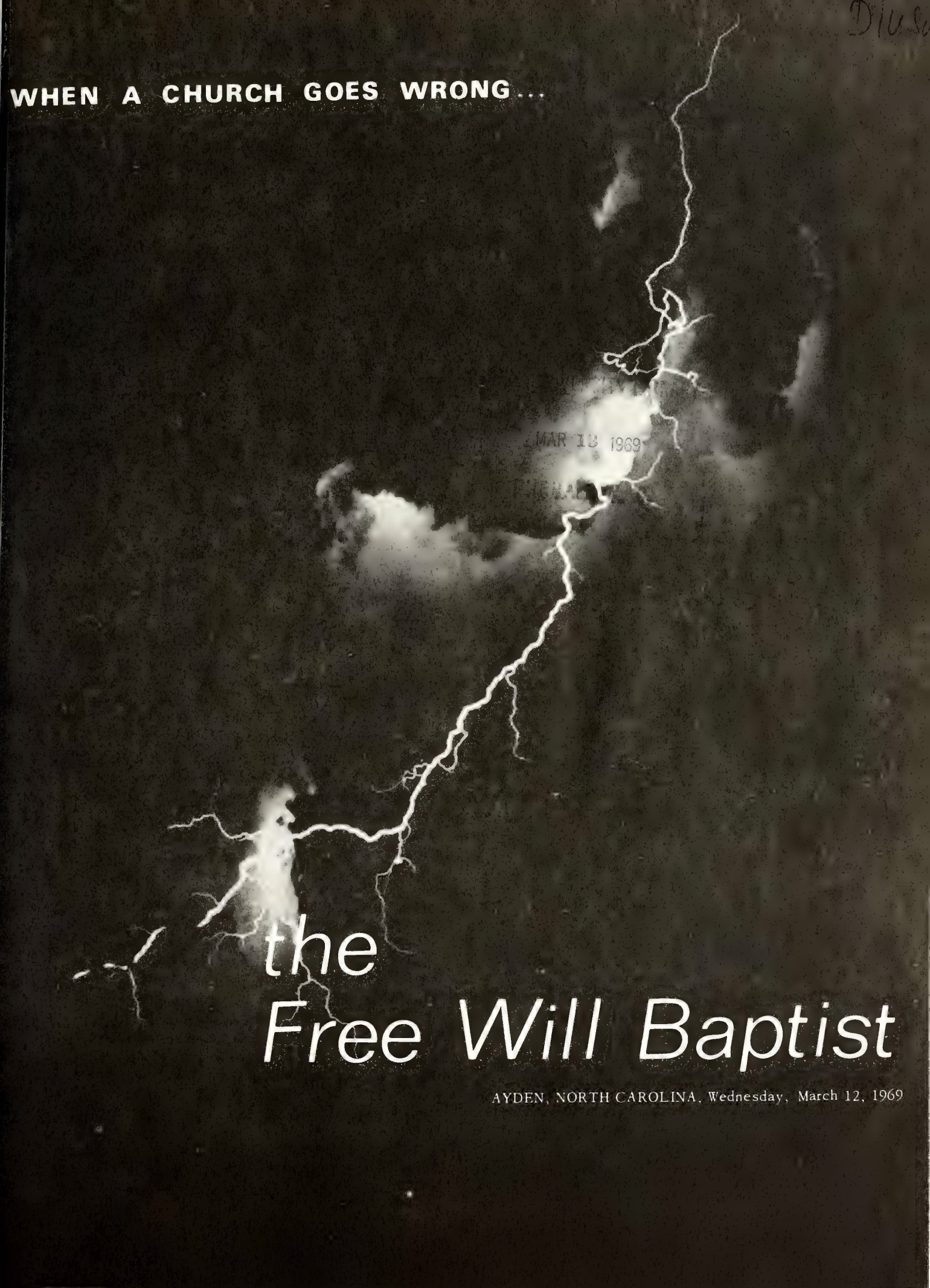
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The Free Will Baptist Press

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Editorial--

Cover Photo by Came

WHEN A CHURCH GOES WRONG

One can expect the public to be a little wicked. One can expect masses to engage in questionable activities. Clubs and societies are pected to be a little unchristian and to avail themselves of unwholeso or risque acts; but woe be it when a church goes wrong and practices morality!

And at least one church has gone wrong. While it was not a F Will Baptist church, it was nevertheless a church—or at least it cal itself a church. What did this church do that makes us suggest that went wrong? Well this is the story, and it happened just recently; a the act was perpetrated under the guise of freedom of speech and pression, granted under constitutional rights—but even the constituti probably blushed at the goings-on!

A certain theater group desired to present its production, "Parad Now," in a particular town; but the town officials, because of the lew ness and obscenity of the play, would not issue a permit allowing the pr ducers to stage the show. But! on terms of civil liberties, the pastor the church in question (a church supposedly dedicated to God, mind yo decided that he would be a little more broad-minded. Wavering the d cision of the town board not to allow the staging of the show in a pub meeting house, the pastor granted the theater group permission to sta their show in his church. After all, the church should not be discrimin tory! And surely, the church should be first in granting "freedom The broad-minded pastor discovered just how much freedom the playe exercised, and he realized just how broad the actors expected him a the other on-lookers to be. The poor pastor was not quite ready for wh happened in the ensuing moments of the play.

It seems that everywhere this show has been staged it has inspir its audiences to strip and join the nearly nude performers on the stag and in this church it is reported that supposedly decent church membe —at least five male and two female members—did strip themselves a joined in the hullabaloo on the stage! Mind you, five hundred perso attended this performance and witnessed these events.

This performance, staged in the sanctuary of God, featured swea ing, the free use of profanity, and a pile up of people on center stag chanting for a revolution in sexual freedom, decrying moral restraint.

We were shocked when college girls and boys demonstrated in th nude to renounce authority and suppression, and it has been said that co lege students disrobed in the presence of the editor of a popular "girlie magazine, their reasons not known by this writer. But, when a churc opens its doors to such displays and "inspirations," shocking just isn' the word for it. If one word would be choice enough, it would be "sin ful." There is more than a generation gap here; there is a moral gap— and woe be to us—there is a great gulf fixed, uncrossable except by th grace of the Almighty. How could He have helped but pour down fir and brimstone on that house that made a mockery of righteousness an jeered at His presence? Only His great mercy saved that people fron instant destruction. We wonder further, how could that minister fac his congregation the next Sunday? More importantly, how could he fac his Lord? "Paradise Now" became "Paradise Never."

Patrick Henry was not talking about this type of freedom when h shouted, "Give me liberty or give me death!" Nor was the constitutio written to give a license to sin. Neither was the Bible given to be lef on the shelf or to give way to theological books in the hands of some "intellects."

We have more to lose than our hair or our beauty. We have more to lose than our freedom. Our souls are at stake; and when a church goes wrong, it is time for us to do some serious praying.



Members of the congregation are pictured during the burning of the mortgage.

TEE'S CHAPEL HAS MORTGAGE BURNING AND DEDICATION

n December 1, 1968, Tee's Chapel Will Baptist Church, Route 2, Smith-d, North Carolina, observed a mort-e burning and dedication service for new church building. A history of new church building follows:

story of Tee's Chapel's New Building

Vith $4,573.45 in the building treas-, the church was called into a busi-s session to discuss starting a new ding. A motion was made and passed start the new building, and on Decem-17, 1956, foundations were poured. ls were run with cement blocks. Do-ions were made to the project con-ing of land, timber, money, and labor. morial windows were donated by ilies and friends, and some of the vs were also donated by families.

laving depleted the church building-d treasury, the church was again call-into a business session to discuss se-ing a loan from the Church Finance ociation. It was decided to borrow 000. Application was made, and on rch 5, 1958, the loan was completed. d adjoining the church property was ated for a church cemetery.

At this time the auditorium was com-ted and made ready for service. Pul-pit furniture was donated by the Ladies' Auxiliary of the church; and on the first Sunday in December, 1958, the first worship service was held in the new building. The new auditorium was used for four years, and during this time, with donations, the basement of the building was completed with 10 classrooms, a league office, two rest rooms, and a ladies' lounge.

On November 30, 1962, the church finished paying the $8,000 loan secured from the Church Finance Association; and again in a business session, the church decided to secure a second loan from the Church Finance Association to brick veneer the building, build a steeple, and remodel the old church building to be used as a fellowship hall. Application was made for $10,000, but the church was advised that funds would not be available until the fall.

The church was called into a business session to discuss securing a short-term loan from First Citizens Bank of Smithfield. Application was made, and on March 27, 1964, $10,000 was borrowed. In November of 1964 the church was notified that the Church Finance Association was able to accommodate with the full loan. At this time application was again made and accepted.

The loan was paid back to First Citizens Bank on November 2, 1964; and the building was brick veneered, and the steeple was completed. At this time, with donations, a shelter measuring 20 by 45 feet was built in the picnic area. The floor was poured of cement and a furnance was installed.

The old church was remodeled, floors were covered; a stove and refrigerator were installed; and cabinets and a serving counter were built. The fellowship hall was furnished with tables and chairs.

In 1967 the league, through a project, erected a lighted church sign at the entrance of the church grounds. Again in 1968 the league, through another project, gave floodlights to light the steeple.

On faith the church set out to repay the loan. In October 1968, just four years after the $10,000 was borrowed, the debt was paid off and the beautiful building is now valued at more than $100,000—debt-free.

During the period of the building program of the church, the following ministers have pastored the church: the Revs. Boyd Shook, Albert Coats, and W. H. Lancaster, who supplied as pastor until Mr. Coats was secured. Mr. Coats has pastored the church for the past six years.

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

TOO LATE!

by Oswald J. Smith, M.R.S.L.

D. L. Moody had a class of young men. He had won most of them to Christ, but one had refused to yield. One day he spoke to him, urging him to make his decision.

"Listen, Mr. Moody," replied the young man, "I'm going west, and after I have made my fortune, when I return, I promise you I will accept Christ," and he turned away.

Mr. Moody listened with a sad heart. Some weeks later the young man became seriously ill and was taken to the hospital. Mr. Moody felt led to visit him, and bending over his bed he again urged him to accept Jesus Christ. But once more, this time in a feeble voice, he refused.

"Mr. Moody," he said, "I'm not going to die. I'm going to get better, and, as I told you before, I'm going west, and when I come back I'll become a Christian." Mr. Moody turned away with a heavy heart.

Finally, one day, the young man, who did get better, came walking briskly up to Mr. Moody's veranda.

"Mr. Moody," he cried, extending his hand, "I have come to say good-bye. I am leaving for the west."

Mr. Moody laid his hand on his shoulder, and again spoke to him, urging the claims of Christ. The young man became angry and shaking off the hand of the evangelist, he replied:

"Mr. Moody, never speak to me again about my soul's salvation. I have promised you to make the decision when I have returned, but not before. Goodbye."

With that he left, and Mr. Moody, realizing that something had snapped in his own heart, sat down, disappointed.

That night Mr. Moody was awakened by a loud knocking on his door. Putting his head out of the window, he saw a woman with a shawl wrapped around her.

"Oh, Mr. Moody," she cried, her voice filled with anguish, "come quickly. My husband is sick, desperately sick, and I am afraid. Please come at once."

In a moment, Mr. Moody recognized her as the wife of the young man he had spoken to that afternoon.

"It would be no use," was his reply. "Your husband gave me his final refusal this afternoon. He has crossed the deadline. It would be useless for me to go." But because of her entreaties, he got dressed and went.

As he mounted the steps he saw the young man lying on his back on the bed, his eyes wide open, but apparently unconscious of those around him. As he approached he heard him uttering just two words,

"Too late! too late! too late!"

Kneeling down by his side, he grasped his hand, opened his Bible and commenced to pray. But the young man paid no attention whatever. He just kept staring up at the ceiling, and crying out,

"Too late! too late! too late!"

Mr. Moody did everything possible to arouse him, but there was no recognition, and in a few minutes he expired, still exclaiming as he had before,

"Too late!"

My friend, you may not yet have committed the unpardonable sin. For you it may not yet be too late, but I warn you of the danger of continually rejecting God's offer of mercy. The Spirit may cease to strive, and if He does, you will never have another opportunity.

This, therefore, could be your last opportunity. Oh that you would heed the warning, and now—before it is forever too late—receive Jesus Christ as your own personal Saviour. Will you do it? Do it and do it—**now!**

= = = =

Any morning is a good morning for the Christian because it offers him an opportunity to declare by the tone of his voice, the choice of his words, and the radiance of his face that he has the power of a peace within that transcends all turmoil without. He has been with Jesus.—Virginia Ely.

POEMS of SUNSHINE and Shadow

by
LOY EVERETTE BALLARD

The Flying Years

Swift as a bird upon the wing
The years go flying along;
Carrying their disappointments,
Triumphs, sighs, and song.

Childhood years moved slowly;
Youth took up a faster pace;
Manhood years dashed forward
Like an athlete in a race!

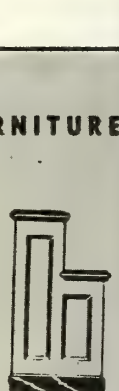
Twenty came, the time for learning;
Twenty more, then forty was past.
When fifty came, the neighbors said,
"His head gets grayer fast."

More years have come and gone—
Please don't ask their number;
And time draws nigh—if I'd admit it!
When age my powers may cumber.

But why these morbid thoughts pursu
I have determined, with courage bo
That if I must give place to age,
I'll still be young when old!

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HIGH SCHOOL DAY A SUCCESS



Despite rain, sleet, and snow experi-ced throughout North Carolina, the gh School Day which had been planned ny weeks in advance was held at unt Olive College on March 1 with proximately 26 schools represented. arly 100 students, parents, and guid-ce counselors came from areas rang-g from Winston-Salem to New Bern and joyed seeing the College and getting formation regarding admission require-nts, academic programs, student ac-vities, campus regulations, and trans-rral assistance upon graduation.

Those persons attending were guests r a special luncheon. Pictured in the reground with part of the group are, ft side, left to right: Eugene Williams d Arlinda Wilson, prospective students om New Bern; and Cynthia Mills of anceboro, a freshman at the College ho assisted with the program. On the ght corner is Mrs. Earl H. Glenn of New ern whose daughter, Linda, is a fresh-an at the College and also assisted in e program.

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Mount Olive College Day

Reedy Branch Free Will Baptist Church f Winterville will observe Sunday, larch 16, as "Mount Olive College Day" he Rev. Willis W. Wilson, pastor, has nnounced. President W. Burkette Raper ill teach the adult Sunday school class t 10 a.m. and speak at the 11 a.m. wor-hip service.

NOW IS A GOOD TIME TO RENEW

YOUR SUBSCRIPTION

"Coming Events" at Mount Olive College

March 27—Janet and Jeriel Gilmer piano/voice recital, 8:15 p.m., auditorium. Free admission.

March 30 - April 2—Holy Week Services.

April 10—The Wayfarers (comedians, instrumentalists, and singers), 8 p.m., auditorium. Free admission.

April 12—Annual meeting of Alumni Association (Ayden Seminary, Eureka College, and Mount Olive College alumni).

Officials at Mount Olive College call to the attention of their readers a change in plans previously announced in this column for the annual spring concert by the College Chorus. The April 30 concert date has been changed and if rescheduled, will be be announced later.

New Marriage Certificates Available

The Free Will Baptist Press has recently printed a marriage certificate that has been in demand for sometime.

It is in sheet form, sixe 8½ by 11 inches, printed on lithographed stock. The certificates are available in booked lots of one dozen for $2.95, or in single form for $.25 each. Each certificate in the booked, or padded form carries a stub for the minister's records.

Send orders to the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513. (State tax where it applies. Shipping and handling—20c for the first dollar and 5c for each additional dollar.)

Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Gum Swamp Free Will Baptist Church, Greenville, North Carolina, announces the resignation of its pastor, effective July 1, 1969. Any minister interested in pastoring the Gum Swamp church should contact Mr. Roosevelt Spain, Route 6, Box 132, Greenville, North Carolina 27834, or telephone 758-3249.

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Bobby Harrell announces that he is now a licensed minister and is available for supply work. He is a member of the Eastern Conference and may be contacted by those desiring his services at Route 1, Seven Springs, North Carolina, or by telephoning Moss Hill 569-3021.

= = = =

So many women marry men to reform them, but if there is a sign on a bus saying "Cincinnati," that is probably where it is going. By the time a woman falls in love with a mature man it is already evident the direction he has chosen. If his mother could not change him, his wife probably cannot.—Louis H. Evans.

Framed Church Covenant

Size: 18 by 24 inches

The frame is of walnut finish on open-grained oak, with glass.

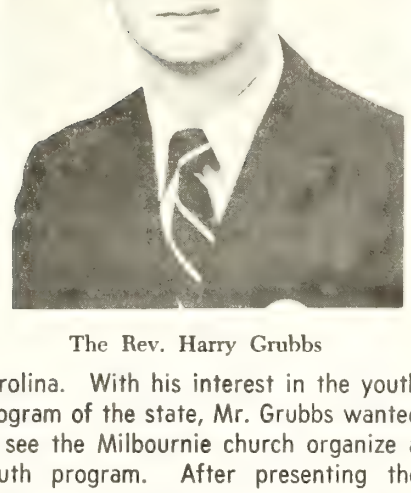
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News & Notes of DENOMINATIONAL INTEREST

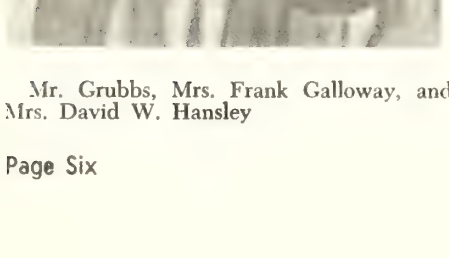
Milbournie Church Organizes Youth Program

The Rev. Harry Grubbs recently accepted the pastorate of the Milbournie Free Will Baptist Church near Sims, North



The Rev. Harry Grubbs

Carolina. With his interest in the youth program of the state, Mr. Grubbs wanted to see the Milbournie church organize a youth program. After presenting the challenge to his congregation, it was accepted with enthusiasm to begin the YFA, AFC, and Cherub organizations.



Mr. Grubbs, Mrs. Frank Galloway, and Mrs. David W. Hansley

Mrs. David W. Hansley, State Youth Chairman for the North Carolina Woman's Auxiliary Convention, was invited to visit the church to explain the youth program and assist in the organization of such. Pictured is Mrs. Hansley as she presented to Mrs. Frank Galloway, youth director; and Mr. Grubbs, pastor of the church; the booklets for the newly-organized youth groups.

In accepting the position as youth director of the church, Mrs. Galloway made this statement: "I realize with others of our church that the youth of today will be tomorrow's leaders; therefore, I desire to help them in finding the Christian way of life." (Information submitted by Deborah Galloway.)

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Bruce Barrow to Conduct Kenly Revival

The Rev. N. Bruce Barrow of Snow Hill, North Carolina, will be the guest evangelist for revival services at the Kenly, North Carolina, Free Will Baptist Church the week of March 16-22. Services will begin each evening at 7:30 with the pastor, the Rev. James V. Joyner, assisting Mr. Barrow. Besides good gospel messages each evening, there will also be special music.

The church membership and Mr. Joyner extend a most cordial welcome to everyone to attend these services.

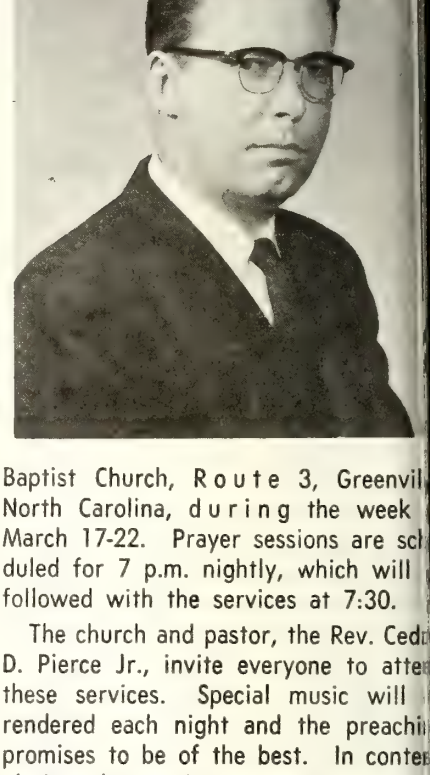
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Youth Revival in Progress At Snow Hill Church

The Rev. Ray Harrison Jr., pastor of the Snow Hill Free Will Baptist Church, Albertson, North Carolina, announces a youth revival in progress which will last through Friday night, March 14. Services begin each evening at 7:30 p. m., and each night's service is under the direction of a different speaker. Special singing is being enjoyed each night, and the church and pastor extend a cordial invitation to everyone to come out and join in the spiritual fellowship. Mr. Harrison urges special prayer for the success of these meetings, and young people are especially urged to be in attendance.

Dr. Lightsey to Speak At Black Jack Church

Dr. Ralph Lightsey of Statesboro, Ge gia, will be the guest evangelist for vival services at Black Jack Free \



Baptist Church, Route 3, Greenvil North Carolina, during the week March 17-22. Prayer sessions are sch duled for 7 p.m. nightly, which will followed with the services at 7:30.

The church and pastor, the Rev. Ced D. Pierce Jr., invite everyone to atte these services. Special music will rendered each night and the preachi promises to be of the best. In conte plating the services, Mr. Pierce state "We hopefully watch and pray as we a proach our revival. Will you pray f our services, please?"

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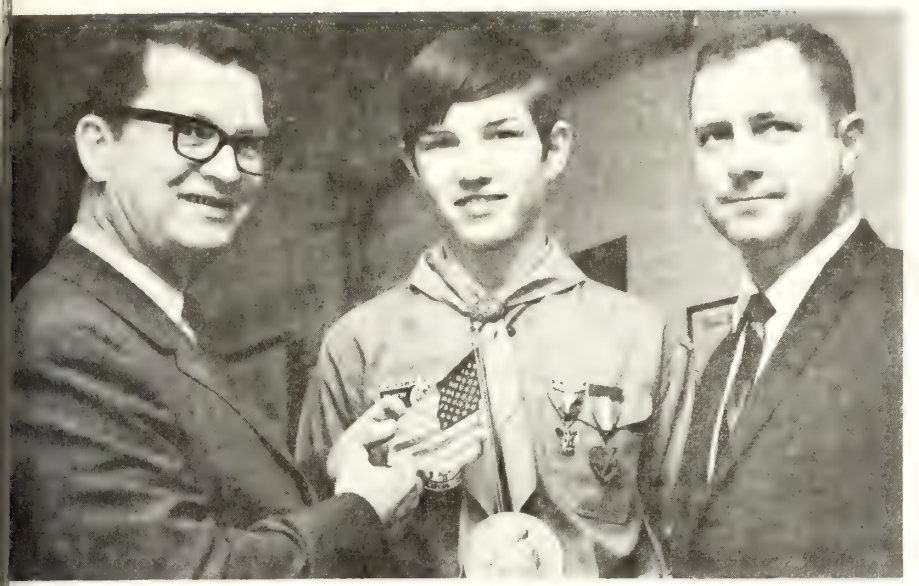
Pre-Easter Services At Bethlehem Church

The Bethlehem Free Will Baptis Church, Duplin County, (Fountaintow North Carolina, announces pre-Easter se vices to be held by the Rev. N. Bruc Barrow beginning March 31 and contin ing through April 4. Services will b held nightly at 7:30 p.m. The pasto the Rev. W. H. Willis, and the membe extend to everyone a cordial welcome.

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Missionary Candidate Jones To Be at Rose Hill Church

The Rev. Harold Jones, his wife Sa dra, and daughter Wendy, will be at th Rose Hill Free Will Baptist Church, Wi terville, North Carolina, Sunday morning March 16. Mr. Jones will speak at th eleven o'clock worship service. He an his family now reside in South Carolin where Mr. and Mrs. Jones are attendin Columbia Bible College, preparing fo the mission field.



r Scouts'
grimage Honored

The Tuscarora Boy Scouts' Pilgrimage m Goldsboro to Bath, North Carolina, s past summer has won for the scout anization a George Washington Honor dal Award from the Freedom Founda-n. Shown in the picture are Pilgrim-e Director Gene Price and Scout Execu-e Dick Auger, displaying the medal-n with Benjie Watson, the one-legged ut who hiked the entire one hundred es on crutches. Many tributes were de to Benjie during the time of the e as to his fortitude and determina-n which enabled him to overcome a ysical handicap and perform the re-rkable feat.

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ndy Plain Church
serving Spring Revival

The Sandy Plain Free Will Baptist urch, Pink Hill, North Carolina, an-unces its spring revival which is now progress, continuing through Satur-y night, March 15. The services begin ch evening at 7:30. The Rev. James Hardy is the guest evangelist, and ecial music is being enjoyed each even-g. The Sandy Plain church issues a arm invitation to the public to come t and enjoy this series of services.

= =

ckson Heights Church
Hold Revival

Plans for revival services at Jackson ights Free Will Baptist Church, Kins-n, North Carolina, are well under way. e Rev. John Earl Wood of Blackshear, orgia, will be the guest evangelist. r. Wood, a native of Perry, Florida, ined his initial Christian and minis-rial experiences in the Mount Carmel ee Will Baptist Church, the original home church of the Rev. H. A. Grubbs, pastor of Jackson Heights.

In Georgia, Mr. Wood has through the years, worked with several churches, building up the small churches until they were able to go full time. Then he would move on to another church that needed help. His ministry has been a truly missions-minded task, the kind the church needs.

Revival will begin at the Jackson Heights church on Monday night, March 17, and will continue through Saturday night. Starting time will be 7:30 each evening. Friends are invited to hear the singing, preaching, and to join in the praying as the church strives for a good revival to glorify God.

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Calvary Church
Announces Revival

The Calvary Free Will Baptist Church, Clayton, North Carolina, announces its revival beginning March 17, lasting through March 22. The visiting evangelist will be the Rev. Eddie Edwards, assisted by the church pastor, the Rev. D. C. Boling. Services begin each evening at 7:30. There will be special singing each evening, and the church membership and pastor extend a cordial invitation for all to attend this series of services.

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Free Union Revival
March 16-21

Revival services will be held at Free Union Free Will Baptist Church near Walstonburg, North Carolina, beginning Sunday evening, March 16, and continuing through Friday evening, March 21. The pastor, the Rev. C. L. Patrick, will be bringing the gospel messages, beginning each evening at 7:30. At each service the church choir and other singers will present a program of sacred music. The public is cordially invited to attend.

(continued on page fifteen)

Coming Events

March 15—Eastern District Youth Convention, First Free Will Baptist Church, Kinston, North Carolina

March 18—Central District Auxiliary Study Course, Ayden Free Will Baptist Church, Ayden, North Carolina, 7:30 p. m.

March 22—Central Conference Youth Convention, Friendship Free Will Baptist Church near Farmville, Greene County, North Carolina

March 26—Central Conference Woman's Auxiliary Convention, Pleasant Hill Free Will Baptist Church, Highway 43, South, Greenville, North Carolina, 10 a.m.

March 29—Western District Youth Convention, First Free Will Baptist Church, Wilson, North Carolina

March 30—Palm Sunday

March 31—Central Conference Layman's League Fellowship, Piney Grove Free Will Baptist Church, Greenville, North Carolina, 7:30 p. m.

April 2—Western District Auxiliary Convention, Holly Springs Church, Johnston County, North Carolina

April 6—Easter Sunday

April 9—Cape Fear District Auxiliary Convention, First Free Will Baptist Church, Smithfield, North Carolina

April 15—Central District Auxiliary Workshop, Greenville Free Will Baptist Church, Greenville, North Carolina, 7:30 p. m.

April 19—State Sunday School Convention, First Free Will Baptist Church, Wilson, North Carolina, 10 a. m.

April 26—State Youth Convention, Free Union Free Will Baptist Church, Pinetown, North Carolina, 9:30 a. m.

May 8—North Carolina State Woman's Auxiliary Convention, Stoney Creek Church near Goldsboro, North Carolina

May 11—Mother's Day



SUNDAY, MARCH 16

MUSIC IN WORSHIP

Scripture Reading—Psalm 71:22

It is difficult to decide who is the more to be pitied, the man who sits stubbornly through every hymn, never venturing to add a sound, or the misguided song leader who assumes that his mission in life is to force every last worshiper to join in. Music in the church is one of the beautiful privileges of worship. Privileges resisted are joys unfulfilled. Privileges forced upon others are meaningless.

Worship is not a passive experience. God expects us to worship Him. We know this is so, and we do something about it: we organize ourselves, we bring tithes and offerings into the storehouse, we build a suitable place to worship, we call and hire those who should lead us in worship, and we assemble ourselves. Then the chain breaks—we sit passively. God expects worship! The examples of worship in the Bible are consistently active experiences.—*Dr. Ted W. Ward.*

PRAYER THOUGHT

God's house should be filled with praises and the language of music.

MONDAY, MARCH 17

WHEN THE ROAD GETS DARK

Scripture Reading—Ephesians 4:14

The story is told of a mother and daughter on a train. The mother was unable to keep her little girl seated. The little girl ran to and fro the length of the car. She acted as though she did not need her mother. Sometime later, the train started through a long mountain tunnel. As darkness covered the car, the little girl rushed to her mother, sat down beside her, and held her hand.

We act toward God this way very often. We run to and fro, acting as if we do not need God. We fail to heed call after call which comes to us from our heavenly Father. But some tragedy strikes, the road of life is suddenly darkened, and we realize how inadequate we are. So we rush eagerly to the arms of our heavenly Father. We are not as independent as we like to pretend.—*W. B. Knight.*

PRAYER THOUGHT

God would have His people to remember and obey Him always—not just when they need His help.

TUESDAY, MARCH 18

THE RUSHING WORLD

Scripture Reading—1 Timothy 2:2

People are rushed today. Have you ever wondered, as you watched people rush up and down the street, What's the rush, anyway? Back in the pioneer days, if a man missed a stagecoach, he just shrugged his shoulders and said, "So what? Another one will be along in a couple of weeks." Now, if a man misses even one section of a revolving door in a bank building, he is ready to explode with impatience. We need to slow down and let our spirits catch up with our bodies. Many people are rushing around so fast that they have no time to speak to a friend, to smile, or just to stop and pat a little dog on the head. We need to slow down and live!—*W. B. Knight.*

PRAYER THOUGHT

We often neglect taking time to enjoy the really important things of life—the things which matter most.

WEDNESDAY, MARCH 19

THE BIBLE

Scripture Reading—Joshua 1:8

If religious books are not widely circulated among the masses in this country, and the people do not become religious, I do not know what is to become of us as a nation. The thought is one to cause solemn reflection on the part of every patriot and Christian. If truth be not diffused, error will be; if God and His Word are not known and received, the devil and his works will gain the ascendancy; if the evangelical volume does not reach every hamlet, the pages of a corrupt and licentious literature will; if the power of the gospel is not felt through the length and breadth of the land, anarchy and misrule, degradation and misery, corruption and darkness, will reign without mitigation or end.—*Daniel Webster.*

PRAYER THOUGHT

Pray that goodness will overcome the evil in our country.

THURSDAY, MARCH 20

GOD PAYS HIS WORKERS

Scripture Reading—Hebrews 6:10

Who does God's work will get God's pay,
However long may seem the day,
However weary may be the way.
He does not pay as others pay,
In gold or lands or raiment gay,
In goods that perish and decay;
But God's high wisdom knows the way,
And that is sure, let come what may,
Who does God's work will get God's pay!
—*Author Unknown.*

PRAYER THOUGHT

God rewards His children with spiritual blessings instead of worldly possessions.

FRIDAY, MARCH 21

WHAT A FAMILY!

Scripture Reading—Psalm 55:14

The Just B. Longs are a rather la family. Several members can be found any congregation. Do not expect them be at Bible school, and you will meet w one less disappointment in life. The J B. Longs never make good Sunday sch teachers. They hardly ever attend wors services, and they give little or no supp to the financial necessities of the chur yet they are insulted if the minister d not visit them and pamper them. Th never sit up with the sick; they never m ister to the hungry; but when they beco sick, they want the full fellowship of church. Their minister's name is He Hearted.

If the whole church were composed only the Just B. Longs, it would be kno as the church of the declines. The chu would have no Sunday school for lack teachers and students. There would ne be a Sunday night service, a midweek s vice, or a youth meeting. Often th would be no morning service. The preac would starve to death. Orphans and w ows would never have their afflictions lieved if there were but the Just B. Lon to do it. Are you a member of the J B. Long family?—Copied, 1010 *Illustratio Poems and Quotes.*

PRAYER THOUGHT

Faithful followers and workers of Ch keep the church going.

SATURDAY, MARCH 22

A NOBLE SON

Scripture Reading—Proverbs 22:6

It was a remark overheard in a streetc but it reminded us that there are hon able men in the world. A young man sai "I am very particular about paying r fare. I took a ticket home once when was a small boy and showed it to my fat er, saying that the conductor had not tak it, and that I was that much ahead. M father looked at me and said that I so my honor for a nickel. That put a ne face on it. I always think of what he sa when I am tempted to repeat the offense If all fathers were training their sons this way there would be fewer dishon able transactions in high places.—*Hera Presbyter,* W. B. Knight, Eerdmans Pu lishing Co.

PRAYER THOUGHT

A clear conscience profits a man mo than riches gained dishonestly.

NOW IS A GOOD TIME TO RENEW YOUR SUBSCRIPTION

Items from the office of the

GENERAL SECRETARY

DAVID C. HANSLEY

North Carolina State Convention of Free Will Baptists
P. O. Box 424, Ayden, North Carolina 28513

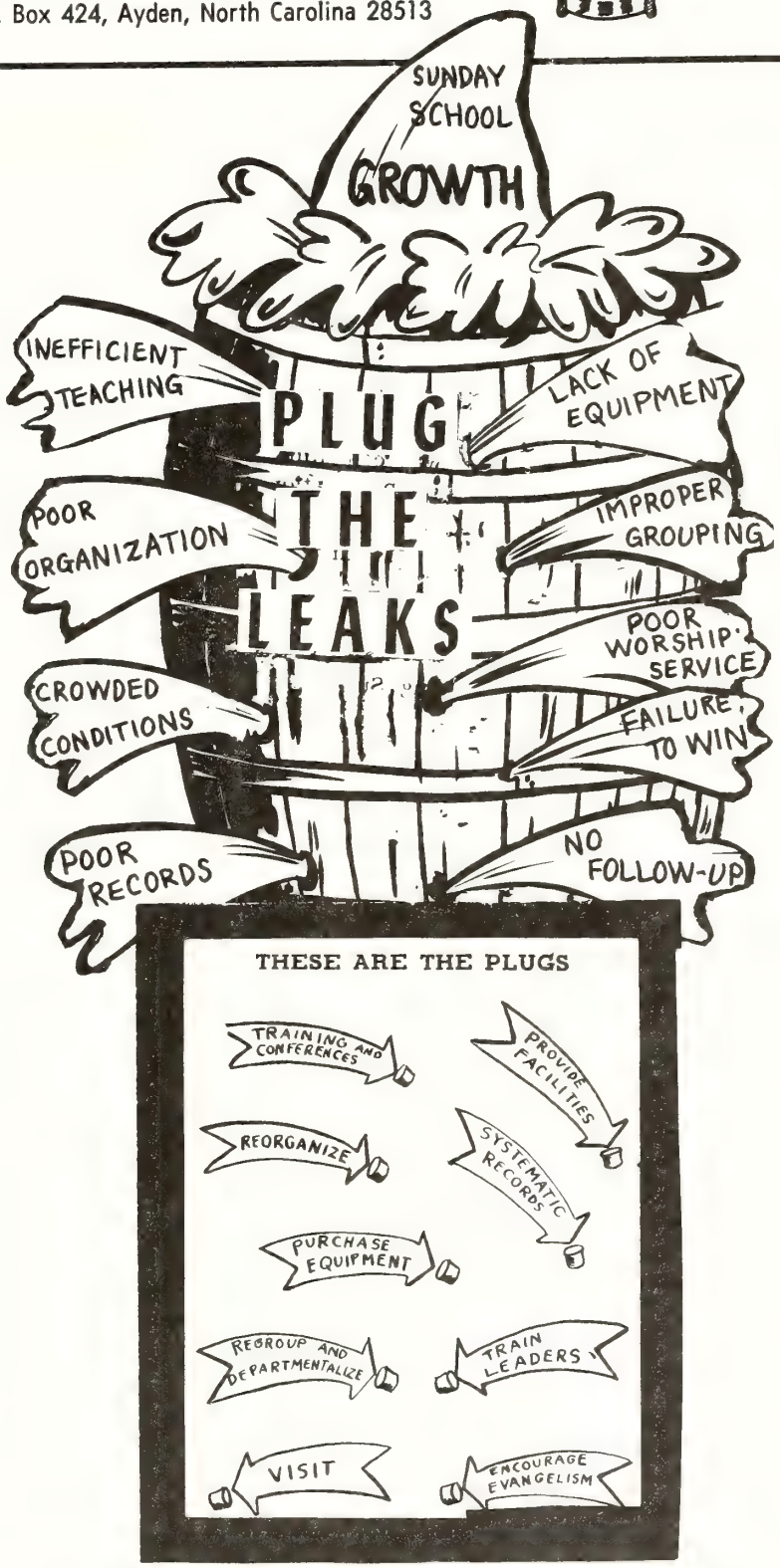
The State Sunday School Convention

April 19, 1969, will be the date of the North Carolina State Sunday School Convention. This year the convention will convene with the First Free Will Baptist Church of Wilson, North Carolina. You who are pastors, officers, and teachers should make a special effort to attend YOUR convention. You should, as a Sunday school, send a delegate. This person should be the most dedicated and progressive-minded person the school can send.

Why should you need to attend this convention? Have you thought about the leakage that might be in your school? Take time to study the drawing on this page to see if you need to plug the leaks in your school. If you should find that your school has even one of the leaks mentioned, then you need to attend the convention this year. By being present you will receive the benefit of the three institute sessions that will give you helpful information on plugging the leaks in the Sunday school.

This fact has been proved again and again. A large church with a small Sunday school is either dead or in a dying condition. A small church with a large or growing Sunday school has bright prospects for growth and increasing usefulness. Most great churches, in city and rural areas alike, are the product of great Sunday school enterprise and effort.

The Sunday school is a strong missionary agency and an effective evangelistic institution. To attain balanced success, the church must emphasize and promote the Sunday school at home and abroad. Where do you get the guidance for promoting your school? THE STATE SUNDAY SCHOOL CONVENTION!



MARCH--MISSIONS--MONTH (Read the "Command")



ARE YOU GOING?

by Cedric D. Pierce Jr.

Are you going to Cragmont this summer? I am! I'm going to the Christian Cadets' Conference during the week of June 23-28, 1969. This conference has grown by leaps and bounds during recent years—last year it was filled up. Therefore, we expect a record attendance this year!

The above picture was taken during the 1968 Christian Cadets' Conference. Look to see if you recognize someone! Then, so you can join your friends at Cragmont this summer, immediately send your registrations for the 1969 Christian Cadets' Conference to:

The Rev. Cedric D. Pierce Jr.,
Director-Registrar
Route 3, Box 325
Greenville, North Carolina 27834
Phone: 752-6485

Include: Name, address, sex, age, parents' names, church, contact person in your church, and $5 registration fee. **Don't forget, the early bird gets the worm; the early registrant gets to attend Cragmont!**

The cost has been increased to $35 for all Cragmont conferences this year. So your total cost to go to the Christian Cadets' Conference will be $5 registration fee, $30 due when you board the bus, plus your personal spending money to include enough for a picture, and your eats to and from Cragmont on Monday and Saturday.

We have already registered several young people for 1969. Please **hurry** with your registrations! We don't want you to be left at home **because you waited too late to register,** while the rest of us enjoy all the Cragmont fun. May I look for your registrations soon?

We have a program planned for the Christian Cadets' Conference this summer like you have never heard of before! **DON'T MISS IT!**

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SPECIAL NOTICE

To clear up any possible confusion concerning conference fees at Cragmont: the $35 is paid in its entirety to the conference director. Applicants do not send the $17 to Mrs. Grubbs; the director takes care of this. Remember that $5 is due at the time of registration, and the additional $30 is due at the boarding of the bus.

Cedric Pierce, Chairman
Cragmont Board of Directors

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A parson wrote to his bishop, asking him to come and hold a "quiet day." The bishop declined, saying, "Your parish does not need a quiet day; it needs an earthquake."

WE BELIEVE:

1. That there is only one God who i infinitely perfect, the Creator, Preserve and Righteous Governor of the Universe that His eternal existence is in three pe sons: Father, Son, and Holy Spirit; tha all three are equal, but distinct persons They are the divine Trinity.

2. That Jesus Christ is the only begot ten Son of God; that He was born of th Virgin Mary; that He died for man's re demption; that He ascended to heave and is today at the right hand of th Father as our intercessor.

3. That both, the Scriptures of the Old and New Testaments, were given by inspiration of God, and that they only constitute the infallible rule of faith and practice.

4. That man was created innocent, but by disobedience fell into a state of sin and condemnation and stands guilty before God and separate from Him.

5. That it is the privilege of all men to be saved; that God desires the salvation of all; that the gospel invites everyone; that the Holy Spirit strives with all, and whosoever will may come and take of the water of life freely.

6. That the human will is free and self-controlled; that it is possible for a person who has been saved by divine grace to make shipwreck of his faith and become lost. The person (believer) who through grace perseveres unto the end of life has promise of eternal salvation.

7. That sanctification is initial at regeneration and continues progressively through the Christian experience, becoming final and complete in heaven.

8. That there are three gospel ordinances to be perpetuated under the gospel teaching: baptism by immersion, the Lord's Supper, and washing of the saints' feet.

9. That tithing is God's financial plan for supporting the work of the church here on earth.

10. That our Lord and Saviour, Jesus Christ, who ascended on high, and sits at the right hand of God, will come again; that there will be a resurrection of all men at the last day; that they which are saved will come forth to the resurrection of life, and they which are lost unto the resurrection of damnation; that the wicked will "go away into eternal punishment, but the righteous into eternal life." This is the final judgment.

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Please explain, "Behold, he ɔtteth no trust in his saints; yea, the eavens are not clean in his sight" (Job 5:15). Does this refer to that part of eaven wherein God occupies His throne? **J. T., Wichita, Kansas.**

Answer: This reference seems to be to ıe starry heavens. In biblical usage ıere are three heavens referred to freuently. The atmospheric heaven, or ıat in our own environment that we see round or near when we look up, which ıcludes the clouds; the starry heaven, ıat in which the stars and planets apear which we can see with our eyes vhile we are on earth, including the sun nd moon; and finally the heaven of eavens, that in which God and His ırone are located. (See Psalm 19.)

It is my opinion that the Holy Spirit, he author of the Bible, would have us o see in this psalm the whole of the eavens. He would have us look up and ehold all the wonders of creation: first hose objects of splendor we can see vith our eyes and then those that by eeing them we should exercise faith in ppropriating all that God's Word decribes as having been made by Him for oth His and all saints enjoyment. The Vord tells something of the beauty of he stars, the magnificence of a sunset cene, the symbolism of the moon and he stars, and the hallowed place God ccupies; as well as the humility shown y all the heavenly creatures that obey im. These tend to influence a Chrisian toward God and that which pertains o Him and His Word.

There is a similar question asked and nswered in "The Jewish Hope," a magaine edited by Dr. A. U. Michelson which nswer, in part, is as follows: ". . . it as to do with that area of the heavens vhere Satan is, who will be cast down o the earth during the great tribulation s prophesied in Revelation 12:9, 10. atan has defiled, with his presence, both he heavens and the earth for which eason God will create a new heaven and new earth (Revelation 21:1)."

I do not know just what Satan's sphere of operation may consist of now, nor in what ways and to what extent he has contaminated the heavens. "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil" (1 John 3:8); "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8); "Submit yourselves therefore to God. Resist the devil, and he will flee from you" (James 4:7); "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil" (Hebrews 2:14); "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephesians 6:11, 12); "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Ephesians 2:2); "And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you" (Luke 10:18, 19); "And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven" (Revelation 12:7, 8).

I do know, however, some of what the Bible says Satan has done and is doing, and that God is going to bring these activities in these different realms of operation to a sudden halt before too long; that He will judge Satan and confine him for 1,000 years in a place called the bottomless pit. Also that He will loose him for a short season to test the saints that have been active in natural bodies during the millenium reign of Christ. At the end of this brief period, while loosed on the earth, God will judge him with all who have neglected free salvation and put them into a place called the lake of fire for eternal torment and punishment. (See Revelation 20:2-15; 22:5-12.)

There are accounts given, one in the first and the other in the second chapter of Job, which make clear to us that Satan had access at certain times to the presence of God after he had been dethroned by Michael and his angels. (Compare Job, Chapters 1 and 2 with Genesis 3; Isaiah 14:9-27; and Ezekiel 28:1-19.) Babylon and her king, Assyria and her king, and Tyre and her king are to be regarded as the agents and the symbols of the devil as these Scriptures are considered. In the general use of the word, saint, throughout the Bible it refers to a person separated from Satan by the Holy Spirit. Much of the time its use designates either an angel or a genuinely pious person who obediently seeks to carry out the will of the Lord as he is taught in the Scriptures to do. Holy persons that are separated unto God have in the act by which they become separated also have been separated from the world and its sin and from Satan and his degradation.

(Continued Next Week)

For Your

CHURCH NEEDS

come in to see us at

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(Branch of The Free Will Baptist Press Foundation)

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STORIES

for our youth



GLENN'S MIRACLE

by
ELSIE MILLER GESNER

LIKE a glassy sea, the new skating rink beckoned to the impatient youngsters working at arithmetic problems in Ellington School. That is, everyone except Glenn Gordon was impatient, which was strange; for, more than any other sport, Glenn liked ice skating.

Glenn's dad had first taken him skating on the farm pond when he was only four years of age. When his dad died, Glenn's family moved from the farm into town, and Glenn's skating had been limited to infrequent visits to the rink in Morristown. The problem now was that Glenn had outgrown his skates, and Mom had a hard enough time earning money for their daily needs.

Today Glenn was feeling very sad and sorry for himself.

"Do you feel all right, Glenn?" his mother asked, concerned.

"Well, my throat does hurt," he admitted. "But I guess I can go to school, only—maybe if you write a note to the teacher, she will let me stay indoors today at recess time and during physical education class, too."

Mom nodded. "Perhaps that would be wise."

It was a long and lonely hour that Glenn spent in his classroom, wishing that his room was not in sight of the rink and that he could not hear the happy voices of his classmates and the other two grades as they skated. Once, when he looked up from his book, he saw a boy on the edge of the rink, wearing no skates, his hands jammed into his pockets, and watching the skaters wistfully. Glenn recognized John Cummings, a new boy in the fifth grade.

Glenn was suddenly ashamed. He had been afraid to tell the truth. John was younger and smaller—but braver—than he. I haven't even asked the Lord to help me on the playground. I've taken the easiest way out, he thought. I've got to trust the Lord. He can still do miracles.

He was remembering how he had prayed that somehow, miraculously, the Lord would provide him with skates. But there had been no miracle, and he had given up, trying hard not to feel the injustice of it all. Suddenly Glenn knew what he could do.

After school, Glenn waited for John Cummings. John sized him up. "I've seen you at First Church Sunday school, haven't I?"

"Probably. I go there," Glenn said, surprised. "Do you?"

John nodded. "My teacher lives near me. He stops for me each Sunday. But what did you want?"

"I saw you standing by the skating rink today," Glenn explained. "Don't you have any skates?"

John hung his head. "No."

"Why not? Don't you like to skate?"

John looked up quickly then. "Sure. I skate good, too, but my skates are too small now. Dad has so many bills to pay, and he has to hire a housekeeper, and—and—he's so different since Mom died."

Glenn was thoughtful. It sounded something like his story. "My skates are too small, and that's why I can't skate, either. My dad has been dead for more than a year now, and Mom goes out to work. Right now she says I need so many clothes that she just can't buy new skates for me." It seemed good to tell someone who would understand. "I've been praying that God will send me some skates if He wants me to have them. But how would you like to have my skates? You're so much smaller, I think you could wear them."

John's face brightened. "Say, that would be great!"

Glenn and John became good friends. They often spent time at the rink together. John was small and agile and a great skater. Glenn found himself admiring him. As the novelty of the rink wore off and fewer children skated there, Glenn and John were often alone. Glenn encouraged John, suggesting several other figures and routines he had watched at the rink in Morristown.

John seemed to look up to Glenn now. Sundays he found Glenn after Sunday school and sat with him in church.

The children at Ellington School were excited again. It was announced that as a part of the midwinter school fair in the school gym, there would be a skating contest and exhibition on the rink.

More than ever, Glenn longed to be out there skating. Watching the other children, he knew that he could outdo them all—even John.

Arriving home from a practice at the rink one night, he found Mr. Cummings waiting for him.

"Hello, Glenn. I've been hearing a lot about you from John lately. I'm afraid I've not been much of a father to John. I didn't really know what my son was doing until recently. I just happened to find out that you gave John your skates." He picked up a box from the floor. "These aren't new, but perhaps they will do. Let's see if they fit." He held out a pair of shiny black skates.

Glenn stared a moment, then shouted with joy. "For me? Oh, they are large enough, I can tell." He pulled off his shoe hastily and tried one on. "See, it fits fine!" he said jubilantly.

The banks of the skating rink were crowded with parents and children.

"I've been thinking about your coaching me," John said thoughtfully. "I got it figured that you must know what you're talking about when you say God helps you with all your problems. You were willing to help me win in the skating events, even if you couldn't enter." He grinned. "After all your work, I won't let you down. You'll have to work hard to beat me." He leaned closer.

Glenn's eyes sparkled as he tied his laces. It had been a long struggle to



SCHOLARSHIP ESTABLISHED

Mr. and Mrs. Johnnie G. Howell of Pikeville, North Carolina, recently provided for the establishment of a scholarship to be administered by the North Carolina Mission Board of Original Free Will Baptists. The scholarship is officially known as "The Johnnie G. and Mary Alice Howell Scholarship." Its purpose is to "provide assistance on the basis of merit and need to students preparing for work as missionaries with the State Convention of Free Will Baptists of North Carolina, with recipients selected by the state mission board and Mr. Johnnie G. and Mary Alice Howell."

The recipient of the scholarship is required to maintain an academic standard of a "C" average, and "shall agree to work under the supervision of the mission board of the state convention for a designated number of years."

Mr. and Mrs. Howell are active members of Pleasant Grove Free Will Baptist Church near Pikeville. Mrs. Howell is the sister of Missionary Harold Stevens who is well-known by Free Will Baptists of North Carolina.

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WHY GO TELL THEM?

by J. E. Timmons

In a day of changing thought, we need to reaffirm our confidence in the "Faith once delivered."

A question recently was asked me, "What drives you to reach these people?" I am impressed that there may be others asking the same question. The answer in detail would demand volumes. Let us simple survey the basics:

We are compelled by man's lost condition. If it would have been possible, Paul in divine love would have taken the place of lost Israel in being accursed from Christ. If the lost will not perish and will ultimately be brought to divine bliss, then we can be unconcerned and give ourselves to things more convenient; eventually they will glorify God. Thank God Paul didn't believe that, but was impelled by sacred compassion to carry the gospel to Europe from whence it has come to us.

We are compiled by Christ's desire to save the lost. He who "was not willing that any should perish but that all should come to repentance" continues to love the lost and extend His saving arm to them through us. He who yearned over Jerusalem, today yearns over the "uttermost parts": Mexico, Africa, Central and South America. America seems to becoming a needy mission field.

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WHY MEXICO MISSIONS?

by J. E. Timmons

More than once have we been obliged to explain to questioning Christians in the United States why Mexico and Mexicans here in the United States need the gospel witness. Every missionary to Mexico is aware of the Catholic church's attitude to the presence of evangelical missionaries to Mexico—viz, **"Mexico has already been evangelized."**

On one occasion while traveling in Central Mexico, I met on the highway a pilgrimage of several thousand people that had taken from two to three weeks off from their jobs, losing salaries, and spending money they could very ill afford, to walk hundreds of kilometers and miles to the shrine to worship Mary. One elderly woman, 70 years old, told one of the bystanders that she had not missed a pilgrimage in 32 years, and her reason for doing it: because Mary is the mother of God.

In our visitation program in Mexico, we are often asked if we believe in Mary, and why we do not pray to her? Many times we ask some of the children that had been in some of our Sunday schools and who cease to return, why they had not returned? They tell us, "Because you do not teach the truth. You say that Jesus Christ is all-powerful and is the greatest person ever to live, but that is not so—the holy virgin is!"

So you see the type of evangelism Mexico has—the gospel of Mary. Only Mary didn't die for lost Mexicans, or Americans, or anyone else; the gospel gives evidence that Christ died to save lost humanity, and that is why I am in Mexico. Maybe you should be too!

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Protestant Gains In Brazil Detailed

The Protestant community in Brazil now totals close to 10 percent of the population of that predominantly Catholic country. New statistics just released by the Missionary Information Bureau of Sao Paulo indicate there are 8,706,000 members of declared Protestant families in a population which grew to 89,376,000 in 1968, according to government estimates. This figure is nearly double the previously reported size of Brazil's burgeoning Protestant church.

The Missionary Information Bureau (MIB) reports the Protestant community as supporting some 12,800 churches, plus an additional 11,000 preaching points, with 2,902,000 recorded church members. This makes it possible to restate the goals of evangelism for Brazil, since there is now one Protestant church member for every 5.3 non-Protestant homes, and one church or preaching point for every 640 non-Protestant homes.

MIB records a total of 2,991 foreign-born missionaries at work in Brazil. This missionary force is concentrated in the south and east, but greatest gains during the past two years have been marked in the central-west, the area of Brazil's advancing frontier.

MIB's statistics indicate the most needy area for missionary activity and evangelism is in Brazil's northeast, the relatively arid agricultural region where one third of all Brazilians live. This also has been the area of greatest social unrest and of relatively recent inroads of spiritism. Unfortunately it is this area that has shown the smallest proportional increases in missionary activity.

Further information can be obtained by writing Mr. Frank Ineson, Executive Secretary, Missionary Information Bureau, Caixa Postal 1498, Sao Paulo, Brazil.



JESUS PREPARES FOR HIS DEATH

Lesson Text: Mark 14:22-26, 32-41

Memory Verse: Mark 14:36

I. INTRODUCTION

There is an old tradition that when Jesus was a lad at work in Joseph's carpenter shop He paused a moment from His toil and stretched out His arms, as workmen often do, to relax His taut muscles. The sunlight, streaming in through the open door upon Him, caused His shadow to appear upon the floor in the shape of a cross. He did not notice it, but His mother, coming in at the moment, saw it, and was filled with fright. All of her life, since God had revealed His plan for her bringing into the world the Christ Child, she had lived under a strange apprehension of future sorrow and agony. She had "pondered these things in her heart."

From the day Jesus began His ministry, which lasted a little over three years, He lived in the shadow of the Cross. Always He knew that His hour was coming. He had tried very hard to prepare His followers for the inevitable hour of death. It had to come because there was no other way for man to be saved except through His death and resurrection.

There is another tradition that has come down through the centuries that the one and only door to Noah's ark was shaped like a cross, and thus typified that heaven and salvation are arrived at only through the Cross of Christ. There may be no foundation for this tradition, but we do know that Christ is the only door to heaven. If we ever arrive at that destination we do it through Him who is our Lord and Saviour.—Advanced Quarterly (F.W.B.).

II. HINTS THAT HELP

1 Jesus Institutes the Lord's Supper (vv. 22-26)

A. As the time of Jesus' death drew near, He desired a close fellowship with His own.

B. The Lord's Supper came to us from the observance of the Jewish Passover.

C. The broken bread and wine are symbolic.

(1) The bread represents His broken body.

(2) The wine, or juice, represents His shed blood.

D. They sang a hymn together and then departed.

2. The Battle in Gethsemane (vv. 32-41)

A. The battle consisted of Christ's surrender to the will of God.

B. This was something that Christ had to face alone.

C. "Not my will, thine be done," is the cry of each soul who surrenders to God.

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. Most people of means wish to bestow their worldly goods on selected beneficiaries after their death. To do this a will must be drawn up, specifying the amount of the gift that each will receive. However, a testator may decide to make some changes in his bequest. When this happens, he replaces his will with a new one that changes the beneficiaries. The new will then takes precedence over the old.

Before Christ came into the world, God had established a will with His people, the Jews, in which He made them heirs of His bounty and blessings. But through the years the Jews had disappointed God in many ways. They complained because they were not satisfied with His blessings. They even began to worship the gods of their unbelieving neighbors. God wished to distribute His bounty to a larger circle of beneficiaries. He sent His Son to establish a new will. When Jesus said, "This is my blood of the new testament, which is shed for many" (Mark 14:24), He referred to the time of His death when God would make a new will with all mankind. The old will would then no longer be in force. God had changed the beneficiaries.—Standard Commentary.

2. Jesus left with His church a perpetual reminder of His vicarious death for the sin of the world and of His promise to come again. Paul wrote, "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (1 Corinthians 11:26).

There had been much quarreling and bitterness in a certain church. Factions fought faction. One Sunday a member of the church arose from the breakfast table and said, "I'm going to church today." "What?" asked the other members of the family. "Are you going back there after the way our family has been treated? Where's your pride?" She replied, "This is communion Sunday. I'm going to be the Lord's guest at the Lord's table. As for my pride, I haven't any when I think of the cross where the prince of glory suffered an ignominious death for your sin and my sin."

On the eve of a great battle in Flanders, at about midnight, the quiet was broken by the booming of German artillery. The British artillery replied. The air was filled with death's messengers. Toward morning, the bombardment ceased. Silence prevailed over the field of death. Then, far above, a lark began to sing. The little herald of the dawn had mounted up until it had caught the first gleam of the coming day, and called down the good news to those below.

The conclusion of the Lord's supper with a hymn is an expression of faith in the promise that Christ is coming again. —Bible Expositor.

3. "The world was stirred by the story of how God marvelously delivered Captain Rickenbacker and his companions from death after weeks of drifting in rubber rafts in the vast waters of the Pacific Ocean during World War II. Some of them were scoffers. One of them had a Testament. After many days of drifting, they were near starvation and they decided to read the Testament and pray audibly for deliverance. Not long after this prayer meeting, a sea gull lighted on Rickenbacker's head. Rickenbacker raised his right hand and seized it. The flesh of the gull saved them from death. Similarly God sent rain for their water supply. Similarly Whittaker confessed, God gave him superhuman strength to paddle the raft to a coral island against

(continued on page fifteen)

NEWS NOTES

(continued from page seven)

wen's Chapel Church
nnounces Revival

The Owen's Chapel Free Will Baptist hurch, Route 3, Elm City, North Caro-na, announces revival services for the eek March 17-22. The guest evange-st will be the Rev. Henry Armstrong. he pastor, the Rev. Robert Rollins, will ssist in the services which will begin ach evening at 7:30. Each service will eature good gospel preaching and special usic.

The pastor and the church membership xtend a cordial invitation to everyone attend these services.

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aymen to Meet
t Piney Grove Church

The Layman's League Fellowship of the entral Conference will meet at the iney Grove Free Will Baptist Church, reenville, North Carolina, Monday night, larch 31, at 7:30. The executive board ishes to emphasize the importance of is meeting and urges all laymen and inisters of the conference to be in at-endance.

Fellowship president, Mr. Francis toddard, reminds the men that possible ponsorship of a television program, and he election of a new slate of officers ill comprise part of the business ses-ion.

The host league has invited Dr. Robert Holt, vice-president and dean at East arolina University, to speak to the roup.

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One may go wrong in many different ays, but right only in one, which is hy it is easy to fail and difficult to ucceed—easy to miss the target and dif-cult to hit it.—Aristotle.

Bookstore Hours

The Free Will Baptist Press Bookstore, yden, North Carolina, is now observing e following hours:

Monday-Friday—8 a.m. to 5 p.m.

Saturday—9 a.m. to 12 noon.

Boys' and Girls' Stories

(continued from page twelve)

keep cheerful, but through it all he had learned to trust God. John would give him real competition. But he had his skates. The miracle had happened.—"Gospel Herald."

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St. Claire Bible Class

(continued from page fourteen)

a strong current and changed him from an atheist to a firm believer in God.

"That is wonderful answer to prayer. But here is a great question: What would have happened if the sea gull had not lighted on Rickenbacker's head? If the rain had not fallen that night after the three men in the raft had prayed for rain, would they have died without faith in God and regarded prayer as a vain delusion? No doubt, many others similarly stranded upon the same waters, prayed and were never delivered. What then happens to prayer? David prayed for the welfare of his child, but the child died. Paul prayed that the thorn might be removed, but God did not grant that request. Yet, in the case of David and Paul, and all who call upon Him through Christ and in faith, God does answer definitely and fully, but frequently with such 'great and mighty things which thou knowest not.' Often we do not discern His wonderful answers when they arrive, because they do not come wrapped and packaged and delivered as we had expected them to come. Our confidence and belief in prayer must not rest upon what to us is a manifest and indisputable answer to prayer. It must rest upon the fact of a faithful God and His unchanging promises."—Stepping Stones in the Christian Life, Book II.

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SPECIAL NOTICE

CENTRAL AUXILIARY MEMBERS

The Ayden Free Will Baptist Church, Ayden, North Carolina, will host a study course for the Central District Auxiliary members, March 18, at 7:30 p. m. The Rev. C. H. Overman, pastor of the Little Creek Free Will Baptist Church, Ayden, will teach a course on "Evangelism."

BOOK REVIEWS

by ELIZABETH HILL

A CHRISTIAN AND HIS MONEY by John R. Crawford. Abingdon, 1967, 176 pages, $3.75.

The author discusses earning and spending in the light of the gospel.

"Show me a man with a dollar in his hand. Tell me how he spends it, and all the reasons which influence his spending it as he does, and I will tell you his theology." With these words, the author moves into the Christian approach toward finances.

Among the specific areas included are:
"Money and the Lordship of Christ"
"And What Size Motorboat?"
"Should a Christian Be Insured?"
"All That I Have, I Owe"
"The Christian's Spending for Recreation"
"Rainy Days"
"What Price the Funeral?"

This is a good up-to-date stewardship book for a study course.

WHY I PREACH THAT THE BIBLE IS LITERALLY TRUE by W. A. Criswell. Broadman, 1969, 160 pages, $3.50.

Dr. Criswell is the pastor of the largest Baptist congregation in the world. Under his ministry, the congregation at the First Baptist Church, Dallas, Texas, has grown to more than 13,000 members.

This new book is his passionate, personal testimony. He holds the particular position—that the Bible is the literal, inspired, God-breathed truth of heaven.

The author has divided his book into three parts:

Part One: "Why I Believe That the Bible Is Literally True"

Part Two: "What I Preach, Believing That the Bible Is Literally True"

Part Three: "An Appeal to My Brethren to Preach That the Bible Is Literally True"

Pastors and laymen, both liberal and conservative, cannot read this book without experiencing a renewed spirit of dedication to God and to the Bible.

(Books featured may be ordered from the FREE WILL BAPTIST PRESS, P. O. Box 158, Ayden, North Carolina.)

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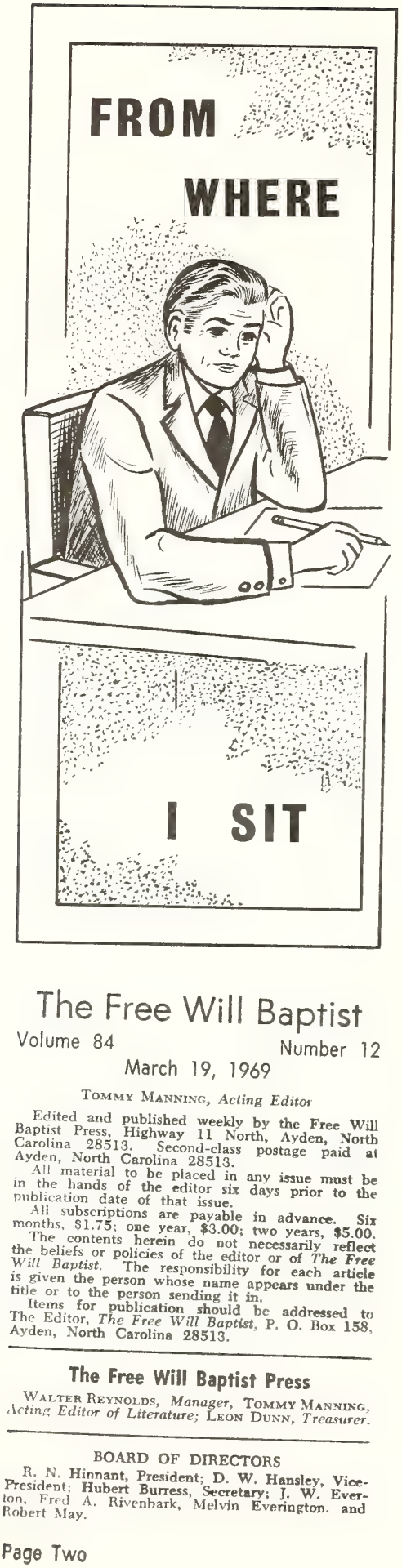
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NO
ILL WILL



The Free Will Baptist
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March 19, 1969

TOMMY MANNING, *Acting Editor*

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Editorial--

A GRUDGE IS A GRUDGE IS A GRUDGE

A grudge is a feeling of deep-rooted resentment or ill will. By a other name a grudge smells as bad. Some people show them; some pe ple hide them; and some people just let them be. They are such a pr cious possession that very few people give them away, but nearly ever body is happy to share them.

Grudges are like the people who carry them: There are big one small ones, and middle-sized ones—and all of them are distorted. Th differ in many respects, but they are alike in at least one way—they a hurt the carrier worse than the one being "grudged." Some people carr them on their backs, while others wear them on their shoulders; son people wear them on their faces, but the real lodging place is always i the heart. Grudges crowd out love and make room for hate. They exp calm and turn on wrath. A happy countenance becomes a frown, and sparkle in the eye becomes a fiery dart. Grudges cause us to avoid som people and pal around with others. They make us converse with som and talk about others. They make us kick at dogs and curse under ou breath. They even make us snap at little children.

Grudges come in different colors and various shades. There is th green grudge whose carrier hates anyone who happens to be a littl more fortunate or who happens to possess a few more abilities, or any one to whom life has been a little kinder. This is the jealous grudge.

There is the yellow grudge which is marked by a person who display his displeasure to a few people, but never bothers to reveal this feelin to the person who is the object of his disfavor. This is the coward grudg and is often worn by two-faced individuals.

There is the red grudge which is obvious to everyone. This is th angry grudge. Jane dislikes Sally, and she doesn't care who knows it In fact, she prides herself in letting others know about it, and she make a spectacle of herself whenever she is in Sally's presence.

There is the blue grudge which causes the carrier some confusion Jeff dislikes Ralph because someone has told him that he must. H doesn't know why he must, but he must; so he goes ahead and dislike Ralph. Ralph is really not aware of all this. This is like the situatio where "you" don't like "me" because "you" don't like my brother.

There is the gray grudge which is the old grudge. This is the on which is nurtured for years and often follows us or our loved ones to ou graves. This grudge makes some people go years without speaking be cause of a little misunderstanding or a slight disagreement. This grudg saps the physical strength and the spiritual joy from the person possess ing it.

Then, there is the black grudge which hates anything white, and th white grudge which hates anything black.

Grudges can make us sick on our stomachs. They can cause us t lose sleep. They can bring on nervous disorders. They can break hearts and tear up homes. They can cause tears and physical pains. They can ruin our health and tarnish our dispositions. Grudges can kill us!

While none of us have all of these grudges as a part of our makeup, all of us have carried at least one of them sometime, somewhere in our experience. Grudges seek satisfaction by hurting a person or by enjoying his suffering or misfortune. They provide personal gratification and ease, to some extent, the burden of our own inadequacies. Oh! but go to the child thou grudger! Learn of his ways! He harbors no grudge and remembers no ill will. A child is forgiving and kind. He holds no malice or guile.

We conclude that while they are not good for us, nearly all of us subscribe to grudges in some form or another. It is certain that they dampen our spirits. They stain our personalities and put a big blot on our characters. We conclude further that the gate of heaven will prove too small for a person who tries to carry one in!

A grudge is a grudge is a grudge!

MOUNT OLIVE COLLEGE'S PENETRATING FORCE

NDAY, February 23, 1969, was ob-served as Mount Olive College Day lickory Chapel Free Will Baptist ch. This day was not set aside as a -raising day, but to give our people opportunity to see what our College done, what it is doing, and what will done as the College's penetrating e continues. When such a force is notion, men's hearts will be touched he point of giving.

hen one speaks of College Day, im-iately he will wonder what ordained ister will represent the College. None s would deny the very important role such men are playing, for these men e seen and heard and are qualified epresent such a noble institution as have in Mount Olive.

ot only have we seen the ministers ur College as channels of this pene-ing force, but the members of Hick- Chapel church saw and heard the e force make its exodus through the s of others from the College. This ice was the prize for such a wonder- spirit of giving by our church people. year 1969 has shown to us our best centage of giving yet to Mount Olive ege.

n Sunday, February 23, 1969, Misses n Fillingame and Caroline Castelloe, Mr. George Taylor visited our church. s Sarah Willoughby, a member of kory Chapel, who is also a secretary he office of the president, came; and his service she introduced the speak- to the congregation. I have yet to speakers captivate an audience in n a way, as they shared with us their vs of Mount Olive College.

Miss Jean Fillingame, secretary to the sident, gave us views concerning the reach of our College: students not y from neighboring states but from er countries. All who were present ld see this penetrating force carried r from her home, church, and now continuing at Mount Olive College. This force has made an imprint that spells dedication.



"For we cannot but speak the things which we have seen and heard" (Acts 4:20).

by
Robert May, Pastor
Hickory Chapel Free Will Baptist Church
Ahoskie, North Carolina

Miss Caroline Castelloe, mathematics instructor, told how much Mount Olive College had become part of her life—who only a few years ago had not even heard of such an institution of higher learning. Miss Castelloe related to us of her interview for her present position and how immediately she felt that penetrating force giving her a definite answer in the affirmative. Having now been instructor for several years, she is still filled with enthusiasm and love for our College. She had only words of praise for the leaders of Mount Olive College, and especially the students.

Mr. George Taylor is not a minister or a teacher, but he is a student at Mount Olive College and cannot help telling what he has seen and heard. George is a student who appreciates what the College offers and deeply appreciates its acknowledgment of his individuality. He is not just a number lost in the crowd, but one whose capabilities are quickly observed. I know of such gratitude, for I too (several years ago), was a student at Mount Olive and that same penetrating force was then present.

I did not take notes on these three talks by our speakers; for had I taken notes that were good, I would have written down every word that was said. The talks that were given told of a dedication beyond the office of the president, the dean, the religion department,—a dedication in every area that the College touches.

Miss Sarah Willoughby, secretary in the office of the president, is a fine dedicated Christian and she loves the cause of Christ. Along with the others she possesses a penetrating force that goes beyond the College campus to every heart and life that it touches. Thank God for our College and its penetrating force for good in the world.

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

On Choosing What You Must Take

Consider this provocative statement by Dr. James B. Chapman: "No man is free to do as he pleases, but a Spirit-filled Christian is free to choose what he must take." Do you have some undesirable and unwelcome condition or problem in your life which you must take? Have you, as a Christian, freely chosen it and thanked God for it?

How and why is it possible for a Spirit-filled Christian to choose what he must take? It is because he has already freely chosen the will of God and all that comes to him within the scope of that will. He has confidence in the love, goodness, and wisdom of the One whose will he has made his master choice.

One of our basic needs, psychologically and spiritually, is to humbly recognize the limitations which God has written into the nature of the universe, including our own finiteness, and to seek to distinguish between the alterable and unalterable conditions of life.

In creating man, God designed that he should have a measure of freedom and sovereignty. In his relationship to nature around him, man was given dominion and was commanded to exercise it. But man's relationship to his Creator was that of a servant. Man's sin involved a violation of his servantship in an effort to become a "god" (cf. Genesis 3:5). In so doing, man forfeited his complete lordship over nature, for it depended on the maintenance of his attitude of humble stewardship toward his Maker.

Natural man is still trying to be his own god. But it won't work. Those who are trying it find that they are fighting a losing battle. No man can transcend the limits that God has woven into the very structure of reality.

Jesus called attention to man's finiteness in the divine plan when He said: "Can any of you make himself an inch taller however much he worries about it? And if you cannot manage a little thing like this, why do you worry about anything else?" (Luke 12:25, 26, Phillips).

There is widespread evidence all around us of man's efforts to prove that he is a god and is able to save himself—the insatiable drive for more and more wealth; the obsessive attempt to deny the horror and certainty of death; the compulsive urge to cover up evidences of aging; the arrogant pride which denies any need of God's self-revelation in Jesus Christ; and the driving "business" which provides an escape from moments of quiet reflection of life's meaning and purpose.

What, then, is the way? It is an attitude of childlike humility and honesty which recognizes the Lordship of Christ and the limitations which God has written into the very texture of the universe, including our bodies and minds. It is the way of the perfect servant, exemplified in the life of our Lord, who though He was the Lord of all, humbled Himself, and became the suffering Servant (cf. Philippians 2:5-11). It is to follow His example of loving obedience and simple dependence on the Father.

Such an attitude of humble trust will sustain us when we are confronted with the inevitable facts of our finiteness, including death and other tragic and unwelcome events of our lives. When there are conditions that can and should be altered by intelligence and purpose and effort, we shall do our best. But when we are confronted by undesirable but inescapable conditions of life, we should rest in the sovereign will of a loving Heavenly Father. We shall, by God's grace and power, humbly and freely choose what we have to take.

Our prayer should be: "O God, grant us the serenity of mind to accept what cannot be changed, the courage and wisdom to change what can and should be changed, and the wisdom to tell the one from the other. Amen."—Paul T. Culbertson, Ph.D.

NOW IS A GOOD TIME TO RENEW YOUR SUBSCRIPTION

POEMS of SUNSHINE and Shadow

by
LOY EVERETTE BALLARD

A Man I'd Like to Me

There is a man I'd like to meet—
Somehow I think I'd like him.
He'd be a better man than I,
And have more vigor and more vi
He'd show more courage in time of tr
And stand more firmly for the rig
For noble causes, he'd be ready
To go forth boldly, and to fight.

This man I'd like so much to meet,
Would live less selfishly than I;
No chance to help someone in need,
Would he ever let pass by.
I'd say, "Please send this man to me,
But you'll never see him, sad to say
For at no time will he come along
To walk with you along the way.

Who is this man I'd like to meet—
This man whose friendship I wou
own?
In years gone by, I had a chance
To know this man, and make hi
known.
Perhaps by now you've made a guess,
And picked him out from other me
But, if you haven't, I'll let you in—
It is the man I might have been!

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"Coming Events" at Mount Olive College

March 27—Janet and Jeriel Gilmer piano voice recital, 8:15 p.m., auditoriu Free admission.

March 30 - April 2—Holy Week Services.

April 10—The Wayfarers (comedians, i strumentalists, and singers), 8 p.m auditorium. Free admission.

April 12—Annual meeting of Alumni A sociation (Ayden Seminary, Eurek College, and Mount Olive College alu ni).

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If you would win a man to your caus first convince him that you are his tr friend.—Abraham Lincoln.



Delegates make a joyful noise.

Highlights of the State League Convention

nthusiasm was noted at the State gue Convention held at the Everett's pel Free Will Baptist Church, Clayton, th Carolina, Saturday, March 8. The wd was small in comparison to other e meetings, but the spirit of the occa- more than compensated for the ll attendance.

onvening at 10 a. m. and adjourning 2:30 p. m., events of the day includ- challenging remarks by the state sident, the Rev. Raymond Jones, pas- of the Stoney Creek church, Golds- o, North Carolina; a thought-provok-



energetic Debra Hines leads choruses.



Special singing.

ing devotion by Debra Hines, missionary candidate from the Piney Grove (Pitt County) church; "The League as a Program," by the Rev. Vance Link, pastor of the Community church, Weldon, North Carolina; a report of the Christian Cadet Conference (league conference at Cragmont) by the Rev. Cedric Pierce, pastor of the Black Jack church, Greenville, North Carolina; Statewide Intermediate Sword Drill, conducted by Miss Hilda Owens, director of Counselling Services at Mount Olive College; and an illustrated "League Presentation" by Tommy Manning, acting editor at the Press.

New officers elected were: the Rev. Raymond Jones, president (retaining his position); James McGhee, vice-president; Molly Tart, corresponding secretary;



President Jones strikes a typical pose.

Mattie Link, recording secretary (retained); Debra Hines, promotional secretary; the Rev. Vance Link, member-at-large; Hilda Owens, treasurer; and, the Rev. Jerry Rowe, representative to Cragmont stock.

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Who's Guilty?

One day the pastor visited a certain Sunday school class. With what may have been a bit of sly impudence, he asked, "Who broke down the walls of Jericho?"

"I didn't, mister, honest!" a startled little boy blurted.

Observing the minister's chagrin, the teacher of the class said, "This boy is honest. I can vouch for him. He didn't do it."

Later, when the pastor recounted the experience to an elder, the official replied, "Hmmm, sounds incriminating, doesn't it? But I've known both the boy and his teacher for a long time. I'm sure neither one is guilty."

Appalled, the pastor took the matter to the board of Christian education. Pondering only a moment, the chairman said, "Why should we make a mountain out of a molehill? Let's have the walls repaired and charge it to upkeep."—Gospel Herald.

News & Notes of DENOMINATIONAL INTEREST

Wayne West to Hold Revival at White Oak Grove

White Oak Grove Free Will Baptist Church near LaGrange, North Carolina, will hold its spring revival, March 24-28.



The Rev. Wayne West, pastor of the Oak Grove Free Will Baptist Church near Vanceboro, North Carolina, will be the guest speaker for the services. The services, which are sponsored by the youth of the church, will begin at 7:30 each evening.

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Unity Church Holds First Service in New Location

The first services in the new temporary location of Unity Free Will Baptist Church of Durham, North Carolina, were held Sunday, March 9, 1969, with the Rev. Sam Joyner bringing both messages. The building, which has just recently been completed, is owned by the Town and Sportsman Club, and is located on Junction Road.

The members of the church, which was organized in October, 1968, had been meeting with Northern Free Will Baptist Church in Bahama, North Carolina, for Sunday services and conducting prayer services in individual homes.

There were 28 in attendance for Sunday school. Mr. Joe Peele is general superintendent of the Sunday school. The Sunday school was divided into two separate classes with Doris McGhee in charge of the adults, and James McGhee directing the young people. There were 34 present for the morning worship service and 26 attending the evening service.

Unity church is operating on a full-time basis, and anyone visiting in that vicinity is cordially invited to visit with them. They ask everyone to keep them continually in prayer that they might go forth for the glory of God.

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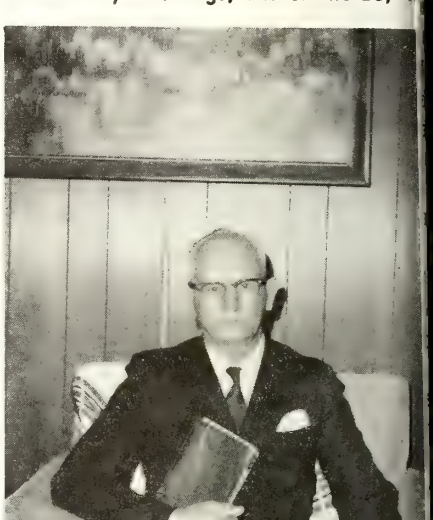
Faith Church to Host Cape Fear Union Meeting

The Union Meeting of the Cape Fear Conference will convene on Saturday, March 29, with Faith Free Will Baptist Church, Route 2, Four Oaks, North Carolina. The moderator, the Rev. C. Felton Godwin, will preside. The music will be under the direction of the Rev. DeWayne Eakes. The program will begin at 10 a.m., and is as follows:

10:00—Hymn
—Devotions, Mr. Terry Richard Woodard
—Welcome, the Rev. J. Walter Stanley
—Response, the Rev. J. Stewart Humphrey
10:15—Enrollment of Officers and Ministers
—Recognition of Visitors
—Reading of Minutes
—Appointment of Committees
—Roll Call of Churches
—Reports of Denominational Enterprises
—Miscellaneous Business
11:15—Worship Service:
Hymn
Offering
Special Music, Lee's Chapel Gospel Tones
Message, the Rev. Henry Armstrong
12:00—Report of Treasurer
—Unfinished Business
—Adjournment and Benediction
—Lunch and Christian Fellowship

First Church, Kinston Announces Revival

The First Free Will Baptist Chu Kinston, North Carolina, announces vival services for Wednesday, Thurs and Friday evenings, March 26-28, w



the Rev. Robert O'Quinn as the gu minister. Services will begin each eve ing at 7:30 with the pastor, the Re James A. Evans, assisting Mr. O'Quin Mr. Evans and the church membersh invite all friends of the church a those of Mr. O'Quinn to attend the services.

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First Church, Fayetteville To Hold Revival

The First Free Will Baptist Church Fayetteville, North Carolina, will beg revival services March 23. Guest eva gelist for the series of services will the Rev. Rudy Shepard of Folkston North Carolina, who is a student Mount Olive College. The Rev. Tayl Hill, pastor, and the church membersh issue a warm invitation to the public be in attendance.

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Special Youth Service Held at Rose of Sharon

On Sunday morning, March 9, t young people of the Rose of Sharon Fr Will Baptist Church, Bear Grass, Nor Carolina, had complete charge of the se vices—beginning with the Sunday scho hour.

Earl Bailey acted as superintenden with Gary Bailey serving as song leade Pianist for the occasion was Bever Bailey, and special music was rendere by the junior choir under the directio of Barbara Cratt and Mrs. R. L. Norvill wife of the pastor.

For the worship service the William ton Chapter, Order of the De Mo La

charge with a most beautiful and essive program. The Order of the Mo Lay is an organization of fine g men who endeavor to show that young people are not rebellious or quent. They try to show that youth still hold forth the fine principles of s and His love.

he service began with a prelude by Bailey, and after the singing of d the Light," Lee Farnell gave the come. Scripture was read by Al er, and prayer was given by Steve gum. The orator's speech was giv- y John Miller.

ary Bailey delivered a flower talk, cated to all women, particularly the hers. An offering was taken, follow- with prayer by Charles Hardy. Spe- music was rendered by Gene Wood sang, "In the Garden."

moving message was delivered by my Hardison, a young man from the ior class of Jamesville, North Caro- . After the invitation hymn, the ediction was pronounced by Joel gpen.

Ushers for the morning were Danny le, Billy Mizelle, Bob Hoggard, and lton Bailey.

During the postlude the young men of Order of the De Mo Lay and their pter sweetheart, Miss Christy Far- r, marched down the aisle and formed lines at the front door where they de pleasant good-byes to the congre- tion as they passed through to leave church. The most impressive thing out the boys in this organization is at they represent several churches in rtin County, yet they can come to- ther and present a program which is epitome of what Christ taught: That must live together, work together, d love together, if we are to please heavenly Father. These boys show that it can be done.

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st Union, Western eets at Marsh Swamp

The First Union Meeting of the West- n Conference will convene with the rsh Swamp Free Will Baptist Church Wilson County, March 29, 1969. The ogram is as follows:

Morning Session

:00—Opening Devotional, the Rev. Ro- land Cherry
:15—Welcome, James Hunt
—Response, the Rev. Billy Yawn
:20—Business Session
:45—"Essentials in Revival"
The Bible in Revival, the Rev. Clyde Cox
Prayer in Revival, the Rev. William Dale
Witnessing in Revival, the Rev. Royster Martin
11:15—MORNING WORSHIP
Special Music, Marsh Swamp
Sermon, "The Holy Spirit in Revival," the Rev. Dewey Boling
12:00—Lunch

Afternoon Session

1:00—Devotional, the Rev. Luby Tyner
1:15—Business Session
2:15—Adjournment

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Wilson Church Site for Western District Youth Fellowship Convention

The First Free Will Baptist Church of Wilson, North Carolina, will be host to the Youth Fellowship Convention of the Western Conference, Saturday, March 29. The theme for the convention will be "Serving the Living Christ." Registration will begin at 4:30 p.m., and continue on through the evening program. The program is as follows:

4:30-5:00—Registration
5:00—Call to Order, Buddy Sasser, President
—Hymn
—Prayer
—Welcome, Wilson Church Youth
—Response, Mt. Zion Youth, Nash County
—Declamations
—Special Music, Kenly Junior Choir
—Essays
—Choruses
—President's Remarks, Buddy Sasser
—Who's Here
—Appointment of Committees
—Special Music, Little Rock Quartet
—Offering
—Announcements
6:00—Supper
7:30—Hymn
—Devotions, Micro Youth
—Missions, Stoney Creek Youth
—Guess What? Milbournie Youth
—Hymn
—Special Music, Piney Grove Youth
—Playlet, "The First Easter," Marsh Swamp Youth
—Business Session:
Reading of Minutes
Reports
Other Business
—Candle Light Service, Selma Youth

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Revival Services at Christian Chapel

The Rev. Norman Ard, pastor, will serve as revival speaker at the Christian Chapel Free Will Baptist Church, Route 1, Pink Hill, North Carolina, March 31-April 5. These services promise to be enlightening and inspirational. Special music will be rendered each evening. Services begin at 7:30. The public is urged to attend.

(More News Notes on Page Sixteen)

Coming Events

March 15—Eastern District Youth Convention, First Free Will Baptist Church, Kinston, North Carolina

March 18—Central District Auxiliary Study Course, Ayden Free Will Baptist Church, Ayden, North Carolina, 7:30 p. m.

March 22—Central Conference Youth Convention, Friendship Free Will Baptist Church near Farmville, Greene County, North Carolina

March 26—Central Conference Woman's Auxiliary Convention, Pleasant Hill Free Will Baptist Church, Highway 43, South, Greenville, North Carolina, 10 a.m.

March 29—Western District Youth Convention, First Free Will Baptist Church, Wilson, North Carolina

March 30—Palm Sunday

March 31—Central Conference Layman's League Fellowship, Piney Grove Free Will Baptist Church, Greenville, North Carolina, 7:30 p. m.

April 2—Western District Auxiliary Convention, Holly Springs Church, Johnston County, North Carolina

April 6—Easter Sunday

April 9—Cape Fear District Auxiliary Convention, First Free Will Baptist Church, Smithfield, North Carolina

April 15—Central District Auxiliary Workshop, Greenville Free Will Baptist Church, Greenville, North Carolina, 7:30 p. m.

April 17—The Albemarle District Woman's Auxiliary Convention, St. Paul's Free Will Baptist Church, Elizabeth City, North Carolina

April 19—State Sunday School Convention, First Free Will Baptist Church, Wilson, North Carolina, 10 a. m.

April 26—State Youth Convention, Free Union Free Will Baptist Church, Pinetown, North Carolina, 9:30 a. m.

May 8—North Carolina State Woman's Auxiliary Convention, Stoney Creek Church near Goldsboro, North Carolina

May 11—Mother's Day



SUNDAY, MARCH 23

THAT YOUR FATHER MAY FORGIVE YOU

Scripture Reading—Mark 11:15, 26

One of the most amazing examples of an unforgiving spirit that this writer has ever observed is that of two women who lived next door to each other. They had fallen into a quarrel over some of their children. The unkind neighbor said some very unkind words to the other neighbor. Reporting the matter, the one whose feelings were deeply hurt, said, "And I've never spoken to her since that day." How terrible!

. . . any person that harbors an unforgiving spirit in his or her bosom takes something along to bed that is far worse than a black widow spider. The sting of an unforgiving spirit leads to spiritual paralysis; it blinds the eyes of spiritual vision; it deafens the ears to the cry of human need. . . . And worst of all, it jeopardizes God's forgiveness of the victim's own wrongs.

Was there ever a time in human history when the spirit of forgiveness was NOT needed? When it was MORE needed than it is today? How desperately the world needs a cleansing!—*Pauline Malehorn.*

PRAYER THOUGHT

A person with unforgiveness in his heart will never be truly happy.

MONDAY, MARCH 24

BE HAPPY

Scripture Reading—Romans 13:10

Life is too short to be sad in,
To carry a grouch or be mad in,
So let us be friends and be happy.

Friends are too scarce to be sore at,
To gloom and to glower and roar at,
They're made to be loved and not "swore at,"
So let us be friends and be happy.

Love is the store we should lay in,
Love is the coin we should pay in,
So fill up with love and be happy.

—*L. Joe Miller.*

PRAYER THOUGHT

True friendship is rare and should be much appreciated.

TUESDAY, MARCH 25

SPIRIT UNDAUNTED

Scripture Reading—1 Corinthians 16:11

Some of us escape them, but not many of us—the great storms that come raging out of the sky, and crash down upon the habitation of our lives, and leave them twisted wreckage and ruin. Perhaps it is the death of a loved one, or a marital break-up, or a tragedy involving our children, or the collapse of a business we have built up through the years.

What can we do when they come, these devastating storms that sometimes threaten to destroy us?

We can endure their fury and go on . . . for the simple reason that untold millions before us have managed to do the very same thing. The story of mankind has been a story of disaster, for every conceivable kind of calamity has happened, and it has happened time immemorial to the human race. And yet, somehow this foolish, fallible, frightened but undaunted creature, who is man, has picked himself up off the ground, and put together what was left of the pieces, and gone on his way.

Nothing in the human race is more inspiring than this dogged, determined, invincible will to continue the fight and to keep on climbing, no matter what.—*Selected.*

PRAYER THOUGHT

With God by his side, man has a great ability to keep going despite all obstacles in his path.

WEDNESDAY, MARCH 26

HELP FOR THE TEMPTED

Scripture Reading—Hebrews 2:14-18

I visited a neighbor in the hospital. . . . I little suspected that I would be of significant help to him. It turned out that he had just recently realized that he had a physical ailment which I have had for some time. The ailment, like most, carries some frightening aspects until you learn to accept it. His fear had motivated him to almost totally reject food for some time and not having a proper diet rather than the ailment itself had placed him in the hospital. How was I able to help? Merely by sharing the fact that I too have his ailment, have had it for some time, and that it is not nearly as difficult to cope with as one tends to think at first. Jesus shares with us in a very significant way when we are confronted with temptation—he has been there before us, knows what we must endure and comes to our aid.—Richard Wood, in *The Church Advocate.*

PRAYER THOUGHT

Jesus knows our needs and will help us if we will just ask Him.

THURSDAY, MARCH 27

NAMES, NOT NUMBERS

Scripture Reading—John 10:3

Someone tells the story of the census taker calling at the home of a lady asking for the number of children in home. The lady replied, "They don't h numbers; they have names." This is good word for us to remember about G children. With Him we have names. knows us by name. John tells us that C calls His sheep by name. To God we not just numbers; we have names. wants us all to bear the name of Chris *W. B. Knight.*

PRAYER THOUGHT

We answer to the name "Christian" exemplifying Christ in all our living.

FRIDAY, MARCH 28

WHY SHE CAME

Scripture Reading—Psalm 48:9

We have in the church of which I am member a woman who is very old, ve deaf, and whose eyes are bad, but she always at church, even though she does n hear a word. On Saturday she is given church bulletin and she looks up and rea the hymns and Scripture lesson. One d she remarked that all she gets out of t service is that received from the bulleti and I told her what a fine thing it is th she comes. She replied, "Well, you kno the psalmist said, 'The Lord is in his ho temple,' and I come here to meet t Lord." Of how many who attend churc can that be said, I wonder.—*Sunday Scho Times,* W. B. Knight, Eerdmans Publishin Co.

PRAYER THOUGHT

If we are really true to Him, we are n satisfied until we help others to "meet our Lord.

SATURDAY, MARCH 29

GIVE AND HAVE NO LOSS

Scripture Reading—Psalm 50:14

Never try to save out of God's cause such money will canker the rest. Givin to God is no loss; it is putting your sub stance in the best bank. Giving is tru having, as the old gravestone said of th dead man: "What I spent I had; what saved I lost; what I gave I have."—*Charle H. Spurgeon,* W. B. Knight, Eerdman Publishing Co.

PRAYER THOUGHT

Money given for God's glory is mone saved.

Bookstore Hours

The Free Will Baptist Press Bookstore Ayden, North Carolina, is now observin the following hours:

Monday-Friday—8 a.m. to 5 p.m.

Saturday—9 a.m. to 12 noon.

tems from the office of the

GENERAL SECRETARY **DAVID C. HANSLEY**

North Carolina State Convention of Free Will Baptists
P. O. Box 424, Ayden, North Carolina 28513

he Student ellowship at ECU

by F. B. Cherry



The Free Will Baptist Fellowship at ast Carolina University, Greenville, orth Carolina, has made definite pro- ress during this school year.

This progress has been made possible y the new building at 612 East Tenth treet, which was purchased last July rom the Immanuel Baptist Church. The ost of the building was $25,000. Of his amount, $24,000 was borrowed rom the Church Finance Association at percent interest. Payments of $800 ach, plus interest, are to be paid on anuary 1 and July 1 of each year. Fur- ishings for the building were made pos- ble by a loan of $3,000 from the Cen- ral Conference. This loan is to be re- aid at the rate of $500 per year, plus in- erest at 6 percent. Gifts of furniture rom the First Church of Greenville, Mr. nd Mrs. Leon Dunn of Ayden, and Mr. nd Mrs. Sterling Dickinson of Farmville, ake the value of the furnishings worth ore than the $3,000 borrowed. Title the property is held by the trustees of he North Carolina State Convention of riginal Free Will Baptists.

One way that the progress of the Fel- owship is manifest is by the interest f the young men. Last year only two oung men showed a real interest in the eetings. This year we have a young an as president, Ellis Banks of the riendship church in Jones County, and bout as many young men attend and articipate in the meetings as do the adies. We believe that this is definite rogress.

Another way that the progress of the ellowship shows is in the spiritual at- osphere of the meetings. So many mes we have wished that our church eople could hear the devotional talks iven by the students. Our own church people and the people in the neighborhood are very complimentary concerning our young people and the way they conduct themselves. We are proud of this.

We are prepared to provide rooms for eight young ladies in addition to the house mother. However, this year we have not had all of these places taken. We did not acquire the house until July, and by that time most of the students had made reservations elsewhere and had made deposits which were not refundable. But we do have enough students who have already spoken to us to fill the house for the fall quarter of this year.

We are grateful to the woman's auxiliaries of the Central Conference for supplying food for the meal each Monday night. This means a great deal to the Fellowship. The students do make an offering, and this offering goes into the treasury of the Fellowship to be used to pay expenses and make payments on the property. Some have said that the students come only for a free meal. This is not true. We have had several Monday nights when no food was available, but this did not stop them from coming. The young people who attend the Fellowship are Christian young people who come for the spiritual value of the meetings.

The Fellowship needs your help. We have been able to make our payments and keep our bills current so far despite the fact that the house was not full. But we will not be able to make our July 1 payment unless we raise some money. Several people have asked me what the Fellowship needs. We need money! This is the greatest and most pressing need at this time. If the woman's auxiliaries and Sunday schools will make an offering for this cause, we will have no trouble.

We feel that our student union building is an oasis in a desert. The students can come here and have fellowship with other young Christians who have the same desires that they have. Friendships can be made that will give them courage and strength to live in a great state university as God would have them live. We have an obligation to these young people. We believe in and support our College at Mount Olive, but may we ask you one question: "Do we have a greater responsibility to our young people there than we do those at East Carolina University?" Several of our young people are graduates of Mount Olive and have transferred here from there. We are counting on you to help us with this Christian ministry to young people.

MARCH--MISSIONS--MONTH (Does Your Church Support Missions?)

PAUL
Was a Happy Pastor

By WILLIAM E. HULME

Mr. Hulme is Professor of Pastoral Counseling, Luther Theological Seminary, 2375 Como Avenue West, St. Paul, Minnesota 55108.

ALTHOUGH he has been in the ministry for six years, I remembered Paul as a student in my classroom at the seminary. Now as I was visiting him in his parsonage, I was brought abruptly up to date. Paul was obviously a seasoned pastor. Yet what impressed me even more—he was a happy pastor.

In recent years I have talked also with some unhappy pastors. Their numbers are sufficient enough to warrant our taking their problems seriously. The churches are experiencing a growing casualty list in clergy who are leaving the parish ministry, some for specialized ministries within the church and some for other vocations.

The majority of these people cannot be written off as unfaithful to their commitments. In their own minds they have not lost their faith. Rather they have come to believe they can serve Christ better in other ways. The frustrations they experienced have led them to conclude that the present structure of the parish ministry is an obstacle to their understanding of ministry.

Yet Paul felt just the opposite. I was curious and asked him why. "It's this congregation," he said. "These people are great."

I am sure that Paul had something to do with it also. He was a pastor who **knew** his people. When they needed him, he was **there.** This kind of concern does remarkable things to the pastor-parishioner relationship.

I happen to have known also that Paul had his discouraging times. Yet he stuck it out. He had his own ideas about what a pastor is and does, and in spite of difficulties that could have pressured him to compromise, he doggedly carried out his pastoral convictions.

Yet Paul had a point. The parish ministry is a two-way street. The congregation also plays a decisive role. I wanted to hear more about his particular congregation.

"What's so unusual about these people?" I asked with tongue in cheek. "Do they agree with everything you say?" Paul laughed. "No," he said, "I'm afraid it's far from that. This is a day of social change. I think for some of the people, I'm a bit on the radical side. Yet what I appreciate about them is that they come to me when they are irritated. They talk **to** me and not **about** me. We have had some real meaningful discussions as a result."

I thought of Matthew 18—"If your brother sins against you, go and tell him his fault, between you and him alone." This is the way of the peace-maker in the congregation—and blessed is he! His opposite is the crisis-creator. He complains to **others** about the pastor.

Paul hit the nail on the head when he said this was a changing society. It is changing so rapidly that few of us can keep up with it. In such a day we need to be open to new ways of thinking. The old is passing away and the church cannot afford to become dated if it expects to fulfill its commitment to Christ.

Paul was still young—thirty-two years of age. He could see the generation gap in both directions. Like any pastor worth his salt he liked to try new ideas and chafed under limitations binding him to older and more traditional ways. Paul's congregation is not stifling his creative spirit. He feels free to dream and experiment.

What is our purpose in listening to preaching and in asking for pastoral leadership? Is it to hear only what we want to hear? Perhaps it would do us more good to hear what we do not want to hear! The herald of the good news is also the prophet who holds up the mirror to the prejudices and blindspots that are hindering our reception of the good news. It is never pleasant to see our real sins—but it can be helpful.

Paul had more to say. "It's not just I who am happy," he said. "My wife is happy here, too. We both feel 'cared for,' if you know what I mean."

I knew what he meant all right! I was thinking of the laments of loneliness that I have heard from other parsonages —particularly from the wives. It is very difficult for any pastor to be happy in a congregation where his wife is not happy. Loneliness is a chief cause of parsonage unhappiness. Parsonage people like others need friends. The pastor who gives pastoral care to his people needs to receive from these same people a similar care for him and his family.

Such care requires a tangible form. Their marriage, like any other marriage, needs the company of other couples for its own healthy development. Otherwise, they begin to drain each other's emotional reserve. The lay people who accept their pastor and his wife's humanity will see that they have this company by inviting them to social events in their homes and elsewhere.

The friendship thus offered should have no strings attached to it. Some may hope to gain special status in the congregation by being friends of the pastor and his wife. Others may resent it if the pastor and his wife's friendship should go to others as well as to themselves. Yet those who are genuine in their offer of friendship get to know the pastor and his wife as persons rather than as congregational status symbols, and thus receive from the relationship as well as give.

Paul had a final point to make. "There's no double standard here," he said. "These people don't think that I am called to live any different life than they are."

"In other words," I said, "they haven't hired you to be a Christian **for** them."

"That's part of it," he said, "but it's more. They haven't hired me to be a **minister** for them."

Some congregations are turned in on themselves. They are concerned primarily for their own group rather than for the community in which they life. The pastor is supposed to minister to **them**. If he expects them also to be ministers to others, they protest that this is what they hired him to do. As Paul had said, his congregation had no such double standard for clergy and laity.

"I'm like a coach training a team, instead of trying to be the team," he said. "Think of the larger outreach our congregation has because we are all ministers. It's exciting!"

No wonder that Paul is not talking about leaving the parish ministry! His congregation has caught the New Testament vision of the congregation in which the pastor is called to equip the people for the work of ministry. The scope of the congregation's ministry is enlarged when the layman as well as the pastor takes a personal interest in people who have needs. The church that makes for a happy pastor is the church that believes in the **pastorhood** of all believers.

Some people have authority problems over the pastor. Either they feel the need to please him as a good child would

(continued on page fifteen)

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Please explain, "Behold, he ıtteth no trust in his saints; yea, the ɛavens are not clean in his sight" (Job 5:15). Does this refer to that part of ɛaven wherein God occupies His rone?—**J. T., Wichita, Kansas.**

(Continued from Last Week)

It must be acknowledged here that ɔme scholars that comment on Job 15: 5 declare themselves as believing that ɛe word "saints" here has reference to ɔly angels, and others that it is the ɑtriots that Job alludes to, while still ɾhers think that it is both. If the ords "put trust" had been translated ıstead of "believe," as many scholars ink should have been, we might have ss difficulty in explaining the verse to odern English students. God has en- rusted into the hands of His imperfect ints the evangelizing of the whole lost orld. Those who are saved while this being done must believe on Christ and ut their trust in Him. God doesn't put is trust in us, neither do those that get ved. They trust Christ and only a lse prophet would admonish a lost per- on to trust in the church, a saint of any ind, or in any member of the church. o God doesn't trust in any or all of s put together as being dependent upon s. The Christian in whom God has rusted to bear the glad tidings of sal- ation by grace alone has this commit- ed unto him because he is in Christ and hrist is in him in the power and pres- nce of the Holy Spirit by which the ork is done. All that the present-day aint has to do is to be obediently com- itted to Christ. Christ promised that he does this that Christ himself will ccompany him in the fullness of His resence and in all the power that be oth in heaven and on earth. God would ot trust any of us or all of us put to- ether to get one soul saved. We could ave no one because we ourselves, hough saints, need a Saviour with His resence and power overshadowing and ontrolling us in all that we do; hence ve need to maintain that closeness and dentity of will and mind with Him in an obedient walk, appropriating the whole of His Word to us, and this walk we maintain by doing all that the Word teaches us to do.

When it comes to the heavens there is judgment awaiting that all of us, who are saints and live here, are sure to receive. A future and final judgment is sure and will come later and in God's appointed time without delay. We will all be judged at the judgment seat of Christ. All except the saints shall be judged at the Great White Throne Judgment. We shall have a part in judging angels (1 Corinthians 6:3). The earth and heavens that now appear shall pass away with a great noise, then there shall appear a new heaven and a new earth in which only the righteous shall forever be present (2 Peter 3:10-14). These verses are God's final words of admonition to us that we accept the cleansing He has provided, lest that provided for the ungodly fall to our lot.

In a definite way we need to identify ourselves with: "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (1 Corinthians 13:12). With the very best among us, while we Christians are here in the flesh having a carnal mind and every other inclination toward a life of evil practices and fleshly habits, we see, hear, and understand only that which a loving, faithful comforter in the person of the Holy Spirit enables us while by miraculous, skillful maneuverings the events of our experience to our advantage and to the disadvantage and disappointment of our advisory and vigilant enemy, the devil. We could never do it as an individual, nor as a church group; but only with the personal favor of our divinely skilled and vigilant overseer, the Third Person of the blessed Trinity. Therefore, how vitally necessary it is that we heed the admonition He causes Paul to write unto us: "Let this mind be in you, which was also in Christ Jesus" (Philippians 2:5); "And grieve not the holy spirit of God, whereby ye are sealed unto the day of redemption" (Ephesians 4: 30). We need Him, and in order for us to be sure of that help we need from Him, we must obey His instructions, the Bible.

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A Preacher's Prayer

"Dear God, forgive me if I complain; forgive me if I wish ill on anyone; but, just for this day, I'd like to see all the fishermen come home empty-handed. I'd like to have all the golfers be 'duffers' just for today. I'd like to have all late-sleepers be awakened from pleasant dreams by a vision of a hot oven with no escape. I'd like to have all parents who let their children think today is only a day for children to attend Sunday school see their children twenty or thirty years from now. I'd like to have all those who stayed home to work on house or yard, as I could have done, find that the mower won't mow, the sewing machine won't sew, the cleaner won't clean, and the wife is a slave driver.

"Having wished all this, dear Father, and knowing full well it shows lack of love, I ask for thy help in speaking thy Word. For somehow, someway, thy voice will be heard by those who come and those who stay at home. Use me, dear Lord, in what way thou will, for it is thy will and not mine that will be done. Amen."—1010 Illustrations, Poems and Quotes.

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STORIES

for our youth



BALWANT'S SEARCH FOR A HOME

GLADYS L. TRAYLOR

HIS name was Balwant, and he was nine years old. His home was on the edge of Bombay, India. That is, it had been until early that morning.

Balwant had roamed the streets of Bombay much of the time since his mother's death. He could not get over the sad, lonely feeling which came over him when he realized that his mother would not be with him any more. He hoped his father would change, but he had not. His mother had protected him from his father's temper fits while she was alive, but since she had been gone, his father beat him everyday because Balwant would not steal for him.

Balwant's mother had taught him to be honest.

"A boy who loves Jesus is always honest," she had said.

Now, even though she was no longer with him, Balwant still remembered.

That morning, Balwant's father had said, "You won't steal for me, so I have no use for you. Get out and stay out of this house."

Balwant left. He found a place under a large banyan tree which had many trunks and a vast overhead foliage to protect him from the rain. He sat down with his head on his knees and cried. All the tears he had held back since his mother's death poured out. Balwant stayed under the big tree all day, for he had cried himself to sleep.

He awoke frightened and hungry. He had not eaten since the night before. His stomach felt as if a huge hand was grasping and twisting it.

Balwant walked to a shop and went inside.

"Please, will you give me something to eat?" Balwant's big brown eyes looked up hopefully at the man in the shop.

"Get out," the man ordered.

Balwant tried to work for something to eat, but he was told that he was too small. At first, Balwant stayed away from the big boys who roamed the streets, but before long he knew them by name. They told him which policemen would arrest him for begging and where to find a good place to sleep. They told him how he could creep up behind well-dressed ladies who carried purses under their arms, and how he could grab the purses and run into the crowd and not be caught. But Balwant never did that, even though he was sometimes so hungry that he felt that he would starve if he did not get some food. His mother's words always came back in his memory, and he could almost hear her.

"Being poor is no excuse for stealing," she had told him.

Each time he thought of his mother, he felt proud that he had never stolen, even though he had been hungry many times. She had taught him about God's Son, Jesus. Balwant was thinking of his mother when he stopped in a doorway to get out of the rain. He did not see the watchman until a big hand grasped his wrist.

"Oh, no, you don't. Get out of here!" a gruff voice snarled.

Balwant tried to get free, but the man's hand was holding him so tightly that he could not move.

"I didn't do anything. Honest, I didn't," Balwant stammered.

"No, and you're not going to either. I'm tired of all you beggars. Now get out," the man ordered.

"But, sahib, I only want a dry pla to sleep," Balwant explained.

The watchman slapped him and sho ed him out into the rain.

Balwant finally found a dry doorwa He sat with his head in his hands. H sobbed so hard that his body shook Suddenly, he remembered something hi mother had once told him.

He started walking toward the coun try outside Bombay. He walked fo miles and miles. He was so tired an hungry. He wanted to stop and res but he was afraid to stop. He did no know what animals might be around. H thought he was near the jungle becaus of the odors he smelled and the noise he heard.

Finally, he reached a hut with a bam boo roof. Balwant looked through the window. The room was neat and clean It made him think of his mother's house when she was alive. A man sat at a table, reading the Bible. He knew the story the man was reading aloud, for his mother had read it many times to him. Balwant was ashamed to knock, for his clothes were torn and dirty. He had fallen into the mud many times when he became tired and hungry.

Finally, Balwant became so hungry he could resist no longer. He got courage to knock on the door.

"Please, lady, do you have some food for me? Please? I will work very hard for you," Balwant pleaded.

The lady opened the door. "We will get some dry clothes and a large bowl of hot soup," she said.

After a hot bath and dry clothes, Balwant ate the hot soup and bread; then he soon fell asleep.

When he awoke some time later, he saw that the man and lady were reading from the Bible again. He listened for awhile before he opened his eyes. He felt more comfortable than he had since his mother had died.

Finally, the lady became aware that Balwant was awake. She asked, "How did you get to our mission?"

Balwant told them his story. He said he had heard his mother talk about the Rural Gospel and Medical Mission. She said that orphan boys could get food and a place to sleep there.

"May I please stay?" Balwant asked. "I will work very hard."

"Dr. Bhagwat and I are glad you came to us," Mrs. Bhagwat told him. "I am so glad you remembered your mother's teachings about our Lord Jesus. Do you know that your name, Balwant, means



ctured left to right are: Mr. Hardy Talton; Mr. A. G. Mangum; the Rev. R. N. Hinnant, airman; the Rev. Hubert Burress, secretary-treasurer; and the Rev. Walter Reynolds, vice-airman.

CHURCH FINANCE ASSOCIATION MEET

The Executive Board of the Church nance Association of the North Caro-a State Convention of Original Free ill Baptists met recently in Ayden, orth Carolina, at the Free Will Baptist ess, to discuss the business at hand. ne of the main points of business was e election of the Rev. Hubert Burress the secretary-treasurer to replace the te Rev. M. L. Johnson.

The association has served our denomi-tion since September 1940. This or-nization of our constituency was es-blished for the purpose of helping in urch extension within the state. The llowing quotations taken from the Cer-ficate of Incorporation set forth the jects and purposes of the association:

"3. The objects for which said asso-ciation is formed are as follows:

"a. To finance or assist in financ-ing church buildings and other denominational property with the express stipulation that this section and the matters hereinafter set out apply on-ly to the denominational pro-perty of the Original Free Will Baptists of North Caro-lina.

"b. To serve in the capacity of surety and to guarantee the payment of loans made to such Free Will Baptist organi-zations, for the purpose of fi-nancing denominational pro-perty, and in effect to under-write such payments.

"c. To finance or assist in fi-nancing the purchase or re-pair of equipment, furniture, or other personal property that may be necessary to the furtherance of the work and purpose of any such Free Will Baptist institution as above stated.

"d. To extend the denominational work in home missions and church building in communi-ties where such institutions are now located or where the location of the same would be expedient or useful . . .

"5. It is the purpose of the associa-tion to further the religious edu-cation of the public by lending its support to the strengthening of Free Will Baptist institutions and the creation of new institutions where the same may be feasible."

Should your church need a loan for such as has been mentioned, please send the inquiry to the Rev. Hubert Burress, Box 326, Pinetops, North Carolina 27864.

Central Conference Woman's Auxiliary Convention

PLEASANT HILL FREE WILL BAPTIST CHURCH

MARCH 26, 1969

Highway 43, South,
Greenville, North Carolina

Theme: "Patience and Prayer"

Scripture: "'. . . The effectual fervent prayer of a righteous man availeth much" (James 5:16).

Morning Session

9:30—Registration
10:00—Hymn, "Sweet Hour of Prayer"
10:05—Devotions, Mrs. Linwood Hooks
10:15—Welcome, Mrs. Jesse Adams
—Response, Mrs. Douglas Stocks
10:20—President's Remarks, Mrs. N. B. Barrow
10:30—Recognition Time
10:35—Business Period
10:45—Children's Home Report
10:55—Free Will Baptist Press Report, Mrs. Elizabeth Hill
11:05—Hymn, "Did You Think to Pray?"
—Offering
11:10—Presentation of Declamation and Essay Winners, Mrs. Ruth Taylor
11:30—Worship:
Special Music, Mrs. P. L. Barrow
Message, The Rev. Floyd B. Cherry
12:00—Lunch

Afternoon Session

1:00—Hymn, "'Tis the Blessed Hour of Prayer"
—Prayer
1:05—Mount Olive College Report
1:15—Other Denominational Enterprises
1:30—Presentation of Life Award, Mrs. Lena Walston
1:35—Business Period
—Installation of Officers, Mrs. Elizabeth Hill
—Adjournment
Pianist, Mrs. Carl Barrow
Music Director, Mrs. Ruth Taylor

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I have found there are three basic exercises which strengthen me spiritually. The first is the exercise of prayer. The second is that of reading the Bible. The third is one that is vital to every Christian—that of asking in prayer each day that you might be allowed to talk to someone about the Christian way of life.—Bill Wade.



JESUS REJECTED AND CRUCIFIED

Lesson Text: Mark 14:55-65; 15:24-27

Memory Verse: 1 Peter 2:24

I. INTRODUCTION

Our lesson for today concerns itself with the events surrounding the rejection and crucifixion of Jesus. With the crucifixion of Jesus, it appeared that the forces of evil had triumphed, and the ministry and work of Jesus had been brought to nought. It must be remembered, however, that Jesus, from the very beginning, was conscious of the fact that the Cross would be the culmination of His efforts. It was brought about through the deliberate efforts of those who were opposed to the doctrine that He taught and especially incensed at His claim to be the Son of God, the promised Messiah.

Though the death of Christ embraces many things, we should always remain conscious of the fact that it manifests the great love which God had for lost sinners; for while we were yet sinners, alienated from God and opposed to all that He represents, He showed His love for us by sending His only begotten Son into the world to die that we through His death might have life and have that life more abundantly.

Our lesson text is taken from Mark 14 and 15. Mark 14:55-65 has to do with the trial of Jesus before the ecclesiastical court, the great Sanhedrin, of which the high priest was president. Mark 15:24-27 has to do with the actual crucifixion. —Teen-Age Teacher (F.W.B.).

II. HINTS THAT HELP

1. Let us rejoice in the fact that nothing can truthfully be said against our Saviour (Mark 14:55).

2. Beware of modern religious liberalism. Test its pronouncements by the Word of God (v. 56).

3. We should be careful as to how we quote Scripture. Notice how the false witnesses misquoted Christ in order to misrepresent Him (v. 58).

4. Be encouraged by the fact that most, if not all, true witnesses agree on the basic facts of the Christian faith (vv. 56, 59).

5. He who holds a high office has a great responsibility to both God and man (v. 60).

6. The questions we put to others should be asked in order to ascertain the truth—not for the purpose of embarrassing them (v. 61).

7. Some glad day the Son of man will come to the earth as the King of kings (v. 62).

8. Avoid the double sin of uttering a false accusation and then making a wrong sentence of judgment (v. 64).

—Bible Expositor.

III. ADDITIONAL TRUTHS

1. In our courts, a man cannot be required to testify against himself. So Jesus was perfectly within His rights to fail to give testimony for Himself when the high priest gave Him the opportunity. But when the high priest asked a question concerning His deity, Jesus gave an answer. Jesus knew that this answer would condemn Him in the eyes of the Sanhedrin. So it is correct to say that Jesus went voluntarily to the Cross.

Why was Jesus willing to be condemned and go to the Cross? There is only one correct answer: He was willing to die that we might be saved. In order to be saved we must accept Him as our Saviour. Everyone of us is passing judgment upon Jesus in our hearts today. We are either saying that He is guilty, He is not the Saviour; or we are saying that He is the Saviour, and we will trust Him for the forgiveness of our sins. What is your verdict?—Bible Teacher (F.W.B.).

2. In recent years there has been considerable discussion as to who was responsible for the death of Jesus. Were the Jewish leaders responsible for nailing Jesus to the Cross? Throughout Jesus' ministry their jealousy and hatred were apparent. At His trial before the Sanhedrin, they brought false witnesses to testify against Him in an effort to have Him condemned. The chief priests stirred up the crowd to demand the release of Barabbas and the crucifixion of Jesus.

In modern times, however, there has been a widespread effort to exonerate the Jews by shifting blame to the Roman authorities. It is true that the Romans were responsible for the physical act of placing Jesus on the Cross. The Roman official, Pilate, was the one who gave the order for the crucifixion, and crucifixion was a Roman means of punishment. Roman soldiers actually nailed Jesus to the Cross. Yet can the total responsibility be placed upon the Romans?

In a larger sense it was not the Jews and the Romans alone who were responsible. Peter placed the blame squarely where it belongs when he said Jesus "bare our sins in his own body on the tree" (1 Peter 2:24). All men are sinners, and the sins of all of us made the death of Jesus necessary. But thanks be to God, Christ arose from the grave, and forgiveness can be ours if we will surrender ourselves to Him.—Standard Commentary.

3. Those who believe in the Lord Jesus Christ as their Saviour are not afraid that they will be sent to hell to be punished for their sin. They have the assurance that Jesus has already paid the price and that God looks upon them as being clean from sin.

Christians should be happy and thankful. Since they have faith in Jesus, they should thank Him for His goodness toward them by praying to Him, praising Him, and obeying His commandments; also by telling others about Jesus so that they, too, might trust Him and be saved.

A chaplain was talking to a soldier in an army hospital. "You have lost an arm in the battle, haven't you?" asked the chaplain. "No," replied the soldier with a smile, "I never lost it; I gave it." That's what Jesus did, too. He never lost His life; He gave it. He died that we might be forgiven and have eternal life in heaven.—Intermediate Quarterly (F.W.B.).

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What do we mean by "success" anyway? Success by whose standards? The Bible teaches that God is the final Judge before whom we shall all stand one day. God will then proclaim us successful or unsuccessful.—Bill Krisher.

INFORMATION ABOUT

FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

MIDDLESEX, NORTH CAROLINA

M. L. JOHNSON, Superintendent

hildren's Home eport for anuary, 1969

The Free Will Baptist Children's Home itefully acknowledges the following eipts for the month of January, 69. Receipts have been mailed to h individual, auxiliary, or organiza- n contributing, but totals are shown e only from each conference for the iod covered.

Religious Contributions Received
(Includes Gifts for All Purposes)

emarle Conference	$ 138.33
e Ridge Association	11.01
pe Fear Conference	325.46
ntral Conference	1,167.00
stern Conference	1,228.21
Dee Association	72.00
dmont Conference	12.00
stern Conference	376.90
er States	32.00
Total Religious Contributions	$3,362.91
ents and Relatives	843.11
ends and Others	210.00
scellaneous Income	72.10
Total Receipts	$4,488.12

Special recognition is hereby given to following who made gifts of $100 or re during the month:

Honor Roll

dy Grove, Cape Fear Conference	$150.00
eet Gum Grove, Central Conference	150.00
thlehem Sunday School, Eastern Conference	100.00
Mary's, Eastern Conference	125.00
ntergreen Sunday School, Eastern Conference	119.51
lson Petroleum Company, Friend	200.00
e Hubert Burress Family, Central Conference	100.00
endship, Central Conference	100.00

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Paul Was a Happy Pastor

(continued from page ten)

ase his mother, or they feel the com- lsion to resist him like a rebellious n-ager would resist his father. In both of these instances, the layman feels inferior to the pastor. These problems over authority can create havoc also in team ministries. When there are two or more pastors in a church, such laymen like to play the game, "Let's you and him fight!" Subconsciously they get satisfaction from playing one pastor against the other.

The pastor's authority is an authority among equals. The layman is of equal value as a person and as a member of the congregation. He is free from the obligation to be a "yes-man" and free from the necessity to be a "no-man." His respect for authority is for the sake of "decency and order"—of getting the job done. In this way the church is a witnessing community serving others, a power for Christ in the work of ministry.

After I had been around Paul's congregation for a few days, I discovered something else. The church that has a happy pastor is also a happy congregation.—"The General Baptist Messenger."

HEAR
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EVERY
SUNDAY
AFTERNOON
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Beaufort, North Carolina
Sponsored by
THE CARTERET UNION MEETING
of
ORIGINAL FREE WILL BAPTISTS

BOOK REVIEWS

by ELIZABETH HILL

PREACHING AT THE PALACE by George W. Truett and W. A. Criswell. Zondervan, 1969, 142 pages, $2.95.

An annual practice of the former pastor, and the current pastor of the First Baptist Church of Dallas, Texas, was to preach a series of sermons during the week preceding Easter. This was done at the Palace Theater in downtown Dallas over a period of time totaling 53 years.

Included in this book are some of the best sermons preached by Dr. George Truett and Dr. W. A. Criswell. Two delivered by Dr. Truett in the early 1920's have as their titles: "What Think Ye of Christ?" and "The Conquest of Fear."

One of the two series of sermons by Dr. Criswell deals with the world beyond death, the world of Satan, and the world beyond the skies. The theme of the second series is "The Great Mountain Peaks of the Bible." One of these mountain peaks in which he refers to is "Mount Olivet—Mount of the Return of Christ."

These messages are inspiring, thought-provoking, and rewarding for almost any reader. The young minister will indeed find this to be a valuable sourcebook of great preaching.

IS THE U. S. A. IN PROPHECY? by S. Franklin Logsdon. Zondervan, 1969, 64 pages, 95¢.

The author, a former pastor of Moody Memorial Church in Chicago, proceeds to extract from the Scriptures the descriptions of an unnamed nation marked out for severe judgment. Then he carefully presses toward a crystallization of the answer to the question: "Is the U. S. A. in Prophecy?"

This is the kind of book that will provoke much thought and comment—an ideal guide for group discussions.

(Books featured may be ordered from the FREE WILL BAPTIST PRESS, P. O. Box 158, Ayden, North Carolina.)

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NEWS NOTES

(continued from page seven)

Fourth Union S. S. and W. A. Convention

The Sunday School and Woman's Auxiliary Convention of the Fourth Union of the Central Conference will convene with Watery Branch Free Will Baptist Church near Stantonsburg, North Carolina, Sunday, March 30. The theme will be, "Lord, What Will Thou Have Me to Do?" with the Scripture taken from Acts 9:1-9. The program is as follows:

Morning Session

10:00—Sunday School
11:00—Hymn, "I Need Thee Every Hour"
—Devotions, Mr. Ben Rollins
—Welcome, Mr. R. B. Lancaster Jr.
—Response, Mrs. Ben Rollins
11:15—President's Remarks
—Recognition Time
—Greetings from the Children's Home
—Hymn, "I Surrender All"
11:30—Special Music, Watery Branch Junior Choir
—Sermon, the Rev. Willard Poythress
—Appointment of Committees
—Lunch

Afternoon Session

1:15—Devotions, Mr. Donnie Little
—Special Music, Free Union Church
—News from Mount Olive College
—Business Period
—Program, Local Church
2:15—Adjournment

= =

Gum Swamp Church Announces Spring Revival

The Gum Swamp Original Free Will Baptist Church located in the Belvoir community near Greenville, North Carolina, announces its spring revival beginning Sunday evening, March 23, and continuing through Saturday evening, March 29. The services will begin each evening at 7:30 with the Rev. Robert May of Ahoskie, North Carolina, as the guest speaker. He will be assisted each evening by the pastor, the Rev. Jerry Rowe.

The Sunday night's service will be "youth night," with all the offices of the church being filled by the youth of the church.

Mr. May, who is pastor of Hickory Chapel Free Will Baptist Church, was the 1967 recipient of the Free Will Baptist Minister of the Year award. He is a gifted preacher of the Word and a man of God who will bless your heart as you come and worship in these services.

Each night a nursery will be provided for the babies, a youth church for the young children, and special messages in song by the local church and visiting groups.

The pastor and the church membership extend to everyone a cordial welcome to worship with them during this series of services and anytime it is convenient for you to do so.

= =

Rose Hill Church Announces Revival

The spring revival of the Rose Hill Free Will Baptist Church, Route 1, Winterville, North Carolina, will be held the week of March 24-29. The visiting evangelist will be the Rev. C. F. Bowen, pastor of the First Free Will Baptist Church in Wilson, North Carolina. Everyone is cordially invited to attend these services. The pastor of the church is the Rev. N. D. Beaman.

= =

Revival at Gray Branch Walter Carter Speaks

Revival services will be held at the Gray Branch Free Will Baptist Church, Deep Run, North Carolina, March 24-29, with the Rev. Walter Carter as the visiting evangelist. Services will begin each evening at 7:30 with special music by local and visiting participants. The Rev. Norman Ard, pastor of the church, will assist Mr. Carter. The public is cordially invited to attend this series of meetings.

= =

David C. Hansley to Conduct Saint's Delight Revival

The Rev. David C. Hansley, general secretary of the North Carolina State Convention of Original Free Will Baptists, will be the guest evangelist for revival services at the Saint's Delight Free Will Baptist Church near New Bern, North Carolina, the week of March 24-29. Services will begin each evening at 7:30 with the pastor, the Rev. Willie Stilley, assisting Mr. Hansley.

Churches and Ministers Available

(NOTE: This column is provided, whe needed, for any church that is seeking pastor and for any minister who is seekin a church to serve and would like to giv such notice. Please send the necessary in formation to the editor of "The Free Wi Baptist." Each notice will run for two is sues only.)

Bobby Harrell announces that he i now a licensed minister and is availabl for supply work. He is a member of th Eastern Conference and may be contac ed by those desiring his services a Route 1, Seven Springs, North Carolina or by telephoning Moss Hill 569-3021.

= =

The Rev. Wilson Dowdy announces tha he is available for pastoral services, ful or part time. Any church desiring hi services may contact him at 614-C Glen brook Drive, Raleigh, North Carolina 27610.

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Boys' and Girls' Stories

(continued from page twelve)

'strong'? You have been true to you name. Dr. Bhagwat and I will be happy to have a strong boy like you live in our mission. You can help us with the younger boys."—"My Pleasure."

= = = =

Never

Never was a grief so deep
That faith could not endure,
And never was a cloud so dark
All light it could obscure.

Never was a trust so wronged
That heart could not forgive,
And never was a hope so dead
But God could make it live.

—Roy Z. Kemp

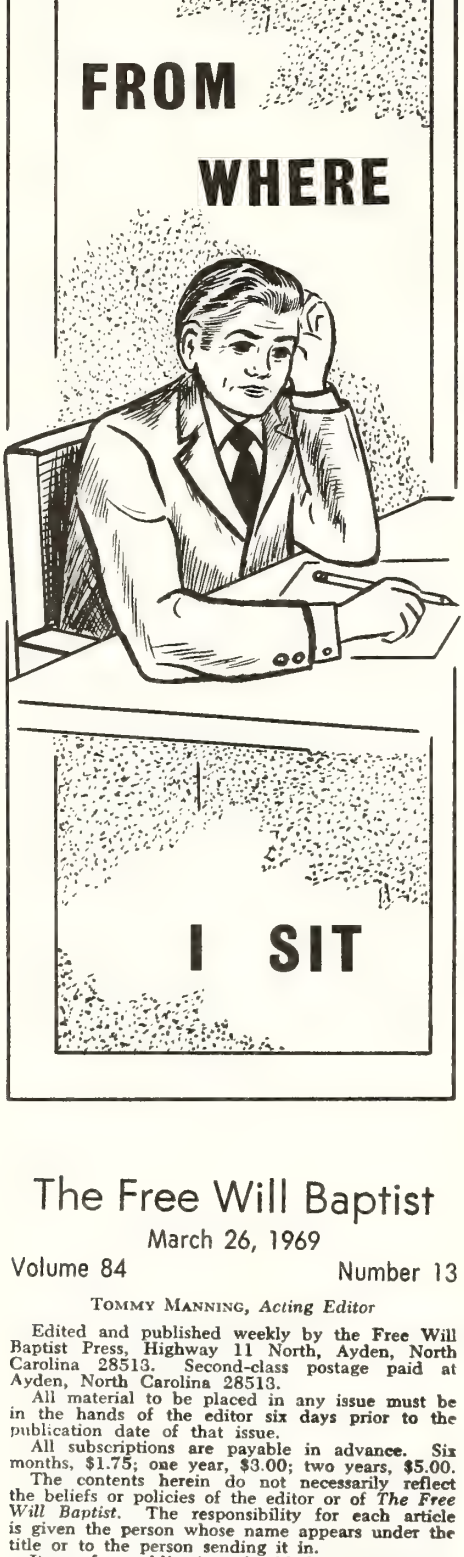
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the Free Will Baptist

AYDEN, NORTH CAROLINA, Wednesday, March 26, 1969



The Free Will Baptist
March 26, 1969
Volume 84 Number 13

TOMMY MANNING, *Acting Editor*

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Editorial--

Photo by Harold M. Lamb

A MODEST WOMAN – WHERE?

Modesty is more than the ability to blush. It involves dress, actio character, behavior, and general morality. When we start speaking abo morality, it puts pepper under some people's noses; yet, it is really not ing to sneeze at!

The Bible speaks of a virtuous woman as being one who is hard find, one whose price is far above that of rubies. A virtuous woman one abounding in moral excellence and conforming to right standards- one full of modesty. There are still some of these women around, b they get scarcer everyday. Modesty went with the wind sometime ag

Once there was such a quality about womanhood that one was able respect women of all ages. This quality was their inability to do anythir derogatory to their position in life. Appearances were very importa and they considered modesty to be about as necessary as the air the breathed. In this imposing and exposing, modern world, if one is fort nate enough to find modesty, he has difficulty in identifying it. It something that one doesn't see everyday. Formerly, a little glimpse the stocking was enough to raise eyebrows and to turn heads. Toda the eyebrows are still being raised and the heads are still being turne but with a different emotion involved—delight, rather than shock! Mo is shown today than is really proper or acceptable, yet society allows a even advocates it.

In Grandma's day, to fashion a dress required six or seven yards material; and, according to one authority, it sometimes required te yards. Now, two yards are sufficient—with some to spare, if the cre tion follows the modern trend.

In the opinion of some people, slacks have their rightful place; ye they somehow detract from the beauty of a female—and especially when they are her habitual attire. Grandma would have thought mo than twice before she donned a pair. If she ever did submit to the urg to wear them, it was only when she went huckleberrying. Even wearin them on this occasion brought sharp reprimands from her pa.

Clothes are not the only thing that scrapes away modesty. In o film clips a popular scene was one which depicted a misused and dejecte wife, who after hours of searching, had finally found her husband in tavern and was begging him to come home—to leave that house of co ruption before his drinking had consumed all of the grocery money. Th little child in her arms would plead with the bartender not to sell "Daddy any more whiskey. Today, the women still go to the taverns, but n to get their husbands. A drinking man is bad enough, but a drinkin woman? Deliver us! Formerly, the only girls who entered a bar we considered to be harlots, whether they were or not. Now, those who r fuse to enter are called "creeps."

Cursing or swearing used to be reserved for men's gatherings, b now female bridge conversations would shock a sailor! With a cockta in one hand and a cigarette in the other, somehow a woman just doesn paint a proper picture. A man projecting himself thusly leaves muc to be desired also.

A blushing bride used to be the epitome of virtuous, modest woma hood. Few brides blush at their weddings today. If they do blush, ofte it is not for the proper reason. Innocence is gone. Statistics bear ou the fact that the march down the aisle is a farce in many cases, and tha a goodly number of young "ladies" come to the altar minus their virtu

All the responsibility for this is certainly not to be placed upon th woman. Men are much to blame, because they have demanded that w men relinquish some of their virtue. Womanhood has had to foreg some of its femininity, for in many instances the woman has had to do th man's job. Man has placed improper demands on her, her characte and her position. Thus, modesty just doesn't seem to be around an more. Perhaps it just isn't too much in demand. Sad, isn't it?

"Happy Birthday"

by
MRS. HERSEL BOWEN
Winterville, North Carolina

HETHER or not today happens to be your birthday you have never been s old before, nor will you ever be just s old again. "Happy Birthday!" You this is not your birthday? Well . . .

Yesterday is only a memory; tomor- v is only a dream. Today well-lived kes our yesterdays a pleasure to look k upon, and our tomorrows will have at hope. On a birthday one looks for ts—gifts of material things—but most all, gifts of love. The day that we re born, we came into God's world— ovely place, if we make it so.

How have we used our lovely gifts: us, the world, the people? Are we king the world a nicer place in which live, or do we just take it for grant- ? Do we use it without repairing it, do we send our rays of sunlight to ers so that the flowers (the people) l grow in the way that God would e them grow? We must go out to tness our love for Christ and His love us. In telling others, we do bring showers of blessings that make the st beautiful people! It shows in their es and in their services to others.

Among the flowers will grow a few eds. God loved us so much that He nt His Son to show us the way in ich to get rid of the weeds (the sin at comes into all of our lives).

We have been given today; we must ke good use of it. On our birthday usually rejoice. How? If we were t alone and had no one to share any- ng with, it would be quite a lonely y. Only in sharing our joy do we lly rejoice. God has given us life d a will to use as we please. How do use it? Are we too busy making at we call a living to make a lasting e? Life can never be dull when we ve the Master steering the wheel of r life.

We are always glad when we have a thday (even if we are getting older). love to have others fuss over us and nice things for us. We know that eryday is someone's birthday. All of should use each day to increase in owledge, wisdom, and understanding. must show more love and compas- on toward all people; and in so doing, help to make God's world the world would have it to be.

There are times when we see nothing r what we've tried to do. Yet, some- where in the form of victory it will be unveiled in the fullness of time. The Bible says that we can carry nothing (material) to heaven with us, but I think that we can send something on ahead. Only what we do for Jesus will count there. As we write our lives in the Master's "book," so shall it be read in heaven.

On the day of our birth God gave us time, talents—and yes—even some money. How are we using these? It would take a lifetime to write down all the gifts we received on our birthday. Time: how well do we use it? It will "run out" one day—we must use it now. It is a precious gift, and we must open our hearts and let our time mean something to God. Talents: all of us, I feel sure, have at least one. If we do not use it, we are just as guilty as the person that has five and will not use them. If all the talents of this world were used, what a wonderful place it would be in which to live! No one would have to be on welfare. Maybe there would be no wars to kill and destroy. Weapons could be used to make our lives better—not to take them.

One may say, "I can't do anything." But anyone can be a good follower of a good leader. We wouldn't need leaders if we had no good followers. The sooner that we realize that someone else can do some things better than others, the better we can follow. Many a program or project has been hurt or destroyed because we thought that we knew it all!

The custom of observing birthdays is very ancient; and in Job 1:4 we read that Job's sons "feasted every one his day." In Persia birthdays were celebrated with peculiar honors and banquets. In Egypt the kings' birthdays were kept with great ceremonial displays. Job cursed his birthday. (See Job 3:1-11.) Jeremiah cursed his birthday. (Read Jeremiah 20:14, 15. Read and see why.)

God tells us that our days are numbered. How many we may have is yet to be seen. It is not the longest life that accomplishes the most. A short life well-lived is far better than a long life wasted.

The sun is sometimes hidden by the rain, but it is still there. So is our will to do good. Do we hide our good by neglecting to do our duty, and having no care for others, and neglecting intentionally our obligations? Do we show indifference and often, contempt, for people and things that we could help? Are we careless with our will? Do we take that which we can't give back? Sometimes a moment of carelessness can cost us a life of love, contentment, and peace.

Have you ever given so much thought to your birthday? I believe that we were born for a purpose. The next time we celebrate our birthday, may we think on these things!

Why was I born? Will I serve or be served? Will I do good or bad? Do I care just for myself, or do I care for others? Do I give or do I only want to receive? Do I try to master my life, or have I accepted the Master to help me make my life complete? These are questions each of us could ask ourselves.

"Let us gather up the sunbeams lying all around our path;
Let us keep the wheat and roses, casting out the thorns and chaff.
We shall find our sweetest comforts in the blessings of today, and
With a patient hand removing all the briars from our way."

May all our days be happy and useful ones!

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

The Perceptive World of Christ

by Paul T. Culbertson, Ph.D.

A number of years ago, a famous educator wrote a book on education entitled "Education as World Building." He pointed out that education is a process in which each person is building a perceptive world in which he lives every moment of his existence.

Has it ever occurred to you that each of us lives in two "worlds"? There is first the world of objective reality, consisting of things, people, and situations "as they are." But of equal—and perhaps greater—importance is the "world" as you and I perceive it. A famous writer has made this interesting observation: "The world hath many centers, one for each created being, and about each one it lieth in its own circle. Thou standest but half an ell from me, yet about thee lieth a universe whose center I am not but thou art." As far as our understandings, appreciations, attitudes, and behavior are concerned, our perceptive "worlds" are at least equally as important as the world of objective reality.

One of the most challenging aspects of the thought of Oswald Chambers was his stress on the importance of the Christian's duty in cultivating the "mind of Christ." Note this brief excerpt from his famous book of devotional readings, "My Utmost for His Highest": "The Spirit of Jesus is put into me by the atonement, then I have to construct with patience the way of thinking that is exactly in accordance with my Lord. God will not make me think like Jesus; I have to do it myself. I have to bring every thought into captivity to the obedience of Christ."

A person cannot begin to cultivate the mind of Christ until he possesses the nature of Christ. This is imparted to the believer in regeneration or the new birth. Then he has the glorious privilege and solemn obligation to cultivate Jesus Christ's view of the whole of life. That includes our Lord's view of people, problems, sin, human relationships, the proper relationship to our heavenly Father, and every other aspect of our common life.

How can we best cultivate the mind of Christ? It is evident that we need to become intimately acquainted with Him and the ways in which He related Himself to nature, to people, and to God. What better way can we do this than by thoughtfully reading the four Gospel records of His incomparable life from beginning to end at least once every three months? We can allow Him to speak to us out of the Gospels through the use of creative imagination, and we can confidently and humbly ask the Holy Spirit to take the things of Christ and make them meaningful and dynamic in our thinking and living. He will surely do this, for this is the very heart of His blessed ministry to the believer (cf. John 14:26).

The Apostle Paul was one who was committed to the cultivation of the mind of Christ. In the greatest passage in the Word of God on the incarnation and humiliation of our Lord, Paul urges us to cultivate the same attitudes: "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Philippians 2:5-8).

Growth in grace toward Christian maturity means the cultivation of the perceptive world of our Lord. It will make a "world of difference" in how we perceive ourselves, other people, problems in human relationships, and our total bearing toward our Father in heaven. It may even add to the richness of our understanding and appreciation of the beatific vision in the eternal ages to come.—Selected.

POEMS of SUNSHINE and Shadow

by
LOY EVERETTE BALLARD

Yes, I Know Her!

"She's a woman it's good to know,"
Said her friend to me one day,
"Her smile somehow beams rays of ho
Her words brighten up the way;
And everybody knows her works of l
Come from a sincere heart;
And when I am blessed to be with h
I dread the time to part."

And then in mind I called the roll
Of the Bettys, the Johns, the Mary
The Sues, the Bills, the Lindas,
The Toms, the Brendas, the Harrys
The tiny ones who lisp their love,
The young folks laughing and gay
The middle-aged men and women,
And the aged with hair turned gr

And I seemed to hear a joyous chorus
Of voices from here and there;
Of voices broken by sorrow,
And voices youthful and clear.
And it seemed to me they were sayi
"May God richly bless you, 'Ma,'
You've been to us a mother,
As truly as if it were the law!"

And then my own heart was humbled
As I remembered the years
Of a mixture of sorrow and joy.
Of faith overcoming fears;
And my heart overflowed with thanks
As my mind began to recall,
That of the blessings she gives us,
Mine is the greatest of all!

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Annual Meeting of th Church Finance Association, Inc.

APRIL 15

The Ayden Free Will Baptist Chur Ayden, North Carolina, will be the s for the 1969 Annual Meeting of t Church Finance Association, Inc., Au 15. The meeting is slated for 10: a. m. This will be the twenty-ninth nual meeting. Lunch will be served $1.25 per plate.

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

HE FOREMOST CONCERN AT MOUNT OLIVE COLLEGE IS THE INDIVIDUAL



Mount Olive is a small, two-year, urch-related College designed to meet e educational, spiritual, and personal eeds of young men and women. It pre- rs to be known as "The College That ares." At Mount Olive College the fore- ost concern is the individual.

Each student, according to the Mount live College philosophy, should feel hat his teachers want to help him, want im to improve, are interested in his rowth, are sorry for his mistakes, are leased by his successes, and are sym- athetic with his inadequacies.

In admissions Mount Olive College ex- resses concern by looking at the appli- ant as an individual. His high school ecord, motivation, and his personal ituation are considered as well as his AT score.

In financial aid the College expresses ts care through providing a liberal pro- gram of scholarships, loan funds, and part-time employment. No qualified student is denied admission for financial reasons.

In its summer program Mount Olive College demonstrates its concern by conducting a six-week summer term designed to serve two groups of students. A student already enrolled or accepted at another college may earn college credit amounting to eight semester hours in science or six semester hours in other subjects. A college preparatory program is available for any high school graduate who wants to enter college in the fall but who needs to make up deficiencies in foreign language, mathematics, or English.

The 1969 summer session will begin on June 22 and continue through August 1. Students will live in dormitories and study in modern classrooms and library, all of which are fully air-conditioned.

In physical facilities the College is expressing its care through the development of a modern, new campus with air-conditioned buildings which are designed to be functional, conducive to study, and which provide a friendly atmosphere for learning and living.

In its Christian commitment the College expresses interest in the student through its belief that men's fates are not predetermined, but that all may become the kinds of persons they choose to become. The goal of the College is to assist each student in attaining his fullest potential as a child of God. Mount Olive College is the best hope many young people have to prepare for their highest calling in life.

To assist the College in fulfilling its mission, a church is maintained on campus. Weekly worship services are conducted in chapel; a spiritual emphasis week is held each semester; and various student organizations have as their purpose strengthening of the spiritual life on campus. Religious counseling is provided by the College chaplain.

It is people who care who have made Mount Olive College what it is. It is teachers and counselors who care who enrich the lives of students with inspiration and values which live long after factual information has become irrelevant or forgotten.

Free Will Baptists brought the College into existence because they cared what happened to the youth of our nation.

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"Coming Events" at Mount Olive College

March 30—April 2—Holy Week Services.
April 10—The Wayfarers (comedians, instrumentalists, and singers), 8 p.m., auditorium. Free admission.
April 12—Annual meeting of Alumni Association (Ayden Seminary, Eureka College, and Mount Olive College alumni).
April 27—Tentative date for dedication of Moye Library, 3:30 p.m.

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Youth Conference June 15-20

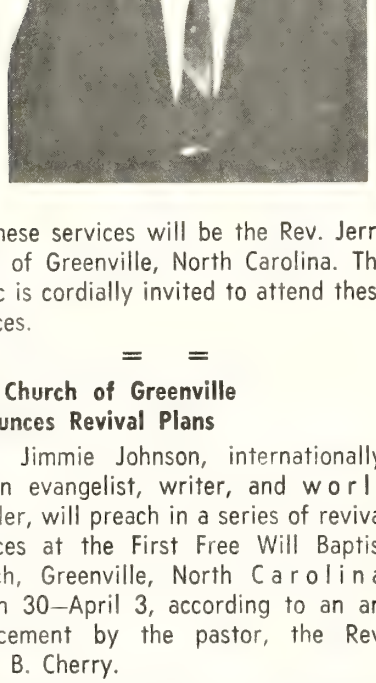
A Youth Conference for high school students will be held again this year at Mount Olive College. The date of the conference will be June 15-20 rather than August, the month in which it previously has been held.

(continued on page fifteen)

News & Notes of DENOMINATIONAL INTEREST

Revival Services At Edgewood

Revival Services will begin at Edgewood Free Will Baptist Church, Macclesfield, North Carolina, Monday night, March 31, and continue through Monday night, April 6, 1969. The evangelist



for these services will be the Rev. Jerry Rowe of Greenville, North Carolina. The public is cordially invited to attend these services.

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First Church of Greenville Announces Revival Plans

Dr. Jimmie Johnson, internationally-known evangelist, writer, and world traveler, will preach in a series of revival services at the First Free Will Baptist Church, Greenville, North Carolina, March 30—April 3, according to an announcement by the pastor, the Rev. Floyd B. Cherry.

Services will be held at 7:30 each evening with congregational and special singing under the direction of Mr. Gil Moody, minister of music. Mrs. Ruth Taylor is the organist. Visiting singers will render special numbers throughout the meeting.

Monday night, March 31, is "Bring Your Neighbor" night. Each family in the church is asked to bring a neighbor and introduce him to the congregation.

Ayden Church to Host Area Singspiration

Sunday evening, March 30, the Ayden, North Carolina, Free Will Baptist Church will be host to an area sinspiration beginning at 7:30.

All area churches participating in these sings are urged to be present and prepared to bring special music. A good time in Christian singing and fellowship is expected; and the host church and its pastor, the Rev. Kemery Ard, extend to all who enjoy Christian music a very cordial invitation to attend.

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Crab Point Church to Host Carteret County Union and S. S. Convention

The Carteret County Union Meeting and Sunday School Convention will convene with Crab Point Free Will Baptist Church, Morehead City, North Carolina, Saturday and Sunday, March 29, 30. The programs for each are as follows:

Union Meeting
Saturday Morning, March 29

9:00—Devotions, Host Church
9:10—Meeting Called to Order, Clerk
—Moderator's Remarks
—Roll Call of Ministers
—Recognition of Delegates
—Appointment of Committees
9:25—Congregational Singing and Offering
9:30—Roll Call of Churches
—Recognition of Visiting Ministers
9:45—Promotional Period
—Special Music, Host Church
10:15—Business Session
—Unfinished Business
—New Business
—Reports of Committees
—Reading of Minutes
11:15—Congregational Singing
11:20—Special Music, Host Church
—Message, Dr. W. Burkette Raper
12:00—Benediction and Adjournment
—Lunch

Sunday School Convention
Sunday Afternoon, March 30

2:15—Devotions, Host Church
2:25—President's Remarks
2:30—Congregational Singing and Offering
2:35—Reading of Minutes
—Treasurer's Report
—Roll Call of Churches and A
dance Check
—Appointment of Committees
2:45—Congregational Singing
—Special Music
—Skit, Crab Point Sunday Scho
3:15—Business
3:50—Reports of Committees
—Awarding of Banner
4:00—Benediction and Adjournmen

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Day of Service Observed at Holly Springs

A day of service! This is what place on Saturday, March 8, 1969

Coming Events

March 29—Western District Youth vention, First Free Will Bap Church, Wilson, North Carolina

March 30—Palm Sunday

March 31—Central Conference Laym League Fellowship, Piney Grove F Will Baptist Church, Greenville, Nc Carolina, 7:30 p. m.

April 2—Western District Auxiliary C vention, Holly Springs Church, Jo ston County, North Carolina

April 6—Easter Sunday

April 9—Cape Fear District Auxili Convention, First Free Will Bapt Church, Smithfield, North Carolina

April 15—Annual Meeting of the Chu Finance Association, Inc., Ayden F Will Baptist Church, Ayden, No Carolina, at 10:30 a. m.

April 15—Central District Auxili Workshop, Greenville Free Will Bapt Church, Greenville, North Caroli 7:30 p. m.

April 17—The Albemarle District W man's Auxiliary Convention, St. Pau Free Will Baptist Church, Elizab City, North Carolina

April 19—State Sunday School Conv tion, First Free Will Baptist Chur Wilson, North Carolina, 10 a. m.

April 26—State Youth Convention, F Union Free Will Baptist Church, Pi town, North Carolina, 9:30 a. m.

May 3—Vacation Bible School Worksh Ayden, North Carolina

May 8—North Carolina State Woma Auxiliary Convention, Stoney Cre Church near Goldsboro, North Ca lina

May 11—Mother's Day

Holly Springs Original Free Will Bap-
Church, Newport, North Carolina.
church is in the process of build-
a new fellowship hall and much fill-
irt was needed. The Howard Con-
tion Company of Newport, North
lina, donated the use of its equip-
t that this fill-in dirt might be
ght to the site of the new building.
dirt was given by Macon Garner.
his isn't all! George Chadwick of
cester, North Carolina, Glen and
n Millis, Durwood Godwin, Elijah
t, Tom Riggs, and Vernon Slaughter,
of Newport, employees of the How-
Construction Company, gave their
e, from 7 a.m. until about 5 p.m.,
king just as hard as they would have
a company job.

he church expresses its deepest and
erest appreciation to the Howard
struction Company and its employees
a job well done.

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d Rivenbark to Conduct
ite Oak Revival

The White Oak Free Will Baptist
urch located on Highway 211, west of
denboro, North Carolina, announces
ival services for the week of April
3. Services will begin each evening
7:30 with the Rev. Fred A. Rivenbark
Virginia Beach, Virginia, as the guest
angelist. The services promise to be
y inspirational with good gospel
eaching and special music each even-
g. Also a nursery will be provided for
e small children. A cordial invitation
extended to everyone to attend all
ese services possible.

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thlehem Church
Host Third Union, Eastern

The third Union Meeting of the East-
n Conference will be held at the Beth-
hem Free Will Baptist Church, Duplin
unty, North Carolina, Saturday, March
, at 10 a. m.

The Rev. William L. Bronson will bring
e morning message. The host church
ll provide the noon meal. The Rev.
. H. Willis, pastor, extends a cordial
vitation to all to be in attendance.

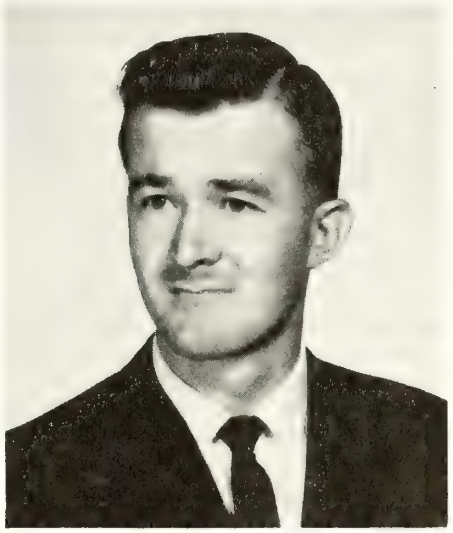
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cond Union Meeting, Western
nvenes with Milbournie Church

The Second Union Meeting of the
estern Conference will convene with
e Milbournie Free Will Baptist Church
ear Sims, North Carolina, March 29, at
) a.m. The pastor of the Milbournie
urch is the Rev. Harry Grubbs. All
astors and delegates are urged to be in
tendance. Visitors are also welcome.

Jack Mayo to Speak
At Casey's Chapel

The Rev. Jack Mayo of Grantsboro, North Carolina, will be the guest evangelist for revival services at Casey's Chapel Free Will Baptist Church, Route 3, Goldsboro, North Carolina, April 2-5. Services are to begin each evening at 7:30



with the pastor, the Rev. DeWayne Eakes, assisting Mr. Mayo. Mr. Eakes urges special prayer for the success of these services and issues a special invitation for young people to be in attendance.

The pastor and the church membership extend a cordial welcome to everyone.

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Albemarle Union, League and
Sunday School Conventions

The Union Meeting, League Convention, and Sunday School Convention of the Albemarle Conference will convene with Free Union Free Will Baptist Church, Pinetown, North Carolina, Saturday and Sunday, March 29, 30. The programs are as follows:

Union Meeting
Morning Session, March 29

10:00—Devotions, Charles Keech Jr.
10:10—Welcome, Nathaniel Webster
—Response, the Rev. Fred A. Rivenbark
10:15—Moderator's Address, the Rev. Earl Minchew
10:20—Minutes of the Last Union
—Roll Call of Ministers
—Roll Call of Churches
—Recognition of Visiting Ministers
—Announcements
—Congregational Singing
—Report of Children's Home
—Offering for Children's Home
—Report of Mount Olive College
11:15—Morning Worship:
Special Music, Host Church
Message, the Rev. Lynwood Boyette, Host Pastor
12:00—Lunch

Afternoon Session

1:00—Devotions, the Rev. A. B. Chandler
1:10—Business Session
—Report of Treasurer
—Report of Mission Church
—Announcements of Next Union

League Convention
Evening Session, March 29

7:30—Devotions, Charles Keech Jr.
—Welcome, Harry Winton
—Response
7:40—President's Message
7:50—Appointment of Digest Committee
—Offering
—Roll Call of Leagues
—Minutes of Last Convention
—Recognition of Ministers
—Announcements
—Hymn
—Business Period
—Report of Digest Committee
—Treasurer's Report
—Awarding of Banner
—Sword Drill
—Talk on League Work, the Rev. Raymond Jones
9:00—Adjournment

Sunday School Convention
Morning Session, March 30

10:00—Devotions, Mary Winfield
—Welcome, Tommie Webster, Local Superintendent
—Response, the Rev. Robert May
10:15—President's Message, Oscar Webster
10:25—Sunday School Lesson, J. T. Keech
11:00—Enrolling of Ministers
—Recognition of Visiting Ministers
—Reading of Minutes of Last Convention
—Roll Call of Churches
—Announcements
—Offering for Children's Home
11:25—Special Music, Host Church
11:30—Message, the Rev. James N. Webster
12:00—Lunch

Afternoon Session

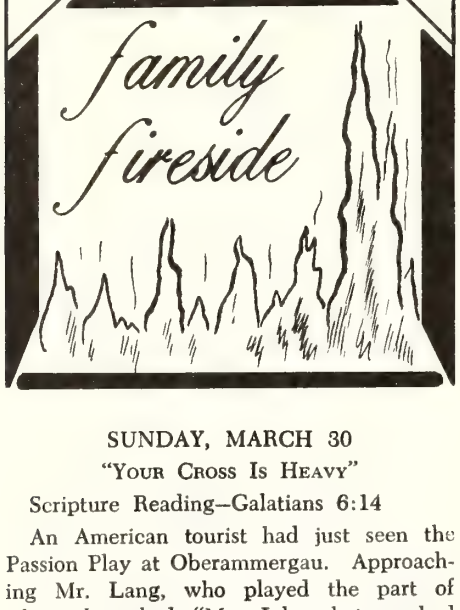
1:00—Devotions, the Rev. Lynwood Boyette
—Benediction

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Wintergreen Church, Cove City,
To Observe Pre-Easter Reival

The Wintergreen Free Will Baptist Church, Route 1, Cove City, North Caro-

(continued on page ten)



SUNDAY, MARCH 30

"Your Cross Is Heavy"

Scripture Reading—Galatians 6:14

An American tourist had just seen the Passion Play at Oberammergau. Approaching Mr. Lang, who played the part of Christ, he asked, "May I be photographed with you, lifting your cross?" "You may," said Mr. Lang. The tourist stooped to lift the cross, but he couldn't. He exerted more energy, but could not lift it. Looking at Mr. Lang, he said, "Your cross is surely heavy!" Said Mr. Lang, "Sir, I cannot represent Christ with a light cross!"—*W. B. Knight.*

Prayer Thought

The Christian may suffer many things for bearing Christ's Cross, but surely the rewards will be worth it all.

MONDAY, MARCH 31

Eternally Yours

Scripture Reading—John 14:19

"Behold, I am alive for evermore." The Easter season so declares of everyone who in his heart of hearts believes in Jesus as the Christ of God. Do you ever, in your quiet moments, think of what it means to you that you, too, are of the family of those who are eternally alive? Not an endless existence only, but alive with all its joy and expectations, its endless growth and progress and development. Growing up in Him in all things.

There is a glory in the soul of the Christian not yet revealed. Now we see only in part, as through a darkened glass. Yet, we believe, "We shall be like him." To what greater heights could mortal man aspire? Too high, indeed, for human thought to comprehend. Yet it is the promise given by Jesus Christ himself!

"Ye shall live also."—*The Watchman-Examiner.*

Prayer Thought

How wonderful to know that because Christ lives, those who serve Him shall someday live with Him forever!

TUESDAY, APRIL 1

"Mister, He Rose Again!"

Scripture Reading—Mark 16:6

A minister stood before the window of an art store, and looked at a painting of Jesus on the cross—dead. A little ragged, dirty boy came and stood by him. "Do you know who He is?" asked the minister. "That's Jesus. Them's the soldiers standing around. That woman crying is His mother," said the little boy. The minister walked away. The boy overtook him and said, "Say, Mister, I wanted to tell you that Jesus rose again!" Then he smiled and ran away, happy to tell the good news!—*W. B. Knight.*

Prayer Thought

We are saddened at the thought of Christ's cruel death, but we rejoice at His glorious resurrection.

WEDNESDAY, APRIL 2

If We Die, We Shall Live

Scripture Reading—Matthew 28:6

Easter is here once more to bring more forcibly to remembrance the death of Jesus Christ, and His resurrection. This plainly shows His great and everlasting love to human beings, proved by His sufferings and death. We read in Matthew: "He is not here: for he is risen."

. . . If Christ had not risen, there would be no hope of eternal life. If He had not died, there would be no remission of sins. Christ became poor that we might become rich. When He was upon earth He had nowhere to lay His head, but He bore it all through love for you and me. Our sufferings here are nothing compared with the glory we shall share when He comes. At the present time we are made partakers with Christ in His sufferings and later heirs with Him in glory. "If we suffer, we shall also reign with him."—*F. L. Weiss.*

Prayer Thought

What a blessed thought for the Christian to know that Christ is risen!

THURSDAY, APRIL 3

Prayer at Easter

Scripture Reading—John 3:16

Not only when the Easter lilies blossom
In radiant purity, and hearts receive
Spring's myriad testimonials of renewal—
Not only then, O Lord, would I believe.

But when all earth is bare of leaf and flower,
When skies are filled with heavy gloom above,
And hearts with heavy pain—then most of all,
Lord, I would trust thy resurrecting love.

—Jane Merchant, in *War Cry.*

Prayer Thought

Christ's resurrecting love is available to His children at all times.

FRIDAY, APRIL 4

Christ Lives to Die No More

Scripture Reading—John 11:25

Someone said, "Look there! See Joseph and a few helpers are laying the body of Jesus away in the tomb" (Matthew 27:57-60). "Ah," says Death, "He said, "I am the Resurrection, and the Life: he that believeth in Me, though he were dead, shall he live.' He claimed to be gr than I—my Destroyer. But how is it He is dead: My triumph is complete." vain boasting! Wait! What! See! morning of the third day begins to d There is an earthquake; the guards come as dead men; the seal is broken; old Judean sepulcher stood with m wide open; the living Christ comes f Death is taken captive! Jesus Christ Son of God lives to die no more! . S. C. *Bredbenner.*

Prayer Thought

Jesus Christ lives to die no more.

SATURDAY, APRIL 5

The Way Across

Scripture Reading—John 14:6

She was a tiny girl, unused to travel and it happened that in the course of day her train was obliged to cross branches of a river and several w streams. The water seen in advance ways awakened doubts and fears in child. She did not understand how could be safely crossed. As they d near the river, however, a bridge appea and furnished a way over. Two or th times the same thing happened, and fin the child leaned back with a long bre of relief and confidence. "Somebody put bridges for us all the way," she s in trusting content. That is how we f it in life. God has built bridges for all the way. Easter is the way across. . Christ's resurrection is the way acros *Selected.*

Prayer Thought

Christ is the way that God provided us to cross the bridges of life.

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Maybe God Would Have You Stay

If there's much that doesn't please y
In the lives of those about,
And sometimes you feel disgusted
And would like to move right out;
Maybe here is just the country
Where the Lord would have you dwe
That by prayer and solemn warning
You might save these souls from he

Then be patient, kind, and gentle
In the work you have to do;
With your faith in God the Father
Who will lead and guide you throug
For He needs some noble Christians
Who will work and sing and pray
Out among the godless people
Who are on life's downward way.

—Rev. Walter E. Isenhou

NOW IS A GOOD TIME TO RENEW YOUR SUBSCRIPTION

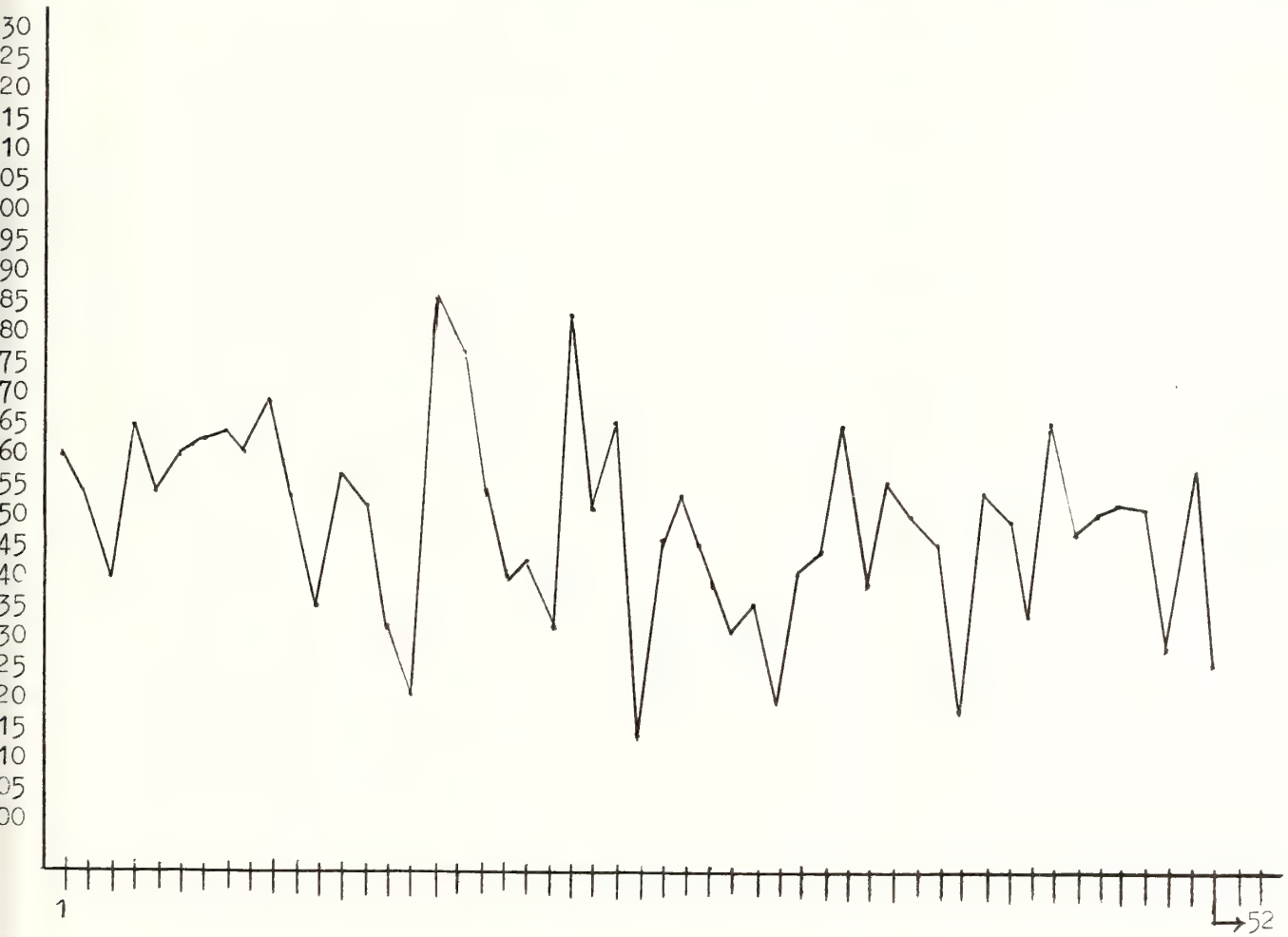
ems from the office of the

GENERAL SECRETARY **DAVID C. HANSLEY**

North Carolina State Convention of Free Will Baptists
P. O. Box 424, Ayden, North Carolina 28513

NORTH CAROLINA STATE SUNDAY SCHOOL CONVENTION

The 1969 theme for the State Sunday School Convention is rather unique. "Plug the Leaks," is very fitting for the iginal Free Will Baptist church. Many of our schools are not producing or growing as steadily as they could. Obviously, is points to the fact of definite leakage.



One of our ministers became concerned about the Sunday school in his church and began to make a study. To get a ue picture of the attendance record of the school, he designed the graph above. The graph is for a one-year period, 1968. oes your attendance record favor this one? What is the problem? Could there be a leakage in this school?

If there is a problem and if there be a leak in the school mentioned above, could it be inefficient teaching, poor organiza-on, crowded conditions, poor records, lack of equipment, improper grouping, poor worship service, failure to win, or no follow-p? If the leakage is one of these, then the answer is: This Sunday school needs a **plug** to **stop that leak.**

One of the main purposes of the State Sunday School Convention is to assist the local school in plugging its leaks. Are ou content with the old ways in your Sunday school? If you do not take enough interest in your school to attend this 1969 ssion of the state convention, April 19, then you are satisfied to let your school leak until it empties.

Remember, this year the convention will convene with the First Free Will Baptist Church of Wilson, North Carolina. You ho are pastors, officers, and teachers should make a special effort to attend YOUR convention. You should, as a Sunday school, nd a delegate.

NEWS NOTES

(continued from page seven)

lina, will observe a pre-Easter revival, March 31—April 5. The evangelist will be the Rev. David Charles Hansley, general secretary of the State Convention of Free Will Baptists, now residing in Ayden. Services begin each evening at 7:30. The pastor, the Rev. Raymond Hardison, will assist Mr. Hansley. Special music by local and visiting talent will be rendered each evening. The pastor and the church membership extend a warm invitation to everyone to come out and enjoy these services.

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Faith Church to Host Piedmont Union

The Faith Free Will Baptist Church, Cheraw, South Carolina, will be host to the Union Meeting of the Piedmont Conference Saturday, March 29. The Faith church is located about three miles out on West Market Street. The host pastor is the Rev. L. L. Sweatt. The day's activities will begin with a meeting of the General Board and the Ordaining Council at 9 a.m. The union will begin at 10 a.m. The program is as follows:

10:00—Call to Order, Moderator
—Congregational Singing
—Prayer, the Rev. Howard Davis
—Devotions, the Rev. Reese Brown
—Welcome, Host Pastor
—Response, the Rev. M. E. Cox
—Roll Call of Ministers
—Roll Call of Churches
10:30—Business Period
11:00—Morning Worship:
Congregational Singing
Prayer
Special Music
Message, the Rev. Hampton Wallace
12:00—Benediction and Adjournment

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Rose Bud Church To Hold Revival

The Rose Bud Free Will Baptist Church, Route 4, Wilson, North Carolina, will hold a revival during the week of April 6-12. The evangelist for this series of services will be the Rev. Hubert Burress of Pinetops, North Carolina. Mr. Burress will be assisted each evening by the pastor, the Rev. Edgar Benton. Services begin each evening at 7:30. The pastor and the church membership extend a cordial invitation to the public to come out and enjoy the fellowship and to be much in prayer for the success of these meetings.

Youth Sunday at Sidney Church

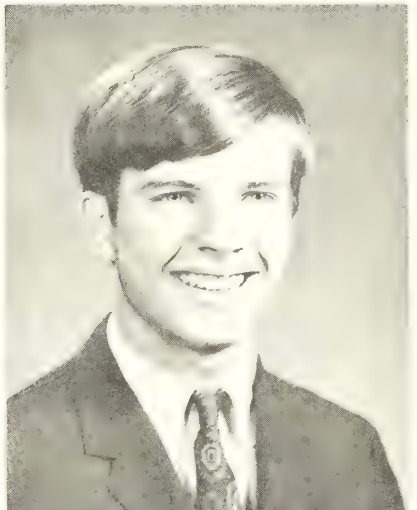
Sunday, March 30, will be observed as Youth Sunday at Sidney Free Will Baptist Church, Route 2, Belhaven, North Carolina, sponsored by the YFA. The day's activities will begin with Sunday school at 10 a.m., followed with the worship service at eleven. The speaker for the worship hour will be Dwight Gay of Smithfield, North Carolina. The youth of the church will be in charge of all of these services.

At 2:30 p.m. a singspiration will be held. A cordial invitation is extended everyone to attend all of these services.

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Core Creek Church To Have Youth Revival

The Core Creek Free Will Baptist Church, Cove City, North Carolina, will be engaged in a youth revival March 31



through April 5, with Mr. Tex Barrow as the visiting youth evangelist. Mr. Barrow is currently a student at Mount Olive College. He is from the Arba community of Snow Hill, North Carolina, and is the son of the Rev. and Mrs. N. B. Barrow.

The young minister has been actively engaged in ministerial work since his early high school years and is featured at many youth gatherings across the state.

In high school Tex attained nearly every honor he went after. He was outstanding in 4-H work and received state honors. He was a good athlete and was one of the leading players on the football team. He was the Greene County nominee for the Morehead Scholarship and was a final winner which entitled him to four full years at the University of North Carolina with all expenses paid. This honor was declined to attend Mount Olive College because of the advantage he felt he would receive which would be helpful in the Free Will Baptist ministry.

During this revival, special music will be featured each night by participating churches of the area. On Friday night at the close of the service, there will be a fellowship hour in the fellowship hall annex, at which time a panel discussion will be held. The panel will be made up of the Rev. Gilbert S. Cooke of the Baptist church, the Rev. Alvis Harris of the Cove City Free Will Baptist Church (National Association of Free Will Baptists), and the local pastor, the Rev. A. B. Bryan. The visiting evangelist will also be on the panel.

Services will begin each night at 7:30 p. m.

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Revival Scheduled at Aspen Grove Church

Revival services will be held at the Aspen Grove Free Will Baptist Church near Fountain, North Carolina, April 7-12, with services beginning each evening at 7:45. The speaker for these services will be the Rev. Joseph H. Ingram, director-treasurer of Free Will Baptist missions. Special music is planned for all the services. Everyone is invited to attend these services. The pastor of the church is the Rev. C. H. Overman.

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Rock Springs Church Announces Spring Revival

The spring revival at Rock Springs Free Will Baptist Church, one mile west of Bailey, North Carolina, on Highway 264, will be held the week of April 6-12, with the Rev. Swade Benson as the guest speaker. Services will begin each evening at 7:30 with the pastor, the Rev. Joe Gerald, assisting Mr. Benson. The pastor and the church membership extend to everyone a cordial invitation to worship with them in these services.

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Greenville Church Has Evangelism Conference

A one-day conference on evangelism will be held at the First Free Will Baptist Church, Greenville, North Carolina, April 3, according to an announcement by the pastor, the Rev. F. B. Cherry.

The meeting will begin at 10 a.m. with a service led by the pastor on the subject, "Evangelism—Power for It." At 11 a.m. Dr. Jimmie Johnson, world famous evangelist, will speak on "Evangelism—Preaching Needed." The hours from 12 noon to 2 p.m. will be lunch time. At 2 p.m. the Rev. C. F. Bowen

(continued on page sixteen)

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Please explain, "Ye ask, and eceive not, because ye ask amiss, that 'e may consume it upon your lusts" James 4:3).—**W. F. Pennsylvania.**

Answer: Many of us make prayers us- ng the name of our precious Lord in ain (without purpose), hoping to get ersonal gains for illegitimate ends. The ible gives us no assurance that such a ain and selfish request will ever be ranted for that kind of a petitioner. rayers that ascend to the throne of lory asking of God something to glorify im are certain of a positive and timely nswer. It would be to our disadvan- age if we should carelessly ask for omething that would give the devil an dvantage by glorifying the flesh or en- ourage our thoughts, and therefore our ctivities in lines of vain procedure. "If 'e abide in me, and my words abide in ou, ye shall ask what ye will, and it hall be done unto you. Herein is my ather glorified, that ye bear much fruit; o shall ye be my disciples" (John 15: , 8).

The Bible teaches that when one bides in Christ as here required, he ontinuously acknowledges by what he hinks, says, and does the right that hrist claims a complete control over the ody, soul, and spirit of the Christian. hrist Jesus requires either one or the ther in a person's life—to be Lord of all r not Lord at all in the life. When a an professes becoming a Christian he ither makes a false claim or becomes egenerated. If he experiences the lat- er, then to him all former things pass way, and so far as he is concerned, all hings become new. He has died to the vorld, the flesh, the devil, and all lust, nd has been made alive in Christ Jesus is Lord. The new experience makes im hate the old way he formerly trod nd makes him love the new; hence he as in himself ". . . this mind . . . which vas also in Christ Jesus" (Philippians :5). This makes him to flee "worldly ust" rather than to beg God or petition Him for those things that help one to enjoy the pleasures of sin for a season.

The Bible makes clear to its readers the fact that some start out in their Christian lives in a correct manner, making apparent success in overcoming evil; but because of the attractions of the world, they change their course of pursuit and manner of behavior, turning like a sow that's been taken from the mud and washed but turns to her wallowing in the mire again. When a Christian once turns to the old life of sin from which Christ has saved him, he needs to confess his sins to God in Christ's name, completely forsaking in every way such sins, and return unto God as a chastened son, for when one confesses and forsakes sins he will suffer chastisement from God. He will then return in sweet fellowship with God, thankful for His chastening act and begin again to run with patience the race that's set before him. Then will he be fully aware of the fact that God is answering his prayers and giving him only that which is best for him in his spiritual growth and for the advancement of God's kingdom work.

God once said to some that were not following as closely as they had at an earlier time, "Return unto me and I will return unto you." (See Jeremiah 4:1; Joel 2:13; 2 Chronicles 30:6.) If you have been leaving God out of your daily activities, don't expect Him to be present with you in selfish prayers or petitions, for He says that He will not.

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Question: Please explain, "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24).—**C. C. M., Texas.**

Answer: Jerusalem, which was destroyed by Rome in A. D. 70 and has since remained in the hands of Gentiles, will cease to be controlled by them. The "times of the Gentiles" will come to an end when Christ sets foot upon the earth on which He was crucified. He will then set up His millennial reign at which time the Jews will forever be liberated from the hands of all victorious Gentiles. This, of course, will be accomplished at the Battle of Armageddon.

"Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee. . . . And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one" (Zechariah 14:1-9).

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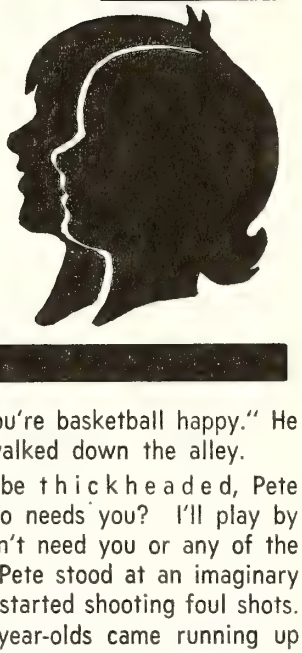
Youth to Sell "Baptist"

The advisory body of the North Carolina State Youth Convention has approved the selling of subscriptions to "The Free Will Baptist" as a project for the convention. Subscriptions will be sold by the youth on the Church Group Plan whereby church groups solicit subscriptions and deduct and retain for their organizations, ten percent of the amount of money taken in, providing the amount is $15 or more.

Packets have been prepared by the Press for each local youth organization. Any youth organization desiring further information should write to the Press. The State Youth Director is Mrs. D. W. Hansley.

STORIES

for our youth



BASKETBALL HAPPY

by
KITTY MILLER

PETE CARR dribbled the ball down the alley, leaped into the air, and sank a beautiful push shot into the basket.

Burky stood under the net, grabbed the ball, and danced around, trying to get into position to shoot. Pete guarded him closely. Burky tried a set shot. It hit the telephone pole, then rolled down the alley. "I'll never be good enough to make the team next year," he mumbled, stuffing his hands into his pockets.

"Sure you will if you really want to," Pete said, going after the ball, "but you give up too soon."

"It's easy for you to talk," Burky said. "You're dead on push shots."

"Do you know why? I'm always practicing." Pete grinned and said, "That's why my sister Donna calls me Push Shot Pete." Then he grew serious. "I know I'll never be good enough to make any all-star teams, but if I practice enough, I probably can make the team when we get into junior high next year."

"Then you make it, Pete, you make it. But I'm quitting. All you want to do is play basketball. No matter what I want to do, we always play basketball. You've always got to have it your own way. So I quit."

"Wait a minute, Burky," Pete said, running after his friend. "Come on. I promise we'll do what you want to do tomorrow. But let's shoot fouls awhile."

"See what I mean?" Burky turned around and stood still for a minute. "You can't help yourself, Pete. You're sick in the head. You're basketball happy." He turned and walked down the alley.

O.K. then, be thickheaded, Pete thought. Who needs you? I'll play by myself. I don't need you or any of the other boys. Pete stood at an imaginary foul line and started shooting foul shots.

Two eight-year-olds came running up the alley. "I'll chase the ball for you, Pete," Eddie offered.

"So will I," Tommy said, "if you'll show us how to shoot fouls when you're finished."

Pete nodded and kept shooting.

About ten minutes later, Eddie called out, "Come on, Pete, give us a chance. It'll be getting dark soon."

"O.K. I just want to take ten more shots," Pete said, his eyes on the basket.

"Come on, Pete, you promised," Tommy pleaded. "All you want to do is shoot."

"Quiet, you boys. You want to ruin my timing?" Pete spoke without looking at them. "Just five more shots and it'll be your turn."

"What a sport!" Eddie exclaimed. "You'll never give us a turn. I wouldn't play with you if you asked me."

"No wonder you have to play by yourself," Tommy called back as he ran down the alley. "You don't play fair."

Pete shrugged and began dribbling up and down the alley.

"Pete," his sister Donna called out, "dinner's ready."

"In a minute." Pete tried a push shot, a set shot, and a foul shot before he dribbled the ball into the garage.

Donna was waiting for him in the kitchen. "I passed Burky on the way home from the store," she said. "He was so angry he was kicking stones all over the place. What happened between you two?"

"Oh, nothing," Pete answered, washing his hands. "He doesn't like to play basketball. That's all."

Donna threw the towel to her brother. "A couple of minutes ago I heard Eddie and Tommy calling you names. I couldn't believe it. They used to think you were the greatest thing around here."

Pete shrugged. "They got tired of chasing the ball. They wanted to shoot, but I wasn't finished practicing."

"What's got into you lately?" Donna asked. "You don't have any friends any more."

"When I find somebody who likes to do the things I like to do, then we'll be friends. Burky was my best friend for a long time. Now all of a sudden, he wants to go bike riding or hiking or sledding."

"What about the boys from our Sunday school class?" Donna asked.

"They're all right, but most of them live too far away," Pete said. "Don't worry, Donna. I have lots of friends."

"Oh, sure—and they're all invisible," she murmured.

"Stop bugging me, Donna," Pete said, as he sat down at the table.

The next day at Sunday school, Mrs. Brown told the group, "Next Sunday, we are going to sponsor a friendship day. We are asking everyone to bring a friend to Sunday school." Donna glanced at her brother. He nodded and smiled.

At dinner, Donna asked, "Whom are you going to take to Sunday school, Pete?"

"I don't know yet. Burky's still sore at me. I'll talk to some of the boys at school."

Pete kept putting it off all week. By Thursday, he knew he had to ask someone. He started with Jerry, but he had to visit his grandparents over the weekend. Phil had to go to his own Sunday school. Danny had promised Joey Clark he'd go with him.

"I told you this would happen," Donna said. "You can't go around acting as if people weren't alive and expect them to be your friends. Why don't you ask Burky?"

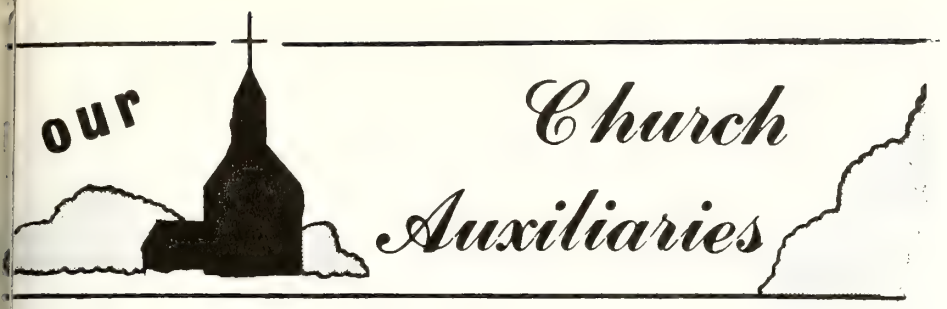
"I don't want to ask him. He teamed up with Matt and Paul. They're always going bike riding. He never comes near the hoop any more."

"Did you ever ask him to come back?"

"No. Why should I? He knows where it is."

"Oh, Pete, you've got a problem. Why must you always have your own way? If I treated Chris and Connie the way you treat your friends, they'd drop me

(continued on page sixteen)



Vestern District Voman's Auxiliary onvention

The Western District Woman's Auxiliary Convention will convene with the olly Springs Free Will Baptist Church, enly, North Carolina, Wednesday, April The convention theme will be, "Jesus id, 'Follow Me,' " with Scripture taken om Matthew 16:24, "Then said Jesus nto his disciples, If any man will come ter me, let him deny himself, and take his cross, and follow me."

Music director for the convention will e the Rev. Royster Martin, host pastor, ith Mrs. Isham Phillips as pianist. The rogram is as follows:

Morning Session

9:15—Registration
9:45—Hymn, "Footsteps of Jesus"
—Devotions, Mrs. Earl Wilson
—Welcome, Mrs. Alice Weaver
—Response, Mrs. Martha Bartlett
—President's Remarks
0:15—Hymn, "Wherever He Leads I'll Go"
0:20—"Follow Me Through Study," Mrs. Alma Stanford
—"Follow Me in Youth," Mrs. Earl Bass
—Surprise Chorus
—Declamations
—Essays
1:00—Hymn, "Follow On"
—Offering
—Special Music, "Follow Me," Mrs. Royster Martin
—Convention Message, the Rev. Harry Brown
2:00—Lunch

Afternoon Session

1:00—Hymn, "He Leadeth Me"
1:05—Memorial Service, Mrs. Clarence Bowen
—"Follow Me to Serve," Mrs. Doris McGee
—"Follow Me to Witness," Mrs. Roland Cherry
1:40—Business Session
—Hymn, "Where He Leads Me"
—Benediction

Hurry! Hurry! Albemarle District Youth!

April 5, 1969, is almost here. I am looking forward to seeing you at the Mt. Tabor church near Creswell, North Carolina.

Have you sent in your essay and your declamation? If not, please hurry and do so for time is running out.

Have you sent in your report and your $1 for your YFA? This report blank is found in the back of your program book.

Have you sent in your report and your $1 for your AFC? This report is found in your AFC program book.

Have you sent in your report and your $1 for your CA? Use either the report blank in the AFC program book or the one in the YFA program book.

Please remember to send or bring your offering for the chapel at Cragmont.

If you have not done these things, do so as quickly as possible. Send them to your district youth chairman, Mrs. Matthew Parker, Route 1, Pinetown, North Carolina 27865.

Lew Ellen Parker,
District Youth Chairman

= = = =

State Sword Drill Winners Announced

by Hilda Owens,
Promotional Secretary
State League Convention

Miss Deborah Carawan of Route 1, Winterville, North Carolina, was the winner of the 1969 Statewide Intermediate Sword Drill at the North Carolina State Free Will Baptist League Convention. Miss Carawan was representing the Winterville Free Will Baptist Church. Mr. Ronnie Brown of Route 4, Greenville, North Carolina, was the runner-up in the state contest. Ronnie, a member of the Gum Swamp Free Will Baptist Church, Greenville, was representing the Second District Convention of the Central Conference. The convention will pay all of the expenses of the winner and one half of the expenses of the runner-up to attend the Christian Cadets' Conference which will be held at Cragmont Assembly in June of 1969. The Christian Cadets' Conference is sponsored by the Free Will Baptist League Convention. Congratulations are in order for these fine young persons.

= = = =

Attention Cape Fear Youth Sponsors and Youth

Please send me your YFA and AFC report blanks along with one dollar ($1) for each blank. I am in need of these immediately.

The Cape Fear Youth Fellowship will meet April 5, 1969, at Tee's Chapel Free Will Baptist Church, Smithfield, North Carolina. The meeting will convene at 6:30 p. m. with a sandwich supper. You are urged to be in attendance.

Jo Ann Grubbs
2627 Layden Street
Raleigh, North Carolina 27603

NOW IS A GOOD TIME TO RENEW

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ORIGINAL FREE WILL BAPTISTS

ST. CLAIRE BIBLE CLASS

THE SUNDAY SCHOOL LESSON

FOR APRIL 6



HE HAS RISEN!

Lesson Text: Mark 15:42—16:7

Memory Verse: 1 Peter 1:13

I. INTRODUCTION

Following an introductory lesson last January 5, we discussed a unit of seven lessons on the theme, "Jesus Came to Minister," followed by a second unit on "Jesus Came to Give His Life." This lesson today on the resurrection of Jesus brings to a climax both units, crowning with victory the life, death, and life again of our Lord Jesus Christ.

As we have already seen, Mark speaks of Christ as the servant who, having given His life a ransom for many, arose victoriously from the dead. In his final chapter we read again the great commission (Mark 16:15), which is also recorded in Matthew 28:18-20. In comparing the two references, we observe that Mark does not say, "All power is given unto me in heaven and in earth," for this is the language of a king, not a servant. Mark leaves Matthew to speak of Jesus as a king; he keeps Jesus as a servant to the very end, though He is risen from the dead. In Mark 16:20 we see Him as the servant at work through His disciples. "The command rings with urgency of service. Not a corner of the world is to be left unvisited; not a soul to be left out!"—Henrietta C. Mears.

Christ left the grave empty behind Him. Instead of it interrupting His work, it became the pathway to His triumph. His death plucked away death's sting, and His resurrection threw open the door of the grave forever. Because of this we, as Christians, find in the empty tomb our comfort for sorrows and trials, and strength for our faith.—Advanced Quarterly (F.W.B.).

II. HINTS THAT HELP

1. The Burial of Jesus
   - A. The time of Jesus' burial (v. 42).
   - B. Joseph of Arimathaea asked for the body of Jesus and buried it in a borrowed tomb.
   - C. The body prepared for burial (v. 46).
   - D. The burial of Jesus is important because it is one of the proofs that Jesus was actually dead.

2. The Resurrection Discovered
   - A. The time when the resurrection took place (vv. 1, 2)
   - B. The angel at the tomb.
   - C. The angel's message to the women.

Conclusion
   - A. What does the resurrection mean to us today?
     - (1) That Christ is alive.
     - (2) That man does not have a grave for his destiny.
     - (3) That Jesus was God and therefore capable of providing for our salvation.

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. "A missionary in Turkey wished to teach to a group of people the truth of the resurrection of Christ. He said: "I am traveling, and have reached a place where the road divides and branches off in two ways; I look for a guide, and find two men, one dead, the other alive. Which of the two must I ask for direction, the dead or the living?" "Oh, the living," cried the people. "Then," said the missionary, "why send me to Mohammed, who is dead, instead of Christ, who is alive!"—Christian Endeavor World.

2. Imagine that the road is very dark and almost completely unfamiliar. You know very little about this road: just enough to realize that it leads to wherever you are going, and that it is the road on which you choose to travel.

As you travel you pass a few signs, but they too are dark. You can barely read their information. After much thought you are convinced that you are still on the right road, but occasionally you wonder if there isn't some other way.

Then suddenly the road ahead is not so dark. As you go on, it becomes brighter, illumined by something ahead of you. You continue in the light that point, but then you go past it. S prisingly, the road from then on is brig and remains bright to the very end.

This is the place of the resurrecti in the Bible. It is the crucial point th illuminates each book, each doctri each revelation, each life. The resurre tion is an event that gives significan to the whole Bible.

Jesus' resurrection threw a light His recent ministry, back to Old Test ment events, and on our lives. An u derstanding and appreciation of H resurrection will make all of the Bib more meaningful to each of us.—Stan ard Commentary.

3. Utter discouragement filled th hearts and minds of Jesus' disciple when His lifeless body was placed in th tomb: "For as yet they knew not th scripture, that he must rise again fro the dead" (John 20:9).

The probable site where Joseph place the body of Jesus is now known as th Garden Tomb. It was unearthed in 188 by General Charles G. Gordon of Eng land. The tomb was covered with fiv feet of debris which was cleared awa with painstaking care. Samples of th debris inside the tomb were meticulous ly analyzed, but no trace of any bodil remains was found.

The body of Jesus was the first an probably the only body ever to be inter red in the Garden Tomb. "And he (Jo seph) . . . laid it (Jesus' body) in a sepul chre . . . wherein never man before wa laid" (Luke 23:53). But Jesus arose an came out of the tomb.

Some time ago in Cleveland, Ohio, newspaper ran the picture of a weepin four-year-old girl who was the only wit ness to the slaying of her mother. Neigh bors had found the little girl crying be side her dead mother and pleading from a broken heart, "Wake up, Mommy Wake up, Mommy!"

The death-conquering Saviour will res urrect the bodies of those Christians wh have died. "The Lord himself shall de scend . . . and the dead in Christ shal rise first" (1 Thessalonians 4:16).

After Jesus' victory over death, He was "seen of them (the disciples) forty days" (Acts 1:3). He had "abolished death, and (had) brought life and immor tality to light through the gospel" (2 Timothy 1:10).

Shortly before his death, Tennyson said, "Death, be not proud! A short sleep and I will wake again eternally. A

(continued on page sixteen)

Mount Olive News

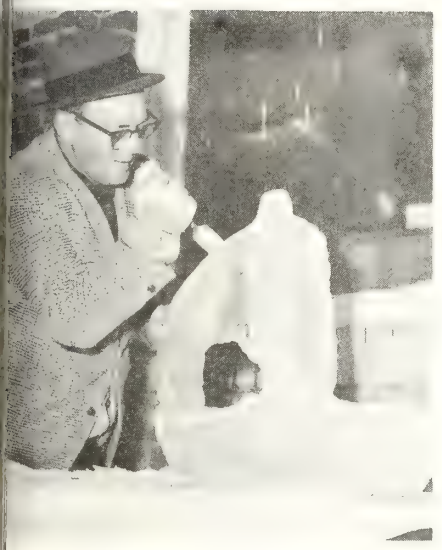
(continued from page five)

The theme, "Achieving the Impossible eam," will be developed through lead- hip and character development and ritual commitment.

Austin Carter will serve as the direc- of the 1969 conference. Application ms and further information are avail- e by writing him at Post Office Box 1, Mount Olive, North Carolina 28365.

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Ice Carver



Mr. Ettesen at his work.

Peter Ettesen has become widely cognized in the Mount Olive area for s professional culinary art. Highlight- g a number of the buffet dinners pro- ded by the College have been his ice rvings, an art he learned while at- nding culinary school in his native untry. He has many years of experi- nce and a long list of accomplishments his credit in his lifelong vocation of od service.

Assisting him for some of the events Mount Olive is his wife, Carmen, a raduate dietitian. Their family includes wo daughters, Marise, a student at the chool of Performing Arts in Winston- alem; and Tina, a high school sopho- ore.

The annual dinner meeting of the Mount Olive College Alumni Association which includes alumni of Ayden Semi- ary and Eureka College) will feature a pecial buffet with ice carvings. Each lumnus is invited to bring one person the meeting as a dinner guest of the ollege. Reservations should be made hrough the College alumni office.

Food Service Manager Also Poet

Peter Ettesen, a native of Denmark, is in his second year as food service manager at Mount Olive College. Oftentimes he writes poetry. One of his most recent compositions is printed below.

FOR YOU

Life is like a ship at sea,
You must chart its course
If you expect to reach the port:
You must watch the compass day and night
To make sure you are sailing right.

You will sail through rain and storms
And at times through waves so high:
That you will wonder
"How can my ship endure such pounding of the sea":
Then remember there IS "Someone" above
You that is near.

When in the darkness of night,
You are searching for a light,
Ask your God, "please" help me find my way:
And surely there will appear a star so
Bright it will set you on the course that's right,
And lead you safely back to port.

—Peter Ettesen.

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Attention Pastors!

A descriptive folder on "The Free Will Baptist" has been prepared by the Press. It contains information concerning the contents of the paper, subscription plans, costs, etc. This folder is appropriate and is available for use as bulletin inserts or for general distribution. Pastors or churches desiring these folders may have the same by contacting the Press. They are free of charge.

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NOTICE

The Board of Directors of the Free Will Baptist Children's Home, Middlesex, North Carolina, are pleased to announce that Mrs. M. L. Johnson is serving as acting superintendent at the Home until the board can elect a superintendent. Mrs. Johnson is doing a good job.

We feel sure that God has a man for the job, and we are seeking to find him. Pray for us that we may find the right man.

Mrs. J. C. Moye

TO THE EDITOR:

(The following letter came in the mail. If you have material to contribute, please respond as indicated.)

I have been asked by Broadman Press to write a book on a subject of growing concern—the drinking and drunken driver. To my knowledge, a book has not been written on this problem. The title will be "Whiskey at the Wheel: The Scandal of Driving and Drinking." Publication date is January 1, 1970.

Leaders at the Baptist Sunday School Board in Nashville where the book will be printed feel that the liquor industry is most vulnerable at this point. The National Safety Council and the U. S. Department of Transportation support this conclusion with the gruesome statistic that at least half of all highway fatalities (55,000 in 1968) are alcohol-related. Some states believe that this figure is too conservative.

In the hope that this book will be as strong and convincing as possible, I would appreciate you and your readers sending me material, information, clippings, etc., that might be appropriate for such a book. Especially would I like accounts of personal experiences that your readers have had. Names could be included or withheld, depending on the readers' preference.

I am particularly anxious to know what is being done in your state to reduce this terrible loss of human life. It may be that your state has used some unusual approach very effectively. If so, I certainly would like to get details.

I will be indebted to you if you will give your readers an opportunity to become a part of this project. I am hopeful they will respond in a manner that will give the book more impact. The challenge is to shock drinkers and nondrinkers alike out of their apathy toward this national problem. Mail will reach me at the address below. Thank you so much for your help.—Marse Grant, Editor, BIBLICAL RECORDER, Raleigh, N. C. 27603.

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Never Wise

It's never wise to go the way
That other men pursue,
When they are out of God's great will
In what they say and do;
For later on they'll all go down
And know that they are beat,
When God shall call them to account
And justice they shall meet.

—Rev. Walter E. Isenhour.

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Boys' and Girls' Stories

(continued from page twelve)

for sure." Donna went on, "You used to be the king of the class at school. Everybody liked you. Now nobody even looks at you—except your imaginary friends, I mean."

"Get lost, Donna. I'll find somebody."

At school on Friday, Pete didn't feel like asking anyone, but he forced himself to talk to five boys. Each one said he couldn't come.

That night, Pete stretched out in bed and stared at the ceiling. He tried to figure out the whole thing. Maybe Burky's right. Maybe I am basketball happy, he thought. Pete remembered when all the boys at school and church included him in the gang. Now they never even asked him to go ice skating or sledding. I guess I forgot that I can't always have my own way, Pete thought. Just because making the team next year is important to me doesn't mean it's important to Burky. I guess I expected Burky to be my double. I forgot he has a mind of his own.

Early the next morning, Pete hurried over to Burky's house. He grinned and said, "I'm sorry for pushing you around. I forgot that if you want a good friend, you have to be one, too."

Burky grinned back. "That's all right."

"Will you come to Sunday school with me tomorrow? We're sponsoring a friendship day."

"Sure," Burky replied.

"Thanks. Now that we're friends again, what'll we do today?"

"Let's play basketball," Burky said.

"Oh no, that's out. Today we're doing what you want to do," Pete said.

Burky laughed. "You won't believe this, Pete. But when you weren't stuffing basketball down my throat, I started to miss it. I feel like shooting the ball awhile." He hesitated, then went on. "Only this time, don't hog the ball."

Pete grinned. "I won't." Then he added, "You know, Burky, we could teach Eddie and Tommy and some of the other kids how to shoot. That Eddie can't even hit the rim!"

"And Tommy can't even get near the net," Burky said, smiling.

"Then we'll do it, O.K.? First we'll practice, then we'll act as coaches and teach the kids how to shoot," Pete said.

Burky nodded.

"And you better work on your set shot if you want Donna to nickname you Set Shot Burky."

"O.K., Pete, I will," Burky said grinning.

Pete grinned back and said, "I think everybody on the whole alley is going to be basketball happy."—"Gospel Herald."

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St. Claire Bible Class

(continued from page fourteen)

short voyage and I will meet my Maker face to face!"

Tennyson (1809-1892) envisioned death as the narrow strait called The Solent that separates the Isle of Wight from England. When returning to his island home across the strait, he often saw the setting sun and the evening star and heard the "moaning of the bar" and the distant vesper bells. When he was in his eighty-first year, he wrote "Crossing the Bar," the poem which has been called his farewell to life.—Bible Expositor.

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NEWS NOTES

(continued from page ten)

pastor of the First Free Will Baptist Church, Wilson, North Carolina, will speak on "Evangelism—Parish Methods." The last service of the day will begin at 3 p.m., led by Dr. Johnson. His subject will be, "Evangelism—Passion Needed." The music for the meeting will be led by the Rev. Willis Wilson, pastor of Reedy Branch Free Will Baptist Church near Winterville, North Carolina, and president of the North Carolina State Convention of Free Will Baptists. The organist will be Mrs. Wayne West.

"This is a meeting strictly for information and inspiration," says the pastor of the host church. "There will be no business of any kind during the day." Everyone is invited to the conference, but it is especially designed for pastors and their wives. Registration begins 9:30 a.m., and the first service will begin promptly at ten.

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Revival at Holly Springs, Newport, North Carolina

The Holly Springs Free Will Baptist Church, Newport, North Carolina, will hold revival services March 31—April with the Rev. J. C. Yates bringing the messages each evening at 7:30. There is the promise of good, spiritual, gospel preaching and gospel singing each evening, according to the pastor, the Rev. Graham Baker. Everyone in the area is urged to be in attendance each evening for these services, and prayers are requested for the success of the revival.

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Fourth Union to Meet At Watery Branch

The Fourth Union Meeting of the Central Conference of North Carolina will be held on March 29, 1969, at the Watery Branch Free Will Baptist Church near Stantonsburg. The morning message will be delivered by the Rev. Hubert Burress, secretary of the union. All churches are urged to be represented.

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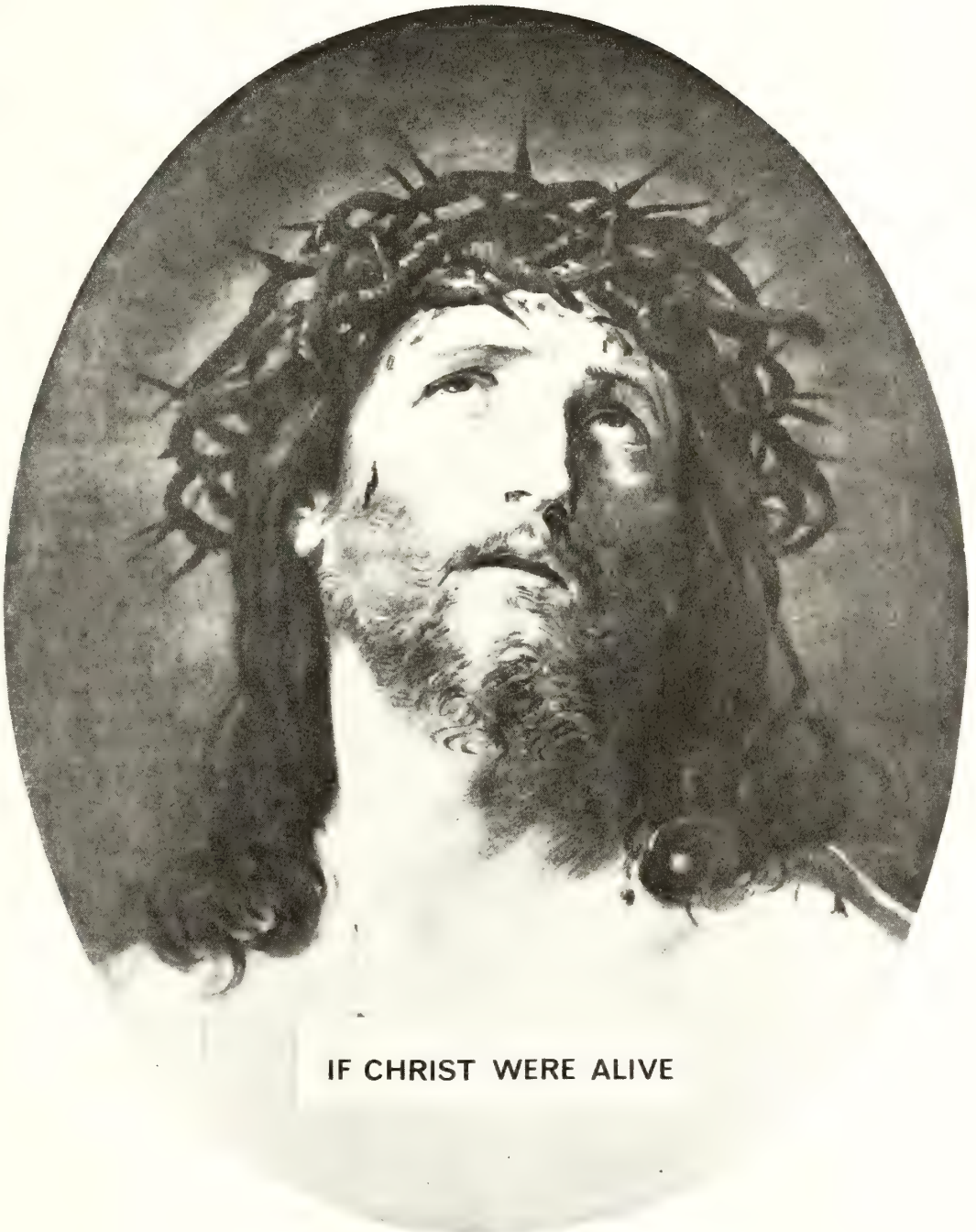
A house is built of logs and stone,
Of tiles and posts and piers;
A home is built of loving deeds
That stands a thousand years.
—Victor Hugo.

Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to get such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Rev. Wilson Dowdy announces that he is available for pastoral services, full or part time. Any church desiring his services may contact him at 614-C Glenbrook Drive, Raleigh, North Carolina 27610.

the FREE WILL



IF CHRIST WERE ALIVE

BAPTIST

AYDEN, NORTH CAROLINA, WEDNESDAY, APRIL 2, 1969



The Free Will Baptist

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TOMMY MANNING, *Editor*

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Editorial--

Cover Photo by H. Armstrong Rober

IF CHRIST WERE ALIVE

If Christ were alive today, men would hasten to get a glimpse of Hi and to hear His voice. Curiosity would guarantee Him an audience, b some of them would scorn His presence and others would scoff at H words. All men would notice Him, but not all of them would rememb Him.

Christ would evoke more than just a casual interest from the pe ple, for He would be extremely unpopular. His life and teachings wou not be compatible to the times, nor would they satisfy the cravings the masses. His every word would bring rebuttal and dissent, and H would be made the object of jest and abuse. Some would mock Hir others would be more forceful and would spit upon Him. Mobs woul shout, "Away with Him!" False friends would betray Him.

Christ would offer no resistance. He would not boast of His divinit but He would not deny it. Again He would be meek and gentle and woul be dragged before the authorities. He would be accused unfairly an humiliated before the people. He would be credited with having don some good, but He would be declared a troublemaker.

He would be led before the high court. Undercover agents woul present their reports, slanted for their purpose. Facts would be reveale as to His sins against the social order. He would not be able to hire Hi defense, nor would He choose to.

He would be questioned and tormented. They would call for Hi blood. Indignities and atrocities would be committed upon His persor Public opinion would ruin Him and the law would condemn Him. Eve those who called themselves "friends" would disown Him. Cowardic would cause them to run away when He needed them. Some would den that they had ever known Him. They would watch His suffering an not lift a hand to alleviate it. The chanting crowd, insensitive to Hi pain, would jeer at His plight and mock at His holiness. Scorners woul coax Him to use His power, and at the same time would express diffi dence to its reality. Yes, this would be true of "them" but not of "us!"

If Christ were alive, "we" would love Him. We would talk with Him Ever following His directives, we might not always walk beside Him, bu we would always keep Him in view. He would claim first place in ou hearts, and His urges would control our thoughts. His example woul direct our actions. We would deafen our ears to the call of our own de sires while concentrating our efforts upon the doing of His will.

If He bore the Cross, we would help Him carry it—not that He re quired it, but that we wanted to be a part of it. We would wipe His brov and insist that He lean heavily on our arm. We would suffer for Him an die with Him—or would we?

Perhaps, because we are human, and because we are plagued wit the same frailties and tormented with the same temptations as were those who are reputed as having loved Him best, we would act much a they did. We who love life more dearly than anything else often forge the real purpose of our living. Then, sometimes in our reverence, w are urged to worship the Man on the Cross when properly we should wor ship Him "off" the Cross. His victory was the resurrection, not th crucifixion.

If Christ were alive today, hippie-yippie people would still walk t and fro, protesting the standards of society. Cars would still zoom dow the streets. Crime would still prevail and peace would be short-lived Preachers would still cry for repentance while those who needed it woul reject the message.

In general, life would be much as it is. It would be to His sorrow but the same philosophies would exist. Religion would be forced int the backseat and Satan would still be driving. Yes, things would b much as they are. Why? Because Christ IS alive, and somehow w have forgotten it!

UT now is Christ risen from the dead, and became the firstfruits of them t slept" (1 Corinthians 15:20). This sage is the culmination of what the pel said about Christ's resurrection, ides affirming once more that "He is n, as He said."

ngland's greatest lawyer, Greenleaf, l, "The best attested fact of all his- is the resurrection of Christ." An- er one said, "The bodily resurrection Christ is the cornerstone of Christian- the Waterloo of infidelity, the Gibral- of Christian evidences."

esus said, "I am the resurrection, and life: he that believeth in me, though were dead, yet shall he live" (John 25).

When Jesus Christ was crucified, all world became enshrouded in total kness, and the sun was shut out. Dis- despair seemed to hang over the ole earth. Death over all mankind held sway for many centuries. Jesus ist, born of a virgin, lived a sinless , offered Himself as the perfect Lamb God, without spot, for the sins of the ole world. At the time of His death seemed dark indeed, with the power darkness holding sway. Even the stles fled and talked in subdued tones h dismay written upon their faces. e seemingly had fled, but was He not true Messiah that was to come? y should this tragedy have darkened whole horizon? Did God have an swer?

n the Godhead there was a combina- n of LIGHT, LOVE, and LIFE. In Christ t and love were seen, and now LIFE, esurrection life, was about to be de-

hrist's

esurrection,

r Easter Sunrise

JOSEPH T. LARSON

monstrated, and become a reality. Jesus, like a kernel of wheat must die and be buried, but He would arise again the third day. His own promise was about to be fulfilled.

He arose bodily from the dead, conqueror of death and hell! His power to arise was God-given, evidential proof that He was and still is the Son of God with power. None else could have accomplished by life, by death, and by His bodily resurrection what Jesus Christ accomplished. He brought life and immortality to light through the Gospel.

"Death cannot keep his prey—
Jesus my Saviour!
He tore the bars away—
Jesus my Lord!

"Up from the grave He arose.
With a mighty triumph o'er His foes;
He arose a Victor from the dark domain,
And He lives forever
With His saints to reign.
He arose! He arose!
Hallelujah! Christ arose!"

Sure Witnesses of His Bodily Resurrection

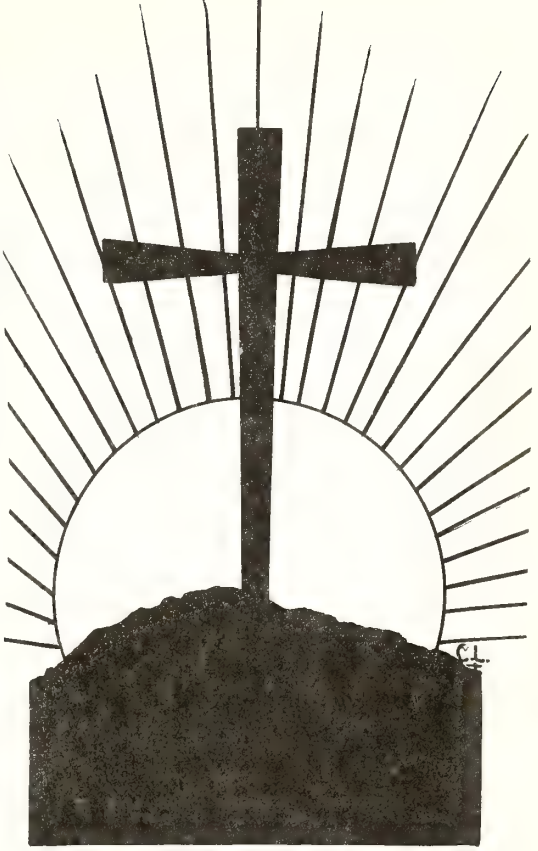
Jesus appeared to several persons at various times. He appeared to Mary Magdalene, to Peter, to the women returning from the tomb; to the Emmaus disciples, to the apostles except Thomas; and eight days after to the apostles, with Thomas being present. Again He appeared by the Sea of Tiberias, to seven disciples. He appeared on the mount in His ascension; to Saul of Tarsus on his way to Damascus; to Stephen at the time of his martyrdom; to James (1 Corinthians 15:7); and to the Apostle John on the isle of Patmos (Revelation 1:9; cf. 1 Corinthians 15:4-23).

Circumstantial Evidences

There was the empty tomb with the folded grave clothes still lying in the tomb. The angels declared, "He is risen; he is not here." He walked with the disciples, talked with them, and ate food (Luke 24:16-45).

Another evidence is that it was one of the chief doctrines that the apostles preached, and they were willing to lay down their lives for this truth. The Holy Spirit came at Pentecost, after Christ had risen and ascended, so that every believer had the witness within himself of a living and risen Christ. He has heard the prayers of millions, giving abundant answers, proving that He is a living and risen Christ. His own people are speaking to Him daily in prayer, praise, worship, and adoration.

The first day of the week became a day in which His people met for Gospel services, and this proves Him to be both Lord and Messiah.



Ever since His resurrection, He has proved Himself to be Saviour for millions, Messiah for His chosen people, and Leader for His own people in their worldwide missionary endeavors. Thus He aids His own in fulfilling the great commission (Matthew 28:18-20). He knows no boundary lines between believers, they are all one in Christ Jesus their Lord.

It Was Sunrise on Easter!

Dr. J. T. Sisoo has so beautifully said: "Death had not changed Him. His love had not ended; His compassion had not cooled. He knew Mary by her voice, Peter by his faults, Thomas by his doubts. His resurrection takes out of life not simply the fear of death, but the fear of defeat. He conquered death. If Christianity had ended upon the cross, we should never have heard of it.

"What holds the world together is not chemistry but spirituality; not blind chance, but eternal purpose. A man is a poor Christian who does not feel the steadying influence and power of the resurrection story, in his pilgrimage through the years."

Surely this gives blessed meaning to Easter. It is for all who trust Him "Easter Sunrise!" This sunrise brings life, light, and love to all the world. It brings promise of sure resurrection to saved loved ones and blessed future reunion. It gives hope beyond all sin, sick-

(continued on page sixteen)

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

The Life That Is Christ

What does the resurrection mean? It means the rising of Christ from the grave, and the rising again of men at the last day. In both cases the answer is Life. And what is life? "The state of ceaseless change and functional activity peculiar to organized matter." "That space of time which passes between the birth and death of any person." "The state of being alive." Do these definitions satisfy?

I prefer Jesus' explanation as it relates to mankind, "I . . . the Christ . . . am life."

Life for Christ

Christ, the Author of Life, was accused of insurrection; was put to death by crucifixion; but then He brought into reality the Resurrection. There were many who saw His crucifixion—enemies and friends. And there were many who witnessed to His rising from the garden tomb—enemies, by circumstantial evidence; and friends who reported what they saw. If there was any real ground for denying Christ's bodily resurrection, the Roman authorities and Jewish leaders would never have permitted Peter and the other disciples to have charged them with His crucifixion. Nor would those wicked men have let the statements regarding His rising again pass unchallenged.

"He is Jesus, whom God raised from the dead, and to whose resurrection we all are witnesses" (Acts 2:32 — Goodspeed). As Edersheim stated, "The resurrection of Christ may unhesitatingly be pronounced the best-established fact in history."

Jesus Christ lived and taught; and lived what He taught. Completely unlike the child who warns his playmate to look both ways b e f o r e crossing the street, and then runs heedlessly after his ball—our Saviour was a perfect Example of His own teaching. He told Martha, "I am the resurrection and the life" (John 11:25). I have life; I am Life; I am the everliving One. As He foretold, so He died. As he prophesied, so He rose.

"Christ is risen, He is risen indeed." Hallelujah! And as the old Negro "spiritual" says,

"Were you there when He rose up from the dead?
Were you there when He rose up from the dead?
O Brother! sometimes I feel like shouting 'Glory, Glory, Glory!'
When I think how He rose up from the dead."

The resurrection means Life—continued life for Jesus, earlier called the Son of man, but now more than ever the Lord of all life, and the source of life for all men.

Life in Christ

Jesus promised, because I live, ye shall live also" (John 14:19), and life does really begin for us when He comes in. He brings about a spiritual resurrection in us "who were dead in trespasses and in sins." The redeemed soul also awakens to a new and greater life in the mental and physical sense.

Isaac Abbott, in the book, "Not the Righteous," said he was tired of life. Sin had made him feel that way. But he was told that he did not know anything about life until he had been given Eternal Life in Christ Jesus. When he tried it for himself, he found it to be true. Life begins with Jesus Christ. "In him was (and is) life."

"Rejoice, rejoice, O Christian; lift up your voice and sing
Eternal hallelujahs to Jesus Christ, the King!
The Hope of all who seek Him, the Help of all who find,
None other is so loving, so good and kind.

"He lives; He lives; Christ Jesus lives today!
He walks with me and talks with me along life's narrow way.
He lives; He lives; salvation to impart!
You ask me how I know He lives? He lives within my heart!"

"I am come (risen) that they might have life, and that they might have it more abundantly" (John 10:10).

The radio, TV, and air travel have opened areas of life unknown before we had these modern inventions. Some of this knowledge is good; much is worthless or worse. Jesus Christ rose to open new vistas to the believer's view such as he never dreamed possible.

Mrs. Jonathan Goforth, missionary to China, in her book, "How I Know G Answers Prayer," tells how she definit ly accepted Christ as her Saviour fr the power of sin, as she had so long b fore accepted Him as her Saviour fr the penalty of sin. At last she saw t secret of victory — simply Jesus Chri himself living His own life through t believer. As she rested in Christ, jo peace, restfulness, and quietness of spi she never thought possible took posse sion of her. Literally a new life beg for her, or rather in her. It was ju "the life that is Christ."

As the Holy Spirit inspired Paul write in 1 Corinthians 1:30, "Christ J sus . . . is made unto us wisdom, a righteousness, and sanctification, and r demption"; through the resurrection t life of sanctification is ours.

Life with Christ

This abundant life continues and e pands in a way far beyond our know edge or imagination throughout eternit Otherwise, "If in this life only we hav hope in Christ, we are of all men mo miserable." However, Paul continue "But now is Christ risen from the dea and become the firstfruits of them th s l e p t" (1 Corinthians 15:19, 20 Through Christ's resurrection we are a sured of immortality. "The victory ours, thank God! He makes it ours t our Lord Jesus Christ" (1 Corinthians 1 57—Moffatt).

Such good news is far too good keep to ourselves. We must share th life in Christ. We must tell our brot ers. We will hold forth this word life.—"The Free Methodist."

For Your
CHURCH NEEDS
come in to see us at
The Smithfield Bookstore
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Store Hours
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MISSIONS

'GOD'S ANSWER TO MANY PRAYERS'

he Barrows Write from Rhodesia

ear Friends:

Greetings from Rusitu, Rhodesia. Af- years of preparation and expecta- n, God has safely brought us to the sion field. Surely our being here is 's answer to your many prayers. ase continue to pray to the Lord of harvest that His laborers might be d in His great harvest.

'As information to our many friends, past schedule was: On December 29, 68, we left Goldsboro, North Carolina, d flew to New Jersey. From Decem- 29, until January 21, 1969, we had wait for our permits to enter Rhodesia arrive. We left New Jersey on Janu- 22, and arrived in London on Janu- 23. We left London on January 24 d arrived in Salisbury on January 25. left Salisbury on January 27 and ar- ed in Rusitu on the same day.

"Presently we are at Rusitu studying the Chindau language. At first we planned to study language in Salisbury at the Ranch House Language College; however, they did not have accommodations for Sheila. Our teacher is a senior missionary. Later an African who has attended Bible College in London will take over the language instruction.

"We praise the Lord for: (1) Our safe flight; also for Faye's ease with Sheila. (2) For the opportunity to witness to an elderly businessman in London. (3) For the opportunity to explain the gospel to a young Rhodesian businessman on the plane from London to Salisbury. (4) For the privilege of delivering thirty-minute Bible devotions to both the Rusitu Bible School students and to a youth meeting consisting of secondary school students and Bible school students. (5) For opportunities to go with the young Bible students during their visitations every Thursday. They walk to the African homes in the area. Each visit consists of the singing of a chorus and a short sermon from one of the students. This past Thursday, a young lad of about twelve years of age made a profession of faith in Christ. (6) That Sheila is well of diarrhea now. She was sick for two weeks. (7) For our continued good health.

"Please remember these prayer requests: (1) For God's undertaking during the mission staff Bible studies each Wednesday night. Including the Africans, there are approximately twenty on the staff. I will be conducting three of the studies as we cover the Book of Matthew. (2) That God will give us special grace for acquiring the Chindau language. (3) That we might establish good rapport with the Africans. (4) That we might have good relationships with the other missionaries. We are the only Americans. The other missionaries are British, South African, and Canadian. (5) That our spiritual lives will continue to grow and that our relationship to our Lord will become more intimate.

"Again, we thank you for your continued support. As you continue in prayer for us, watch in the same with thanksgiving, being confident of this very thing, that he which hath begun a good work . . . will perform it until the day of Jesus Christ (see Colossians 4:2; Philippians 1:6). Pray that God will bless us and make us a blessing to others.

"Yours in Christ,
"Joe, Faye, and Sheila Barrow"



THE BARROWS—Joe, Faye, Sheila

Bible Institute Held

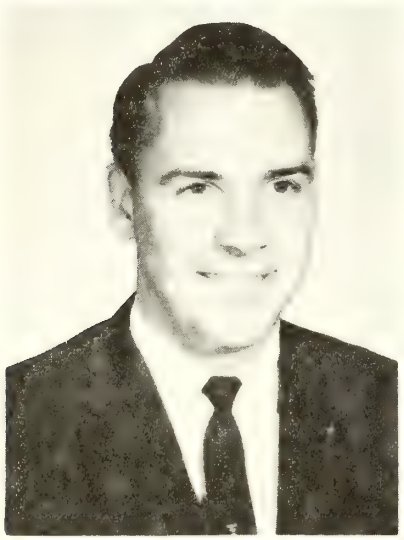


In the picture are those who attended the first of the schools of the Bible
(continued on page ten)

News & Notes of DENOMINATIONAL INTEREST

Cedric Pierce Jr. to Speak At Faith Revival

The Rev. Cedric D. Pierce Jr. will be the featured evangelist for a spring revival at the Faith Free Will Baptist



Church, Route 7, Kinston, North Carolina. The series of services begin April 7 and last through April 12. Beginning each evening at 7:30, the revival promises to be inspiring as Mr. Pierce brings Bible messages, and special singing is rendered. The public is cordially invited to attend.

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Youth Revival at Faith Church, Morehead City, North Carolina

The Faith Free Will Baptist Church, 28 Bridges Street, Morehead City, North Carolina, announces its spring revival, beginning April 6 and lasting through April 13. The visiting evangelist for this youth revival will be the Rev. Harry Brown, the son of the church's pastor, the Rev. Noah Brown. The youth evangelist is presently a student at Mount Olive College. Services begin each evening at 7:30, and Mr. Brown will be assisted by his father. Special singing will be rendered nightly.

The pastor and the church membership extend to everyone a cordial invitation to come out and worship with them during this series of services.

Cragmont Assembly's Treasurer's Report for February, 1969

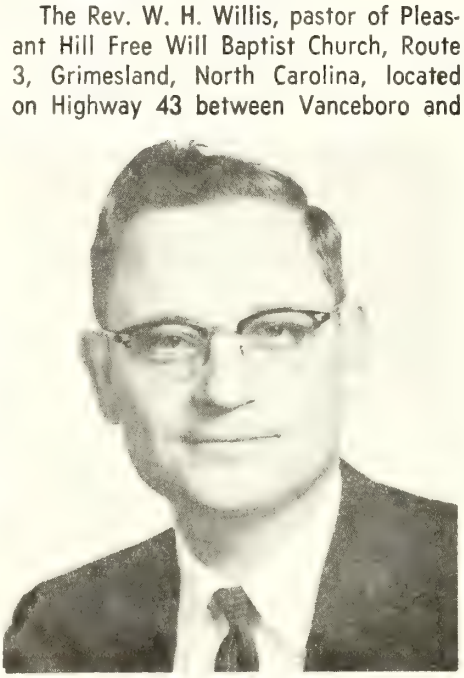
Mrs. Fountain Taylor, treasurer for Cragmont Assembly, Inc., Black Mountain, North Carolina, reports as follows for the month of February, 1969:

Brought Forward February 1		$ 630.62
RECEIPTS		
Churches	$ 76.40	
Sunday Schools	5.00	
Auxiliaries	20.00	
Unions	11.00	
Leagues	1.00	
Personal Gifts	60.00	
North Carolina Woman's Auxiliary Convention	313.88	
Total Receipts		487.28
Total to Account For		$1.117.90
DISBURSEMENTS		
Operating Expenses	$ 69.44	
Insurance	67.15	
Total Disbursements		136.59
Balance in Treasury February 28		$ 981.31
Balance in Savings Account		$2,000.00

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Sunrise Service and Revival At Pleasant Hill Church

The Rev. W. H. Willis, pastor of Pleasant Hill Free Will Baptist Church, Route 3, Grimesland, North Carolina, located on Highway 43 between Vanceboro and



Greenville, announces a sunrise service at the church Easter Sunday morning, beginning at 5:41 a.m.

Then beginning Sunday evening, April 13, and continuing through Sunday evening, April 20, revival services will
held with Mr. Willis doing the prea
ing. Services begin each evening
7:30. Mr. Willis states: "As pastor
the church, I honestly feel that we a
going to have a great revival, for t
people have been much in prayer t
revival. Each evening we will ha
special music by our local church a
visiting singers. We welcome everyo
in the area to attend the services a
be much in prayer for the success of t
meeting."

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Hugo Church to Have 9 a. m. Worship, Easter Sunday

Due to Easter Sunday being on fir
Sunday in April, and the Hugo Free W
Baptist Church having regular servic
on second and fourth Sundays, there w
be a special worship service held at
a. m. on Easter Sunday. The Hugo chur
is located at Route 1, Grifton, Nor
Carolina. The Rev. A. B. Bryan, past
of the church, will be bringing the East
sermon. The church is expecting a lar
attendance for this service and issues
warm invitation to all to come out ar
take part in this service.

Coming Events

April 6—Easter Sunday

April 9—Cape Fear District Auxilia
Convention, First Free Will Bapti
Church, Smithfield, North Carolina.

April 15—Annual Meeting of the Chur
Finance Association, Inc., Ayden Fre
Will Baptist Church, Ayden, Nort
Carolina, at 10:30 a. m.

April 15—Central District Auxilia
Workshop, Greenville Free Will Bapti
Church, Greenville, North Carolin
7:30 p. m.

April 17—The Albemarle District Wo
man's Auxiliary Convention, St. Paul'
Free Will Baptist Church, Elizabet
City, North Carolina

April 19—State Sunday School Conve
tion, First Free Will Baptist Church
Wilson, North Carolina, 10 a. m.

April 26—State Youth Convention, Fre
Union Free Will Baptist Church, Pin
town, North Carolina, 9:30 a. m.

May 3—Vacation Bible School Worksho
Ayden, North Carolina

May 8—North Carolina State Woman'
Auxiliary Convention, Stoney Cree
Church near Goldsboro, North Caro
lina

May 11—Mother's Day

mondsville Church
nounces Spring Revival

The Rev. Clarence F. Bowen, pastor of First Free Will Baptist Church, Wil-n, North Carolina, will be the guest nister for revival services at the Or-



ondsville Free Will Baptist Church, oute 1, Ayden, North Carolina. Ser-ces will begin Monday evening, April and continue through Saturday even-g, April 12. The pastor, the Rev. Clif-n Rice, will assist Mr. Bowen in the rvices which will begin each evening 7:30. Besides good gospel preach-g each evening, there will be special usic by the local church choir and siting singers.

Mr. Bowen is no stranger to the Or-ondsville church, having held the fall evival there last year. He is a dynamic peaker who preaches from the Word of od. The people of the Ormondsville ommunity are looking forward to hav-ng Mr. Bowen with them for this re-ival.

The pastor and the church membership xtend to everyone a cordial invitation o worship with them during this meet-ng and anytime it is convenient for you o do so.

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pring Revival to Be Held
t Spring Branch

A spring revival will be held at the Spring Branch Free Will Baptist Church ear Walstonburg, North Carolina, the week of April 6-12. Services begin each evening at 7:30 with the pastor, the Rev. . C. Morris, serving as the evangelist. Good singing will be featured in each ervice. The junior and adult choirs of he church and visiting singers are ex-pected to participate. The pubilc is cor-dially invited to attend.

Pleasant Grove Revival
In Progress

Revival services are in progress this week at Pleasant Grove Free Will Baptist Church, Route 2, Pikeville, North Carolina. Services began Monday evening, March 31, and will continue through Friday evening, April 4, with the Rev. Walter Carter as the guest evangelist. Prayer services are being held each evening at 7:15, with the revival services beginning at 7:30. Special music is being rendered each evening.

The pastor, the Rev. J. B. Starnes, and the church membership invite the public to attend the remainder of these services.

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Yelverton's Grove Church
Announces Spring Revival

The Yelverton's Grove Free Will Baptist Church located two miles east of Smithfield, North Carolina, just off Highway 70, announces its spring revival for the week of April 6-12. The visiting evangelist will be the Rev. Henry Armstrong, pastor of Tee's Chapel church. Services will begin each evening at 7:30 with the pastor, the Rev. W. A. Martin, assisting Mr. Armstrong. The public is cordially invited to attend.

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Fremont Chapel Announces
Revival Plans

The Fremont Free Will Baptist Church, Fremont, North Carolina, announces a series of revival services to be held the week of April 7-13. The evangelist will be the Rev. Raymond Jones, pastor of the Stoney Creek Free Will Baptist Church, Goldsboro, North Carolina. Services begin nightly at 7:45, and special music will be featured. The pastor of the church, the Rev. W. E. Renfrow, urges special prayer for these services, and he and the church membership extend a warm invitation for all to be in attendance.

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Revival Services
At Elm Grove Church

Revival services will begin at the Elm Grove Free Will Baptist Church, Route 1, Ayden, North Carolina, Monday night, April 7, and will continue through Saturday night, April 12. The evangelist for these services will be the Rev. Floyd B. Cherry, pastor of the First Free Will Baptist Church, Greenville, North Carolina. There will be special messages in song each night. Services begin nightly at 7:30. The pastor, the Rev. Bobby G. Bazen, and the church membership extend to all a cordial invitation.

Second District League Convention
To Meet at Elm Grove

The Second District League Convention of the Central Conference will convene with the Elm Grove Free Will Baptist Church, Route 1, Ayden, North Carolina, Saturday night, April 5, at 7:30. All interested persons are urged to be in attendance for this important meeting. The host church will serve refreshments at the conclusion of the meeting in the fellowship building.

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Grimsley Church
To Hold Revival

The Rev. Norman Ard will conduct a series of revival services at the Grimsley Free Will Baptist Church near Snow Hill, North Carolina, the week of April 6-12. Services begin each evening at 7:30, and the pastor of the church, the Rev. L. B. Manning, will assist Mr. Ard. Special music will be featured each evening. The pastor and the church membership issue a warm invitation to the public to be in attendance for what promises to be a good revival.

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Cape Fear Youth
To Meet at Tee's Chapel

According to an announcement by Brenda Naylor, the Cape Fear Youth Meeting will be held at Tee's Chapel Free Will Baptist Church, Smithfield, North Carolina, Saturday night, April 5. A sandwich supper will be served at 6:30 p. m. at the church, and the Tee's Chapel youth will be in charge of the program. Everyone is cordially invited to attend.

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A PRAYER REQUEST

Annabel Pender and the members of Hickory Grove Free Will Baptist Church near Bethel, North Carolina, request the prayers of all Christians for little Miss Barbara Jerigan, age 12.

Last year Barbara had to have one leg removed, and is suffering from an incurable disease. The doctors told her Christian mother, that short of God's healing power, nothing could be done for her. The child and her mother believe in prayer, and request that you pray that God's will be done. Barbara is a member of a large family, and the need is great.

Mrs. Pender states, "I know that our faith can make us whole; and I know there are many Christians all over our nation that read this paper and will pray for Barbara and her family, that God's will might be done."



SUNDAY, APRIL 6

'PRAYER'

Scripture Reading—Matthew 21:22

One of the shortest yet most powerful verses in the Bible is 1 Thessalonians 5:17, which says, "Pray without ceasing." It doesn't tell us to limit our prayers to church and mealtime. According to the Word, we are to pray constantly. God wants to hear our requests, problems, and sorrows; He also wants to hear our praise, joy, and thanksgiving. Prayer is simply taking advantage of this benefit that Christians receive the moment that they are saved.

Prayer is not a ritual. It is not necessary for us to go through any type of ceremony when praying. According to the Bible, prayer takes place every time we speak directly to the Lord. When we speak to our earthly father, we do so in love and respect. We hardly memorize long, drawn-out speeches and repeat them over and over. We should talk to our heavenly Father in the same way that we do to our earthly father. The Lord is much more pleased with a simple prayer from the heart than a brilliant dramatic presentation which means nothing either to the person praying or to God.—*Al Ifsich.*

PRAYER THOUGHT

It is comforting for the Christian to know he has Someone who will listen to and answer his prayers.

MONDAY, APRIL 7

THE RIGHTEOUS BRANCH

Scripture Reading—Jeremiah 23:5

On the royal family tree whose root was King David many branches grew in the course of the centuries. Some of these royal scions were pious men and just rulers; but more were wicked and unrighteous princes. Especially was this the case as the kingdom declined.

Then, by the grace of God, came at last the days when a righteous Branch shot out as from dry ground. That was Jesus, the Christ. He came into the world to rule not armies, not subjects, but hearts saved from sin.

Why did the old kingdom of Israel decline and at last, fall? Because unrighteousness sapped its very life. The many branches on the royal tree, the kings, failed to make Jehovah known to the people as God.

Why does the church of God, the congregation of saints, still stand? Why will it stand forever? Because it possesses the righteousness of God as the very essence of its life. Its King not only teaches righteousness by word and deed, but He imputes it to every member of His kingdom. . . . —*Selected.*

PRAYER THOUGHT

Only by receiving righteousness from God can we truly live under the just rule of the King of grace.

TUESDAY, APRIL 8

THE KEY TO A HAPPY HOME

Scripture Reading—1 Corinthians 13:4-8

. . . Judge Joseph Sabath, who has had a great deal of experience in adjusting or attempting to adjust, wrecked homes, has laid down ten rules—a kind of "Ten Commandments"—for a happy home:

1. Have patience with each other.
2. Work together. Play together. Grow up together.
3. In all disputes avoid excited talk.
4. Do not conceal little differences until they accumulate to the breaking point. Discuss them calmly.
5. Be frank with each other.
6. Sympathy and mutual understanding are pillars of the home.
7. Good humor in parting in the morning, and a cheerful greeting at night.
8. Share responsibilities.
9. Establish a home of your own.
10. Make bedtime prayers a review of the day, and never go to sleep without a clean slate.

These excellent rules may be summed up in the one word, Love. . . .—*The Christian Messenger.*

PRAYER THOUGHT

The love of Christ which makes for love of others is the key to a happy home.

WEDNESDAY, APRIL 9

THE TIME TO SING

Scripture Reading—Psalm 95:1

When defeat seems inevitable, sing. "And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and mount Seir" (2 Chronicles 20:22).

When suffering unjustly, sing. "And at midnight Paul and Silas . . . sang praises unto God" (Acts 16:25).

As the cross cast its shadow over the Saviour, He joined with His disciples in singing a psalm. "And when they had sung an hymn, they went out" (Matthew 20:30).—*W. B. Knight.*

PRAYER THOUGHT

God's children should sing out in joyful praises to Him for His great mercy & love.

THURSDAY, APRIL 10

THE SIN OF WORRY

Scripture Reading—1 Peter 5:7

Francis C. Ellis tells about a busine man who drew up what he called a "W ry Chart," in which he kept a record his worries. He discovered that 40 p cent of them were about things that pr ably would never happen; 30 percent c cerned past decisions that he could now unmake; 12 percent were wor about his health. He concluded that o 8 percent of them were really legitima Jesus said much about the sin of worry. We are invited to cast all our care up Him; for He cares for us.—*W. B. Knig*

PRAYER THOUGHT

When we take our cares and worries Christ, He lovingly takes care of them us.

FRIDAY, APRIL 11

PARTY NAMES

Scripture Reading—1 Corinthians 1:10

John Wesley (the founder of the Met odist church) said, "Would to God all pa ty names and unscriptural phrases a forms which have divided the Christi world were forgot; that we all might agr to sit down together at the feet of the co mon Master to hear His words, imbibe H Spirit, and to translate His life into o own."—1010 *Illustrations, Poems an Quotes.*

PRAYER THOUGHT

Let us pray that all the small grievanc in the churches will be forgotten, so th we can get on with God's work.

SATURDAY, APRIL 12

DID YOU EVER PRAY THIS PRAYER?

Scripture Reading—Proverbs 14:12

"Almighty God, as I sit here this love morning, surrounded by the Sunday pap and half listening to a preacher over t radio, it has just come over me that I hav lied to Thee and to myself. I said I w not well enough to go to church. That w not true. I would have gone to my offic if it had been Monday morning. I woul have gone to town if it had been Saturda afternoon. I would have been able to g to a movie or a basketball game if it ha been Friday night. But it was Sunda morning and Sunday sickness seems cover a multitude of sins. God have me cy on me. I have lied to Thee and to my self. I am not sick. I am a liar. Amen —Copied, 1010 *Illustrations, Poems an Quotes.*

PRAYER THOUGHT

May we not be guilty of having "Sunda sickness."

GENERAL SECRETARY

North Carolina State Convention of Free Will Baptists
P. O. Box 424, Ayden, North Carolina 28513

OVERMAN NAMED GENERAL SECRETARY

Report from the Executive Committee of the North Carolina State Convention of Original Free Will Baptists

or some time the Executive Committ- of the State Convention has faced reality that sooner or later the time uld come that the work of the pro- ional office could not be maintained a full-time basis unless there was a rked increase in support.

n view of this, we met some weeks with the general secretary, the Rev. id C. Hansley, and informed him that office could not be maintained on a -time basis any later than March 27, 9. Thus, Mr. Hansley was faced with alternatives of half-time work or re- ning to the full-time pastorate, and refore chose the latter.

n session on March 27, 1969, we se- ed the services of the Rev. C. H. Over- n as the general secretary on a part- e basis. We therefore urge the con- ued support of our churches in this rk which is now being carried on by newly-elected general secretary.

Mr. Overman received his A. B. Degree m Atlantic Christian College, Wilson, rth Carolina, in 1957. He served as sistant editor at the Free Will Baptist ess for nearly three years, and served editor for more than seven years.

We wish to take this opportunity to mmend the Rev. David C. Hansley for work done during the year of his ser- e. For the first time in the history the Convention there has been a full- e promotional office, and the very ablishment of this promotional office s given us a much needed avenue of vice among Free Will Baptists.

We are thankful for all the churches t have made this work a part of their dget. Please keep up the good work, d help us to urge others to do the ne. Again we remind you of the sug- sted quotas:

Churches with less than 50 members, 0 annually;

Churches with 50 to 150 members, $60 annually;

Churches with 150 to 250 members, $90 annually;

Churches with over 250 members, $120 annually.

Funds are to be sent to: Mr. Graham Frazelle, P. O. Box 405, Beulaville, N. C. 28518.

PLEASE NOTE

The telephone listing for the office of the general secretary remains the same—746-3144, Ayden. Regular office hours for the general secretary will be given in next week's issue of "The Free Will Baptist." Those wishing to contact Mr. Overman when he is not in the office may reach him at his home number, 746-3630.

The Executive Committee
of the State Convention

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Attention, Ladies of The Albemarle District!

Soon we will be meeting each other again in Christian fellowship at our District Woman's Auxiliary Convention which meets with St. Paul's Free Will Baptist Church, Elizabeth City, North Carolina, Thursday, April 17. My, how the time flies! But praise God, each step we take leads us nearer home with Jesus. But must we go empty-handed? The fields are overripe to harvest, and the laborers are so pitifully few. So, ladies, let us arise and be about our Father's business while it is day, lest the night overtakes us in our slothful and complacent attitude toward the lost and starving precious souls, waiting anxiously to be fed.

May God, through His Holy Spirit, direct your hearts as you bring your love offerings to "win the lost at any cost" to the convention April 17.

Will you do me a favor? Please bring the name and address of your mission chairman in each auxiliary to the convention and give them to me. Thank you so very much!

Mrs. Edwin Roper
Mission Chairman
Albemarle District

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Pee Dee Woman's Auxiliary Convention

The Woman's Auxiliary Convention of the Pee Dee Association will meet with Oak Grove Free Will Baptist Church, Bladenboro, North Carolina, Saturday, April 5. The president, Mrs. Rachel Duncan, will preside; assisted by the recording secretary, Mrs. Nancy Hardee. Mrs. Huldah Kinlaw will serve as music director. The theme for the convention is "God Has Open Doors." The program is as follows:

Morning Session

9:30—Registration
—Hymn, "Fairest Lord Jesus"
—Devotions, Mrs. Shula Nealey
—Welcome, Mrs. Nancy Hardee
—Response, Mrs. Hattie Bozman
—President's Message, Mrs. Rachel Duncan
—Special Music
—Business Session
—Children's Home Report
—Mount Olive College Report
—Hymn
11:30—Message, Dr. Michael Pelt
12:00—Lunch

Afternoon Session

1:00—Devotions, Mrs. Iva McPherson
—Missions Report
—Cragmont Assembly Report
—Business Session
—Installation of Officers
—Hymn
—Benediction

MISSIONS

(continued from page five)

Institute held at Eagle Pass, Texas, during the last week of January. It is through the hard work of the Rev. J. E. Timmons and the vision of the State Mission Board that these people gathered for the first session of Bible study. Pictured are pastors and laymen who gathered for a three-day study.

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February School



During the Month of February, the attendance for Bible study was less than had been in January. This was due to sickness among those who had attended before. Yet, Mr. Timmons was not discouraged, but states that much good was accomplished; and according to his testimony, the Bible Institute was by far the best thing that had been done for the work in Mexico thus far. Prayers are desired that God will take the efforts there and enlarge the work to a program that will train workers for the work in Mexico.

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Clothing for Mexico

One of the great ways that our churches and auxiliaries have been a great blessing to the work in Mexico is to send clothing to the work there. In the picture below you see Brother Timmons unloading a couple of boxes of clothing that has been shipped for use in Mexico among our workers and their church families.



We certainly feel that it is a real joy for a group of people to get together the clothing that is hanging in closets that are not being used and boxed and shipped to Brother Timmons. You will also find instructions as to how to ship, in another article.

If you do not have clothing that could ship, may we suggest that you as one youth group in the state each of you give a pair of shoes could be used by the people the Please do not send any shoes with h heels. Because of the rocky soil, type of shoes cannot be worn.

Any type of clothing can be us along with any sizes. The only type clothing that we ask not to be se would be shorts for the girls or bath suits. These will not be used and sho not be sent.

Again let me express for the peo of Mexico and Brother Timmons sinc thanks to each auxiliary, youth gro or church that has taken the time a expense to send clothing to the work Mexico.

Joseph H. Ingram
Director-Treasurer
N. C. State Mission Board

THE JONESES CALLED TO THE PHILIPPINES



The Rev. and Mrs. Harold Jones, and daughter, Wendy, have accepted a call to the land of the Philippines. Harold and Sandra are at present enrolled in mission training in Columbia Bible College, where they will complete their schooling in May of this year. After they finish their program of study, they will begin an intensive deputation work in our churches, to try to visit as many of our churches as possible. They will vi for the purpose of trying to raise t necessary support, both financially a in prayer, before leaving for the fie The anticipated date for their departu will be soon after the State Conventi this year. We plan for the Wednesd night's Mission Rally, a commissioni service for Mr. and Mrs. Jones. Th

(continued on page fifteen)

BIBLE Questions & Answers

Conducted by J. P. BARROW

uestion: Please explain, "For if they hese things in a green tree, what be done in the dry?" (Luke 23:31).

nswer: The green tree in this verse one other than our Lord Jesus Christ; dry tree is the Jewish nation. The ds came from His blessed lips as He e His way to Calvary to be crucis when a great multitude of people wed and thronged about Him. On occasion He tells the daughters of salem that w e p t bitterly for Him weep for themselves and for their dren instead of weeping for Him, be- e of the terrible time just ahead of n that was to come in 70 A.D.—thir- ve or so years in the future. He innocent of the conspiracy against e of which the Jews accused Him Pilate, the Roman procurator, that d as judge so unmistakeably cleared . Nevertheless, J e s u s Christ, the g of the Jews, as the title on the ss designated Him as being, was con- ned to die. He was innocent and, refore, the green tree. The Jewish on was, as we would say, the dead k, and as they did say, the "dry ." The dead tree naturally attracts flames of wrath or judgment; where- the green requires special effort in consumption. J e s u s was forced, inst or contrary to law, to suffer the nizing death He died for us. The lty go naturally to their doom. They nowledge this in the end for "every e shall bow and every tongue shall fess Him as Lord." They won't do it long as the allurements of the flesh uence them in the paths of greed, rder, theft, and jealousy; but when flames have reached their dry, re- less remains, then will they cry out en it is too late.

Peter tells us where this judgment st begin, "For the time is come that gment must begin at the house of d: and if it first begin at us, what ll the end be of them that obey not gospel of God?" (1 Peter 4:17). ah tells us somewhat of the rest of the wicked, "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (Isaiah 57:20, 21). John is allowed to tell where they end. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, a n d idolaters, a n d all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death" (Revelation 21:8).

John Wesley in his book, "Explanatory Notes Upon the New Testament," says on Page 293 of this verse in question: "Our Lord makes use of a proverbial expression frequent among the Jews, who compare a good man to a green tree and a bad man to a dead one: as if He had said, if any innocent person suffers thus, what will become of the wicked; of those who are as ready for destruction as dry wood for the fire."

Lenski, in his "Interpretation of Luke," Page 1127, says: ". . . These women sobbed for Jesus as being one who was dead. They were moved by sentiment and gave rein to their emotions. Their lamenting is one of excess pity for Jesus and as a lament for the dead is filled with hopelessness. They saw him helplessly carried to his death, unable to escape his doom. Such tears for Jesus are utterly wasted, such sentimentality is wholly fruitless. Hence the bidding, 'stop weeping over me,' in negative command the present imperative often means as it does here to stop an action already begun. . . . These women were not weeping for the sins of their rulers sending Jesus to the cross, for the sins of the crowd that did send Jesus to death, for the sins of their nation which could repect David's son, for their own sins as daughters of this wicked Jerusalem. These women may have helped to acclaim Jesus, but they were not his disciples. 'Not over me,' says Jesus for these women knew nothing of what he was doing this day: dying for their sins and for those of all sinners.

"Nevertheless tell them that others need their tears, need them very badly. They themselves and their children are these others. Jesus has already wept tears over them (19:41). He has in mind heartbreaking tears over themselves and their children because of the doom of judgment that is awaiting them. These w o m e n are representative; hence we have this record of their weeping, . . . let sinners weep for themselves and for their sins, let them sob like Peter (22: 62), their tears may then lead to something that is worthwhile. . . .

"If Jesus must suffer as he does, sinless as he is and bearing only the sins of others, what will they have to suffer who sin until the judgment? On the green wood (Psalm 1:3), on the dry (Jeremiah 5:14; Jude 12). The entire expression which is taken from Hosea is used again in Revelation 6:16 in connection with the final judgment. . . ."

Even though the Jews as a race have suffered much since they asked for the curse to be upon them and their children—"When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us and on our children" (Matthew 27:24, 25)—yet they are to look for that which will exceed anything and everything they have experienced. (See Matthew 23: 29:39; 24:3-22; 25:31-46.)

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Auxiliary Held Study Course

The Woman's Auxiliary of the Union Grove Original Free Will Baptist Church, Nash County, North Carolina, was host for a study course on the Woman's Auxiliary Manual, March 20. The course was taught by Mrs. Raymond Jones of the Stoney Creek Free Will B a p t i s t Church near Goldsboro. Mrs. Willard Pittman, study course chairman of the host auxiliary, presided. The s t u d y opened with Mrs. R u s s e l l Corbitt of Union Grove giving the devotional. The Pleasant Hill and Stoney Creek auxiliaries were invited to participate in the study.

Following the course refreshments were served by the host church.

STORIES

for our youth



MAXINE'S Happiest EASTER

HANNAH MOOR

MAXINE CONGDON pressed her face more closely against the florist shop window. How beautiful the flowers were! The Easter lilies were lovelier than the other blooms, and more than anything else in the world, Maxine wanted to buy one for her mother for Easter.

"Mom has never had pretty things," she mused, "and our front room would look so much nicer with the bit of sunshine such a wonderful flower would give."

Maxine hurried home and counted her money—$3.37—just one more hour of dusting for Mrs. Martin and she'd have enough.

Maxine moved from one bit of furniture to another, flicking away the dust, and singing softly "The Lord is ris'n indeed." How happy she felt! Tomorrow would be Easter Sunday, the day that people remembered the resurrection of the Lord Jesus. Maxine knew this risen Saviour was living in her heart!

"Tell me, Maxine," Mrs. Martin spoke slowly, "do you really believe the words you're singing?"

Maxine hadn't known that Mrs. Martin was listening to her.

"Of course I do. The Bible tells us that Jesus is the Son of God, and that He was born as a baby in Bethlehem. He was nailed to the cross and died for us. And that's all wonderful. But He didn't stay dead. He rose up from the grave, and now because He's living, we can ask Him to live in our hearts."

Maxine was surprised at herself for saying so much, and she was a bit out of breath, too.

Mrs. Martin shook her head—

"I guess I'm too old and useless to ask the Lord Jesus to live in my heart," she said.

"Oh no!" Maxine hardly knew what words to use. "Oh, no, Mrs. Martin, the Bible says that He died for everybody. I don't know just where it says it, but I do know it's there."

How Maxine wished she'd paid more attention to what her Sunday school teacher had taught the class about memorizing Bible verses!

Later, Maxine's warm palm clasped her money tightly as she made her way downstairs and toward the front door.

"Maxine," Mother called, "I want you to go to Mrs. Martin's and ask her to join us for dinner tomorrow. She doesn't bother much with meals, and I hate to think of her being alone on Easter."

Maxine ran toward the flower shop. "I'll stop at Mrs. Martin's on my way home," she spoke aloud to herself. "I must hurry or the lily I want will be sold."

As she opened the door of the shop the girl breathed in the fragrance of the flowers, and walked around to see all the lovely plants. But standing out from among the rest was the Easter lily she wanted—one lily bloom, and two long buds.

"I'll take this one," she told the lady in charge and counted out her quarters, dimes and nickels.

"Do be careful!" The lady handed her the wrapped flower. "It's awkward to carry if you have far to go."

Maxine tenderly took the parcel and started along the sidewalk. If only she didn't have to stop at Mrs. Martin's house! She set the plant down on the porch and rang the doorbell.

"Mrs. Martin, my mother says . . . ," Maxine began.

Mrs. Martin spied the wrapped gift.

"A flower for me! Oh, Maxine, why did you ever do it?"

Maxine couldn't speak. She watched with a heavy heart as the elderly lady stooped and picked up the treasured gift.

"Come in dear, while I unwrap it. Imagine anyone remembering me at Eastertime! I thought I had very few friends left, but Maxine," she took the girl in her arms, "you are a very lovely child."

Maxine trudged wearily home. What could she do now? She couldn't tell Mrs. Martin that the lily was supposed to be for her own mother; and she didn't have money to buy another. In her bedroom she drew a picture on folded paper. Then writing a verse, she slipped it into an envelope. It had taken time because she wasn't good at rhyming; but Mother would understand. She always understood.

Easter Sunday was welcomed by bright warm sunshine. Maxine felt happy that she could worship her risen Christ. Her attention was drawn to Mrs. Martin sitting in the back seat alone. Why she'd never been out to church before. Maxine slipped into the seat beside the elderly woman.

At the dinner table, Mrs. Martin spoke falteringly—"I haven't been inside a church for 15 years. I always figured that religion had nothing for me. But yesterday Maxine told me it was in the Bible that Jesus died for me. I hunted until I found an old Bible in a trunk upstairs. And it did say 'Whosoever,' so I made up my mind to go to church today and find out more about the One who loves me so much. Now I know He can live in my heart, too." Tears trickled down the wrinkled face. "And the lovely flower the child brought yesterday makes my home so much brighter. I've never had a happier Easter!"

Maxine smiled as she took a piece of chicken from the platter before her.

Yes! This was her happiest Easter, too!—My Pleasure.

NOW IS A GOOD TIME TO RENEW

YOUR SUBSCRIPTION

A. B. Bryan Has Successful Pastorate At Core Creek Church

The Rev. A. B. Bryan left the pastorate of the First Free Will Baptist Church, Kinston, North Carolina, in August 1965, to become half-time pastor of Core Creek Free Will Baptist Church,



Cove City, North Carolina. At that time he also moved from secretary-treasurer of the missions department of the State Convention to director-treasurer of the missions program of the State Convention. For three years he served in this position. When it was evident the missions program of the State Convention needed a full-time director, Mr. Bryan chose to remain in the pastorate because of his first love. He has been back in the pastorate for almost two years.

The Core Creek church has made reasonable progress under Mr. Bryan's care. When his pastorate began almost five years ago with Core creek, the church was still suffering from strain because of a church division that cost the church about half of the congregation, including many of the younger people, and the church is still suffering in size as a result of the division.

Since Mr. Bryan went to the church the congregation has worked together untiringly. The denominational programs have been supported well by the church and the church has carried on a building and expansion program which is commendable of any people. During the last four years the church grounds have been landscaped, concrete walkways have been poured, shrubbery has been added for beautification, a modern brick bulletin board has been built on the lawn, a modern lighting system has been added on the outside to show the church up at night, modern pews have been installed in the sanctuary, the stairway and choir area has been completed, and some new furniture has been installed in the educational department. New choir robes have been added and also modern racks for storage. The mortgage on the church has been paid off in half the time, and a note-burning service has been held along with dedication of the newest part of the church and furnishings.

During the past year the church has been engaged in the last stage of its building program. A two-story annex has been built on the right side of the sanctuary to correspond with the left; consisting of six Sunday school rooms upstairs, a hallway, a fellowship hall downstairs, and a modern kitchen to accommodate approximately 250 people. A modern heating unit has been installed for this new area. Also the small front entrance has been removed and a modern entrance with a full-width vestibule and traffic area, along with a wide front covered porch with tall columns and wrought iron railings, has been added. The steeple has been moved and built larger to give the church the right look. At the present the church is engaged in carpeting the vestibule and traffic area. The total cost of the present building program is running close to $20,000.

The Core Creek church does not have a large congregation, but it is in a growing area. It has much interest in denominational support and is one of the best denominational supporting churches of the area. It has a promising future to extend its more than 100-years history. The pastor says, "I'm glad to have a part in the ministry of this church membership and look forward to greater accomplishments for them."

Rejoice!

D. Bruce Lockerbie

Rejoice! The tomb is empty!
The stone is rolled away,
And Jesus Christ is risen
To reign this Easter Day.

Rejoice! The gloom of Calv'ry
Is gone. We sigh no more.
For Jesus Christ is risen
To reign forevermore.

Rejoice! The Lord is living!
The joyful chorus starts,
For Jesus Christ is risen
To reign within our hearts.

Churches and Ministers Available

(Note: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Rev. W. L. Brickhouse announces that he is available for full or part-time pastoral services. Any church desiring his services may contact him by writing 104 Spruce Street, Williamston, North Carolina 27892, or by telephoning 792-7349.

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The Rev. A. B. Bryan has resigned as pastor of the Core Creek Free Will Baptist Church, Cove City, North Carolina, to become effective not later than August 31. He has pastored this church for almost five years, holding worship services on first and third Sundays, and living in the parsonage in Cove City. Mr. Bryan is a member of the Eastern Conference and is active in all phases of the church program. Any church desiring his services may contact him by calling 638-5423, New Bern, North Carolina, or writing to Box 125, Cove City, North Carolina 28523.

The Bryans have three children at home: Jo Ann, who is away at college; Peggy Joyce, a junior in high school; and Benjie, in the first grade. They also have two sons who are out on their own.

Framed Church Covenant

Size: 18 by 24 inches

The frame is of walnut finish on open-grained oak, with glass.

Price: $11.95

Available at Free Will Baptist Press
P. O. Box 158
Ayden, North Carolina 28513

ST. CLAIRE BIBLE CLASS

THE SUNDAY SCHOOL LESSON

FOR APRIL 13



The Bible – Written Record of Revelation

Lesson Text: Hebrews 1:1-4; 1 John 1:1-4; John 20:30, 31

Memory Verse: John 20:31

I. INTRODUCTION

The next five lessons of this quarter's study, which this lesson will serve to introduce, will be concerned with that phase of survey that seeks to establish and give us a better understanding of what the Bible is, dealing especially with those aspects of it that serve to reveal God, His will, His relationship, His works, and His expectations as these reveal our responsibility to God.

We must constantly bear in mind the fact that, though God has seen fit to reveal Himself to man in many ways and by many mediums, the vast majority of these have only served to reveal to us a partial and limited knowledge of God and His will as it pertained to some specific time and situation—the perfect revelation of God, a revelation full and complete has been given to the sons of men through the person and the works of Jesus; for in Him dwelt all of the fullness of the Godhead bodily. John through the guidance of the Spirit saw fit to make the name and the person of Jesus synonymous with the Word; thus the Word, our Bible, is the perfect revelation of both the Father and the Son.

Our lesson text for today is taken from three of the books of the New Testament: the first, Hebrews 1:1-4, deals with the various times and manners of God's speaking (revealing Himself) to the children of men, and stressing the fact that He has in these days revealed Himself through the medium of His Son; the second, 1 John 1:1-4, deals with the apostolic testimony concerning God's revelation to men in the person of Jesus; the third, John 20:30, 31, has often been termed the purpose passage of John's Gospel, but we might add that it is broader in scope than this, as it reveals the purpose, not only of the mighty works and words of Jesus, but of all of God's revelation to man.—Teen-Age Teacher (F.W.B.).

II. HINTS THAT HELP

1. If God had not spoken to the Old Testament prophets, what would be our spiritual condition? (Hebrews 1:1).

2. Since Christ spoke with ultimate authority, let us pay more attention to what He says (v. 2).

3. If we belong to Christ, we will be heirs of His inheritance (v. 2).

4. Take hold of this assuring truth, especially in the time of trouble—Jesus upholds all things by the spoken word of His dynamic power (v. 3).

5. Christ purged us from our sins by Himself—without any help from us (v. 3). We have only to believe.

6. Tell your friends that they can depend upon what John has written, for he was a reliable witness (1 John 1:1).

7. Are you showing others how they may have eternal life? (v. 2). Ask them to read John 3:16. Go on from there.

8. We should make this fellowship with God our guide as to our own circle of companions (1 John 1:3).

9. Read this epistle and rejoice (v. 4). —Bible Expositor.

III. ADDITIONAL TRUTHS

1. One of the most moving and beautiful tributes ever given about the Bible was given by the great evangelist Billy Sunday:

"Twenty-nine years ago, with the Holy Spirit as my guide, I entered at the portico of Genesis, walked down the corridor of the Old Testament art galleries, where pictures of Noah, Abraham, Moses, Joseph, Isaac, Jacob and Daniel hang on the wall. I passed into the music room of the Psalms where the spirit sweeps the keyboard of nature until it seems that every reed and pipe in God's great organ responds to the harp of David, the sweet singer of Israel.

"I entered the chamber of Ecclesiastes, where the voice of the preacher is heard and into the conservatory of Sharon and the lily of the valley where sweet spices filled and perfumed my life.

"I entered into the business office of Proverbs and on into the observatory of the prophets where I saw telescopes of various sizes pointing to far off events concentrating on the bright and morning star which was to rise above the moon-lit hills of Judea for our salvation and redemption.

"I entered into the audience room of King of kings, catching a vision written by Matthew, Mark, Luke, and John. Thence into the correspondence room with Paul, Peter, James, and John writing their epistles.

"I stepped into the throne room of Revelation where tower the glittering peaks, where sits the King of kings upon His throne of glory with the healing of the nations in His hand, and I cried out:

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all."

—Bible Teacher (F.W.B.).

2. Besides the Bible, what other ways has God used to reveal Himself to us?

All of the creation tells us something about God, or perhaps we should say that God uses the earth, the sun, the moon, the planets, and all the creation to tell us something about Himself. But sometimes we do not get the message. Why? Partly because the message as written is not entirely clear.

Fortunately we do have written record. We have a volume of 66 books compiled into one book that adds up to the marvelous, necessary revelation called the Bible. This is a clear, concise revelation, and most of it can be understood by all who earnestly want to know what God is saying.

Throughout this revelation there is one thing that makes this record of supreme importance to us: it is in this book that we are introduced to Jesus Christ.

We can know much about God by observing His creation, but if we really want to know what He means specifically, then we must turn to our Bible —His inspired message to us.

God has clearly revealed Himself to men; it is in His Son that we have His ultimate revelation. If we do not know Christ, then we know but little of God's revelation.—Adapted from the "Standard Commentary."

3. As all waters meet in the sea, and

(continued on page sixteen)

MISSIONS

(continued from page ten)

vill depart for the field of the Philip-ines as soon thereafter as possible.

In order for them to be able to go to he field in September, the following eeds must be met financially: It will ake about $2,500 to get them to the ield. Thus, during the next few nonths it will be necessary for the hurches to raise about $1,500 to get hem to the field. In order to keep them n the field after we get them there, heir monthly support will be $550. As f today, Harold and Sandra have com-nitted to them from the "Faith Promise ommitment Card" the amount of $157 er month. Offerings have been much nore than this per month, but much of hese offerings have been from visits o the church by Harold and Sandra. It s one thing to put them along with Joe nd Faye Barrow on the field, and an-ther thing to keep them there. We nust know that there are enough people hat are interested in their work in mis-ion, that are willing to provide that vhich is necessary to keep them on the ield.

I hope that the pastors of our church-s will help to use this as a means to elp in the stewardship of their people o the support of the program of mis-ions in their church. We certainly ealize the need of our pastors in this rogram. Without them, we shall fail.

Harold and Sandra will be going to he Philippines through the work of the General Baptists. They have a program f work and have asked that we join hem in the efforts there. We feel that his is another open door for Free Will Baptists to share in the great call of God. They will be able to use much of he equipment that is already on the ield and thus save a great deal of money n getting them to the field.

I believe that the opportunity is be-ore us to provide the necessary sup-ort for Harold and Sandra to go to the ield. I know that our church people will begin now through its every organi-zation to provide this support. It will ake the cooperation of all to get the ob done.

Joseph H. Ingram
Director-Treasurer
N. C. State Mission Board

East Rockingham Free Will Baptist Church Has Mortgage Burning and Dedication Service



Mr. Sam Jarrell, Mrs. Joyce Couick, and Mr. A. B. Watts are shown burning the mortgage.

On Sunday, February 2, The East Rockingham Free Will Baptist Church, Rockingham, North Carolina, observed a mortgage burning and dedication service for the church.

In January of 1961 the church voted to build a new church and to change locations. Lots were purchased on the Airport Road about one-half mile from the old church. The church had been raising money for several years for the purpose of building a new church. A ground-breaking service was held, plans were made, and the church borrowed $30,000 to add to the amount they had on hand. On Easter Sunday 1962, the first service was held in the new church which was complete with air-conditioning, new furniture, and a new organ. In 1964, a new parsonage was built.



Rev. and Mrs. Carter.

On Sunday, February 2, 1969, at the eleven o'clock service, the dedication sermon was preached by the pastor, the Rev. Walter Carter. Included in this service was the dedication of three babies: Timothy Chavis, Geoffrey Carter, and Samanthia Jarrell.

There were many visitors present for the service: some from South Carolina, Virginia, and others from distant areas in North Carolina. Due to rain the mortgage burning was held in the church sanctuary.

Mr. Carter has been the pastor of the church for thirty-three years. An expansion program has already begun for the future growth of the church.

Bookstore Hours

The Free Will Baptist Press Bookstore, Ayden, North Carolina, is now observing the following hours:

Monday-Friday—8 a.m. to 5 p.m.

Saturday—9 a.m. to 12 noon.

Christ's Resurrection, Or Easter Sunrise

(continued from page three)

ness, and the grave, because the risen Christ reigns supreme above all earthly foes of the Christian.

The sunrise looks forward to the resurrection of all born-again believers, which is the ultimate meaning for His own people. He has promised that where He is there we shall be also.

Someone has said, "The sun is always shining, somewhere in the world." Though often obscured by clouds, it still shines brightly. Easter sunshine means that He ever lives and His resurrection life banishes fears of doubt and death among His own.

Such heavenly rays of truth dispels all gloom, lifts souls to a place of real foretaste of joys yet to come. These rays of truth warm hearts, tender souls, inspire believers, and give daily impetus to Christian service everywhere. They speak of Him who is light, life, and love. They give us a blessed hope of His sure return, when "Death is swallowed up in victory" (1 Corinthians 15:54). Therefore, let the joys of Easter be unbounded, bringing assurance of faith in Him, and a victory that is eternal in Him.—"Gospel Herald."

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St. Claire Bible Class

(continued from page fourteen)

as all the lights meet in the sun, so all the perfections and excellencies of all the saints and angels meet in Christ; for Christ has all the fullness of the Godhead—the riches of the deity are in Him: "For it pleased the Father that in him should all fulness d w e l l"—fullness of grace, fullness of knowledge, fullness of love, and fullness of glory. Hallelujah! W h a t a Saviour!—Advanced Quarterly (F.W.B.).

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As we preach it would be well to remember that in every pew there is at least one broken heart.

When Phillips Brooks met Helen Keller, who later became the miracle of her generation, he was asked to convey to this deaf and blind mute the love and nature of God. It took considerable time before he was able to bridge the handicaps that separated them, but suddenly the light of understanding crossed her face, and she signaled back to him, "I always knew there was a God, bu didn't know His name."—Kermit R. O sen.

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No doctor can cure spiritual illnes with pills, dope, shots, and tranquilizers It takes the Great Physician to accomp lish this.—Walter E. Isenhour.

YOUTH CONFERENCE

for

HIGH SCHOOL STUDENTS

MOUNT OLIVE COLLEGE

MOUNT OLIVE, NORTH CAROLINA

JUNE 15 - 20, 1969

Theme: ACHIEVING THE IMPOSSIBLE DREAM

Cost: $25 for resident conferees
($5 with registration, $20 upon arrival)
and
$5 for commuting conferees
($5 for registration)

Periods of study, worship, discussion, social activities, and recreation will provide opportunities for each attendant to increase his understanding of himself, his fellowman, and his faith in God.

The conference will begin with registration at 3 p.m. on Sunday, June 15, and close with lunch on Friday, June 20. It is open to any young person who will be in high school during the fall of 1969, or who has completed his high school program.

Do Something Different This Summer.
Join Us In This Experience!

For Further Information Write to:

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Youth Director
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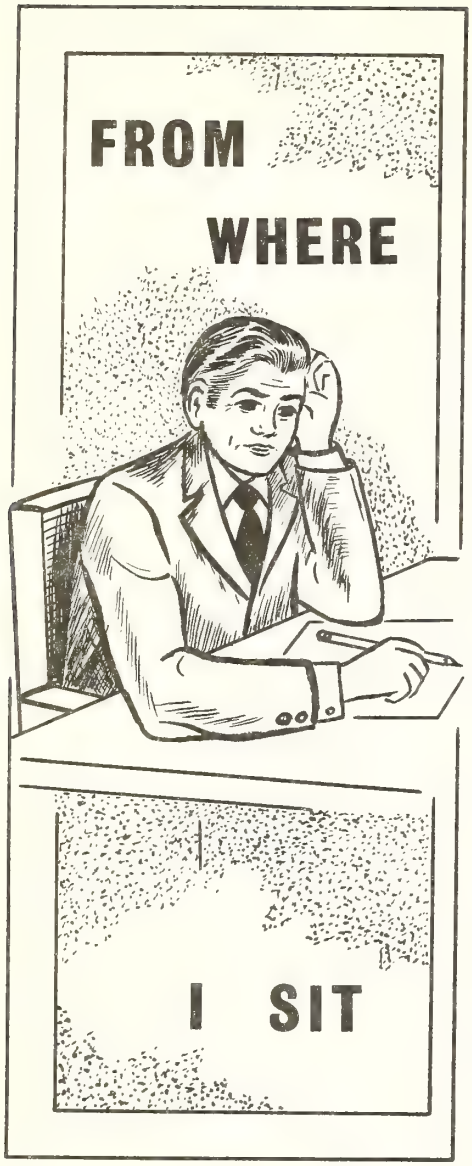
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AYDEN, NORTH CAROLINA, WEDNESDAY, APRIL 9, 1969

the FREE WILL BAPTIST



"TELLING IT LIKE IT IS" might SHOCK you...



The Free Will Baptist
Volume 84 Number 15
April 9, 1969

TOMMY MANNING, *Editor*

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The Free Will Baptist Press

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Editorial--

Cover Photo by Harold M. Lambert

TELLING IT LIKE IT IS, ABOUT . . .

There is a certain something between male and female that was here before anybody ever heard about "the establishment." It used to be something beautiful and meaningful, reserved to be the ultimate expression of love between two people of the opposite gender. The Creator intended it so, but man has twisted it, distorted it, blown it up to improper proportions, lined it up with unhealthy attitudes, and has attributed to it inordinate connotations.

The present generation talks a lot about being "turned on" and "tuned in," and if we decide that we don't want to be a part of this trend, and that it just isn't our "pie," we find ourselves behind the times, grossly unable to comprehend what is going on. We are "out of it," as they say. People no longer connect batteries. Now we are urged to "Plug in, Man, and move with the current!" This is electrifying and stimulating; and in their jargon, we are "in there with it." Instead of leaving the scene, we "cut out," and if we depart a "happening" after making an unfavorable impression, we are said to have "freaked out." This is the way it is—but back at the beginning now . . . that something between two persons of the opposite gender? Forgive us for being plain-spoken, but there appears no delicate way to deal with this subject. Things are as they are, so they must be called by their proper names.

Sex seems to be foremost in the minds of this generation. Along with "trips" and "fixes" its "free expression" has become startling in its prevalence among the younger set. In studying psychology, one is impressed with at least three basic drives common to man: thirst, sex, and hunger—and according to some psychologists, they occur in that order. However, the second has displaced the first, or at least society has put greater emphasis on the second. Clothing manufacturers create clothes to appeal to and emphasize the sexuality of an individual. Cosmetic firms present aids to enhance physical attraction, and perfumeries produce "heavenly scents" to allure the opposite force. Party records no longer have a monopoly on sex solicitation. TV commercials have a "thing going" where even shaving advertisements carry sexual undertones. Provocative music accompanies the rhythm of the shaver, and breathy voices promote the products. "Thou shalt not commit adultery" is still found in the Bible. So is the exhortation and admonishment that "Whosoever shall look on a woman to lust after her hath already committed adultery in his heart." Commandments and reproofs against sex outside the bonds of marriage are being soft-pedaled, skipped over, or just plain ignored. Some "theologians" now say that "Thou shalt not commit adultery" refers to married people only.—that it was never meant to restrict the unmarried! This writer was dumbfounded one night while returning from choir practice, when over the radio a panel of "religious" personalities—ministers included—quite strongly urged that in order for a marriage to be successful one must experiment. Expereince allowed for better ability! Heaven help us! This is bad, but the worse is yet to come. Reports are out that a well-known university is now contemplating giving freshman women permission to stay out all night, provided they have a written OK from home. This is encouraging the already indecent behavior of many. Just where will it stop—short of hell?

Telling it like it is might disturb us or it might not bother us at all, depending upon our outlook and our knowledge of the Holy Word. Nevertheless, two facts are certain: Things are not getting any better, and Christ's second coming is not so far off as it used to be. Isn't that telling it like it is?

Must I Decide, or Must I Really Decide for Myself?

by
GARY FAIRCLOTH

I FEEL it a privilege and an honor to represent our youth here today. In doing so I would like to speak to you on what I believe to be one of the most important things facing our youth of today.

We, as the youth of today, are faced with many problems. First, we wonder if our parents understand us. It may be that we do not try to help them understand us, or that we do not want them to understand us.

There are some youth who would rather that their parents or friends not understand them at all. They just want to, as they say, live in their own little world, make their own decisions—and usually they end up in trouble. These are the ones that cause the adults of our church and the community around us to think that we are different. We are not different. We are the same as you were when you were teen-agers. The new, modern places; new, modern conveniences; and new, modern adults, make us different. Yes, I said new, modern adults! Have you ever stopped to think how the adults have changed also? Changes in farming and education, changes in our relations with other people, and changes in our own homes—these are the things that have made changes in all of us. We all change with the times. As the world changes, we change.

We grow a little older and a little wiser each day. We are faced with problems of our own, faced with decisions of our own—important decisions—for instance: What should we do about the company we keep? Whom do we really call a friend? Whom do we want to pattern our life after? This brings me to the topic of my message: "Must I Decide, or Must I Really Decide for Myself?"

In deciding for myself, I must think of three phases of my life. I must think about the past. I must think of what my life has been, and what I have decided in the past to do with my life. I have decided not to make the same mistakes twice.

Then comes the present and my relationship to school. Do I want to do just enough to get by, or do I want to do my best? Do I want to cooperate with my



leaders, or shall I try to be different? And, do I appreciate what they have to offer, take it to help further my ability to learn; or do I think of it as a waste of time? Then comes my relationship with my home.

How do I feel about my own family? If I don't appreciate my own family, how can I feel that I really am a part of my family? Do I show my parents how much I appreciate what they have done for me and what they are doing for me now? Have I ever stopped to think of what it takes for a family to have togetherness? Then comes my relationship to my church:

To me, my church is more than just a building and a place to come to on Sunday. It is a place where I can take part, and be a part of learning and helping to teach the Word of God. We, as teen-agers, know that we are to be the leaders of the church in the future. We want to be leaders as good as you are today, make you proud of us, and show you that the time you have spent with us is not wasted.

Next, as you all know, comes the future: What I want to do with my life, and how I conduct myself in the presence of other people so that I may be a shining light to follow. So, if I must decide, I have to think about the Christian life first. I must first remember the principles of life.

1. To Be Prepared

To be prepared for what? (Any old thing.) This is our Boy Scout Motto. It means that you are always in a state of readiness in mind and body to do any duty and to face danger, if necessary, to help others. We should prepare our lives for the unexpected, for when we prepare our minds and hearts, we are more ready to make decisions. We are not afraid to seek guidance from others, and God is always ready to guide and direct us.

2. We Must Be Honest

My honor must be trustworthy if I am to be trusted. If I cannot be trusted, why should I expect others to pattern their lives after me? I must show others that an honest teen-ager can be a happy teen-ager, with nothing to fear. So, first we have to be honest with God, with ourselves, and with our church.

3. We must Be Loyal

I must be loyal to all whom loyalty is due: to my leaders; to my country and what it stands for. Loyalty must be in my home and I must show loyalty to my parents.

4. We Must Be Helpful

I must be willing to give help to anyone who needs it, and use what talent I have to help win others to Christ.

5. We Must Be Friendly

I must be a friend to all and a brother to everyone. I must continue to be friendly in my everyday life as Christ would expect me to be.

6. We Must Be Courteous

To be courteous I must think of other people, consider their feelings, and be polite. I should not expect to be paid nor receive favors in return for courtesy.

(continued on page fifteen)

This message was delivered during the Youth Sunday service observed at Robert's Grove Free Will Baptist Church, Dunn, North Carolina, March 16. Gary Faircloth is fourteen years of age, an active member of the Robert's Grove church, serves as a patrol leader for a local scout group, and plays on the varsity ball team at Midway High School. He is the son of Mr. and Mrs. J. T. Faircloth of Dunn.

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

Reaching the Community Through The Sunday School

by C. Raymond Spain

People today are avoiding the churches. Although this generation is disturbed and distraught, sin causes them to avoid the one place that has an answer to their problems. It is certain that, if the church is to reach more, then we must of necessity seek more.

There is a simple law of salesmanship: Regardless of the attractiveness and usefulness of the product, the manufacturer must find a buyer, or the company will go bankrupt.

In current slang terms, the church never "has it made." She is always one generation from extinction. Birth brings only sinners, while death claims both saint and sinner. Our existence may be summed up in these words: "Unless we get in, we are out."

In taking Christ to the community through the Sunday school, there is a limitless potential. One out of four persons is enrolled in Sunday school in the United States. This means that from 60 to 80 percent of the population of any community does not attend Sunday school. There are 150,000,000 people in the United States who are not enrolled in any Sunday school.

The Sunday school is responsible for people, and it is imperative that we assume this tremendous obligation. Two factors should motivate our activity: the multiplied millions of lost people who are all about us and the matchless grace of Christ that is powerful enough to transform each one of them. The people outside of Christ are not only lost at the present time—they are lost eternally. The Sunday school must seek the lost, for so seldom do the lost seek the Sunday school.

The taking of Christ to the community by the Sunday school is the surest method of contacting each individual personally. Of the forty persons who came to Christ in His earthly ministry, thirty-four of them were brought by friends. It has been estimated that, out of the millions of church members today, 75 percent had no interest until they were approached by friends. It is a known fact that 82 percent of the church members and 97 percent of the ministers have been reached through the Sunday school. These results should inspire every Sunday school to double its efforts in taking Christ to the community.

When the Sunday school takes Christ to the community, the program has the advantage of concerted action. God's work requires the efforts of more than one man.

"And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone" (Numbers 11:16, 17). Moses' assignment was God-given; it was a task in which he was to call others to assist him.

Jesus in His ministry chose and sent forth others to help Him, for the harvest was plenteous and the laborers were few.

If we see a community that has found Christ, we will likely find a Sunday school that first went out and found the community.

Large buildings and budgets are not adequate in meeting the challenge of taking Christ to the community. These are advantageous, but they can never be substituted for dedication. The twentieth-century Sunday school cannot meet the demands of this power-conscious age with a lifeless, mechanical program. Plans and promotion are merely a framework or an outline to guide workers in fulfilling their responsibilities. If the Sunday school is to be successful, it must take Christ to the community—for in Him there is life.—"Gospel Herald."

POEMS of SUNSHINE and Shadow

by
LOY EVERETTE BALLARD

A Family Tragedy

(A brother suffers a critical accident on March 17, 1969.)

The blow has struck; the crash is o'er;
And things will be the same no more.
We'd read of such things in a book,
And on TV had had a look;
But it had never happened near,
Nor to some one so very dear.

O tragedy so stark and real!
Why must I now your terror feel?
Why must you come so close to me,
My lot of sorrow now to be?
I know, of course, I have no right
To want some other to feel your blight.

I must keep my eyes on God above,
And never doubt His care and love:
For in my heart I know that He
In this hard hour will come to me;
And give me strength to be a stay
On which my kin can lean today.

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Play to Be Presented At Cape Fear Mission Rally

A church mission play entitled, "God's People Shall Be Strong and Do Exploits," authored by the Rev. Taylor Hill, pastor of the First Free Will Baptist Church, Fayetteville, North Carolina, and based on Scripture taken from Daniel 11:32, will be presented at the Cape Fear Mission Rally to be held at the First Free Will Baptist Church, Smithfield, North Carolina, Monday night, April 14, at 7:30.

The purpose of the mission rally is to spark new and greater interest in missions, and an inspirational message is expected to be received through the music and through the presentation of the play. The public is invited to attend, and prayer is urged for the success of the meeting.

our Church Auxiliaries

Ayden Auxiliary Dedicates Handbook To Mrs. Ethel Mason

To honor a dedicated Christian lady, who throughout her lifetime has been known for her unassuming charm and humility, the Celia Hart Garris Woman's Auxiliary of the Ayden Free Will Baptist Church, Ayden, North Carolina, chose to dedicate a local handbook to Mrs. Ethel Mason.



Strong of character, but gentle of manner, Mrs. Mason has proven her worth to society. Reserved and never outspoken, Mrs. Mason's influence is nevertheless felt. In her presence one senses that many of her hours are spent in communion with her heavenly Father, for she radiates His love. All of her actions and her words, though few, exemplify the Lord she serves. She has often been seen to withdraw from the front in order not to attract attention to herself; and though a capable leader, she has chosen more often to follow, typifying the humbleness of her nature. Her prayers come freely and often, and her audible prayers are marked by sincerity. Her quiet way enhances her Christianity.

She is married to the Rev. R. H. Mason who was actively engaged in the ministry until 1953. She is the mother of four children: Doris Long, Annabelle Van Scoy, R. H. Jr., and Robert James Mason. She has nine grandchildren.

She and her husband moved to the Ayden community in 1926 and began to attend the Elm Grove church on Route 1. When the Ayden Free Will Baptist Church was built in 1933, they began attending there.

Mrs. Mason was very active in the first auxiliary of the Ayden church. She was very faithful and the weight of her counsel rested heavily upon the members who sought her advice. She remembers members who have gone to rest: Mrs. Katie S. Jackson, Mrs. Cornelia Nobles, Mrs. Laura Caton, Mrs. Rosa Rowe, and others. She brings to remembrance what these departed members did to promote auxiliary work. Mrs. Mason received the life membership award, March 17, 1968.

Mrs. Mason's activities have been varied, but she never asserted herself to presume authority; therefore, she might have been unnoticed on occasions. Be that as it may, Mrs. Mason's dignity and Christian example will pay her tribute in years to come. Her children and grandchildren can take pride in having a mother and grandmother "far above the price of rubies."

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Cape Fear Woman's Auxiliary Convention

The Woman's Auxiliary Convention of the Cape Fear Conference will convene with the First Free Will Baptist Church, Smithfield, North Carolina, Wednesday, April 9. The president, Mrs. Almond Warrick, will preside. The theme of the convention will be, "Christian Commitment," with Scripture taken from Luke 23:46. The program is as follows:

Morning Session

9:30—Registration
10:00—Hymn, "Praise Him! Praise Him!"
—Devotions, Mrs. Dola Dudley
10:20—Welcome, Mrs. Pat Wall
—Response, Mrs. Percy Dudley
10:25—President's Message, Mrs. Almond Warrick
10:30—Recognition of Ministers, State Officers, and Delegates
10:40—Business Session
—Reading of Minutes
—Roll Call of Auxiliaries
—Appointment of Committees
11:00—Youth Chairman Report
—Essays and Declamations
11:20—Children's Home Report
—Offering
11:25—Special Music, Smithfield Free Will Baptist Church
11:30—Convention Message, the Rev. Carol B. Hansley
12:00—Lunch

Afternoon Session

1:00—Hymn, "Blessed Assurance"
1:05—Memorial Service, Mrs. Harry A. Jones
1:20—Report from Mount Olive College, Harry Jones Jr.
—Report from Cragmont Assembly
—Report from Superannuation
—Report from Missions
—Report from The Free Will Baptist Press Foundation, Inc.
1:45—Business Session
—Hymn, "Blest Be the Tie"
2:00—Installation Service, Mrs. Nora Winstead
Pianist—Mrs. Lois Langston

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Albemarle Woman's Auxiliary Convention

The Albemarle District Woman's Auxiliary Convention will convene April 17 with St. Paul Free Will Baptist Church, Elizabeth City, North Carolina. The theme will be, "Jesus Is the Light, Walk Therein" (1 John 1:7). The program is as follows:

Morning Session

10:00—Hymn, "Send the Light"
10:05—Devotions, Mrs. John Winfield
10:15—Welcome, Mrs. H. I. Fowler
—Response, Mrs. Wilson Moore
10:20—President's Remarks, Mrs. A. B. Chandler
—Recognition Time
—Appointment of Committees
10:30—Reading of Minutes
10:40—Roll Call of Auxiliaries
—Offering for Missions
10:50—Special Music, Local Auxiliary
11:00—News from the Children's Home, Mrs. J. C. Moye

(continued on page ten)

News & Notes of DENOMINATIONAL INTEREST

Sneads Ferry Church Announces Revival Services

Spring revival services are scheduled for the Sneads Ferry Free Will Baptist Church, Sneads Ferry, North Carolina, the week of April 14-18, with the Rev. Lloyd Vernon as the visiting evangelist. Services will begin each evening at 7:30, with the pastor, the Rev. O. B. Taylor, assisting Mr. Vernon. The public is cordially invited to attend.

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Revival Services At Johnston Union

The Rev. Eddie Edwards, pastor of the Johnston Union Free Will Baptist Church, Clayton, North Carolina, announces a series of revival services to be held April 7-12, with the Rev. Harold Mac Wallace serving as evangelist. Services begin nightly at 7:30, and the pastor and the church membership issue a warm welcome to the public to be in attendance.

Coming Events

April 15—Annual Meeting of the Church Finance Association, Inc., Ayden Free Will Baptist Church, Ayden, North Carolina, at 10:30 a. m.

April 15—Central District Auxiliary Workshop, Greenville Free Will Baptist Church, Greenville, North Carolina, 7:30 p. m.

April 17—The Albemarle District Woman's Auxiliary Convention, St. Paul's Free Will Baptist Church, Elizabeth City, North Carolina

April 19—State Sunday School Convention, First Free Will Baptist Church, Wilson, North Carolina, 10 a. m.

April 26—State Youth Convention, Free Union Free Will Baptist Church, Pinetown, North Carolina, 9:30 a. m.

May 3—Vacation Bible School Workshop, Ayden, North Carolina

May 8—North Carolina State Woman's Auxiliary Convention, Stoney Creek Church near Goldsboro, North Carolina

May 11—Mother's Day

Daly's Chapel to Hold Spring Revival April 14-19

The Daly's Chapel Free Will Baptist Church, Route 1, Seven Springs, North Carolina, will hold a spring revival the week of April 14-19. The Rev. Stewart Humphrey, pastor of the First Free Will Baptist Church, Smithfield, North Carolina, will serve as evangelist for this series of services. Beginning at 7:30 p. m. nightly, the revival promises to be a good one, and the public is invited to attend.

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W. A. Martin to Conduct Watery Branch Revival

Revival services will begin at Watery Branch Free Will Baptist Church, Route 2, Stantonsburg, North Carolina, Sunday evening, April 13, and will continue through Saturday evening, April 19. The evangelist for these services will be the Rev. W. A. Martin. Services will begin each evening at 7:45. Everyone is cordially invited to attend all of these services.

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PLEASE NOTICE

The Smithfield Bookstore, branch of The Free Will Baptist Press Foundation, is now observing the following store hours: Monday through Friday, 9 a. m. to 5 p. m.; Saturday, 9 a. m. to 1 p. m.

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THIS IS A CHILD

A child is a bank where you may deposit your most precious treasures—the hard-won wisdom, the dreams for a better world. A child can guard and protect these, and perhaps invest them wisely and win a profit—a profit larger than you have ever dreamed. A child will inherit your world. All your work will be judged by him. Tomorrow he will earn your seat in congress, own your company, and run your town. The future is his. Perhaps he deserves a little more of your attention now.—Anonymous.

March Was Mission Emphasis Month

By Mrs. Norvell Dawson

At the beginning of the new calendar year, members of the Shady Grove Free Will Baptist Church, Route 5, Dunn, North Carolina, decided that they would place special emphasis on some phase of the denominational program each month. March was designated as missions' month.

All sermons preached by the pastor, the Rev. Harry A. Jones, in March, were pertaining to the Great Commission. On the third Sunday the pastor and the Rev. Adrian Grubbs exchanged pulpits. Mr. Grubbs is pastor of the Palmer Memorial Free Will Baptist Church near Raleigh, North Carolina, a church which the Shady Grove church began sponsoring when it was a mission and continues to support with a gift of $50 each month.

The Rev. Joe Ingram, director-treasurer of the state mission program, visited the Shady Grove church the second Sunday evening and brought a sermonette on missions. Then he showed slides of the Mexican mission work and answered questions asked concerning the mission program.

The woman's auxiliary of the church, in keeping with the theme of the month, decided to ask a member to write each month to Joe and Faye Barrow in Rhodesia expressing appreciation for what they are doing, and assuring them of the church's prayers and interest in them. One of the members sent a tape for the Barrows to use in taping a message to the church members. In a letter read from the Barrows on March 30, they stated that they plan to tape some of the language and also some of the services in which they participate. The Barrows also expressed the hope that other auxiliary groups would adopt the plan of one member writing each month. The women are also making up several boxes of good, used clothing to send to the Mexican missions.

The thrilling climax of the mission emphasis month came the last Sunday when two young, teen-age boys were baptized. These boys live in foster homes in the community. The Sunday before, they had come forward expressing a need for Christ in their lives and saying that henceforth they want to live for Him. Thus fruit of the mission emphasis was evidenced in the local church.

If the Church is to survive this era of hatred and unrest, missions must be the Church's first love and primary effort.

God's Compensations

by
Wm. W. GOLDSMITH

"DON'T feel bad," I consoled my wife, as I turned our 1926 car homeward. "God will more than make up for this." But my words were braver than my faith. We had driven a half dozen miles to a farm home to pick up a check which turned out to be much less than we had expected.

Admittedly, we were broke. Were the promises of God related only to spiritual abstractions? Were we expecting too much of Him to be concerned about our material needs? Although I shut the door on those doubts in a hurry, a bit of gloom had slipped in. The mellow autumn sunshine had become suddenly dull.

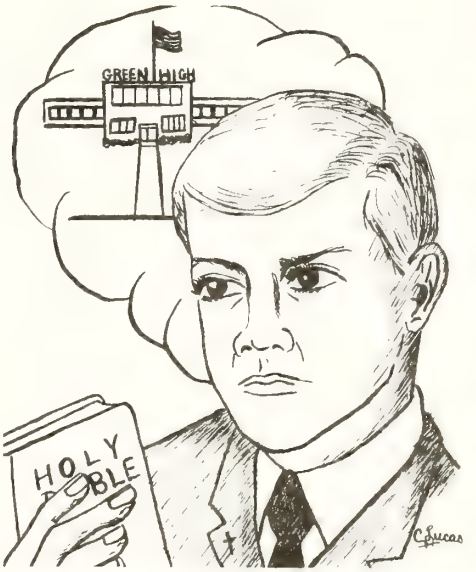
In those midthirties, depression lay heavy over the parched countryside. One could write the word over the furniture after every dust storm. Leafless trees, houses with peeling paint, cars aged into jalopies—you could see and smell depression everywhere.

This was the situation at the close of my twelfth year of rural teaching in Nebraska. That last year the district paid me sixty-five dollars a month and offered me a contract for another year. I turned it down. It wasn't that I had found a better job. Rather, my decision to quit teaching when jobs were scarce was based on a personal agreement between God and me—and Bertie, my wife.

I had decided to accept His contract: You forsake all for the ministry, and I'll take care of you. It was almost that simple. My wife stepped in and said, "Lord, You give me some nursing cases, and I'll see to it that he does go into the ministry." What chance did I have against that combination?

So, like Abraham, I "went out, not knowing whither" (Hebrews 11:8). And if that grand patriarch caught his breath over the breath-taking promises of God —the Scriptures seem to indicate that he did—I knew just how he felt.

I plunged into our church conference studies, for I couldn't afford to return to school. Nearby pastors often called on me to supply their pulpits, and I even



ventured to hold a few revivals. Yet, there were times of frustration when I would mutter threats about teaching again. Then Bertie would remind me of God's faithfulness and how, that last year, the Lord had unmistakably revealed His will for both of us.

As a registered nurse, Bertie was on call at the community hospital. People couldn't afford to get sick, but they did anyway. Although nurses were not the most employed or best paid in those days, Bertie kept just busy enough to keep cornflakes and hamburger on the table. At least cornflakes!

When our funds became lower than low, we would take the problem to the Lord and tell Him about it. It wouldn't be long until the superintendent of the hospital would phone for help. One day, the phone rang before we had risen from our knees, and in minutes I was taking my wife to her next patient. Then there was this case.

We knew the family well; their children attended the school where I had been teaching. The mother had been taken to the hospital critically ill, and Bertie was called on twenty-four hour duty. Scarcely leaving the bedside of her patient, she caught mere snatches of rest on the cot provided for her.

When the mother finally improved and returned home, my wife was in a state of exhaustion. Besides, the husband made no arrangements to pay the bill. We were in desperate need, and after days of waiting, we drove out to their farm.

I knew something was wrong when Bertie returned to the car. She blinked back the tears as she showed me the check—just half of the fifty dollars owed on the bill. The husband had made out the check for what, as he told her, he thought her services were worth! I ached for the hurt I saw in her eyes.

"But God will more than make up for this!" I told her. Then I was uneasy that I had been too brash.

Within a week, she was called to another special case. A local man in government service, with insurance to cover all medical expenses, underwent surgery. His case wasn't critical, but he kept his nurse a week longer than he needed her and paid her at the end of each week.

God was teaching us His law of compensation. "He will more than make up for this" was fully demonstrated. Throughout the years of ministry that followed, I saw this principle operate repeatedly. For every test and heartache, God had something better. As Bertie used to say, "If the way looks dark now, God has something special for us right around the corner." That was true until the day after Christmas, 1950.

Surely, there is simply nothing to make up for the loss of a beloved wife and mother. Stunned at her sudden death, my two half-grown sons and I faced the devastating emptiness of our home. Loneliness lurked like a dark shadow in every room.

Then I became aware of God's presence, and I was ashamed. He had been there all the while. He had been demonstrating His love through the kindness of an elderly widow who had been with us through the last days of Bertie's illness. Mother Tupper, having tasted heartache and sorrow herself, comforted a bewildered pastor and his sons. How she kept the semblance of home during those bleak months is a debt we can never repay.

I found that the boys and I were drawn closer together. We took trips. We had long talks. When Mother Tupper wasn't with us, we did the housework together. We became more self-reliant. Now separated one from another, we are still bound by ties formed in those lonely years.

Moreover, I began to discover a new dimension in my ministry, the gift of compassion. In the presence of death, I no longer struggled for words. Out of the pain of my own sorrow I could say

(continued on page eleven)



SUNDAY, APRIL 13

THE CHURCH AND ITS WORK

Scripture Reading—James 1:22

During rush hours in the Chicago area, policemen fly over the city in helicopters. By radio the officers tell drivers where traffic is heaviest so they can take alternate routes. Frequently the policemen on duty in the air report an accident below and the resulting congestion.

To keep traffic moving, each driver needs to keep moving. If he slows down, traffic becomes snarled.

Is it possible we as church members hamper the work of God's kingdom by our slowness? Even though we are not working actively against the church, we may be slowing down her progress by sitting idly by—just looking on. To keep the church moving, each member needs to keep moving.

The minister can only guide and direct. The church at work—whether through the worship services, study classes, community service, or action on social issues—is the church member at work.—*The Upper Room.*

PRAYER THOUGHT

Let us keep progress going forward in our churches.

MONDAY, APRIL 14

PRAYER

Scripture Reading—Luke 18:13

A boy was called upon to dismiss worship services in a small country church. He fell to his knees, not knowing what to say. He waited for awhile, then said sincerely, "God, help us all."

The congregation was deeply moved by the simplicity of the prayer and the humility of the boy.

How simply we can pray is also told us in the parable of the Pharisee and the tax collector. Jesus shows here the importance of the right attitude of those who pray. The proud Pharisee thought well of himself, while the tax collector admitted his shortcomings and pleaded for mercy. He revealed his heart's attitude and only desire when he prayed, "God be merciful to me a sinner."

This prayer of the publican is one we all must pray in one form or another. We do not have to use the same words, or for that matter, any words. God knows the desire of our hearts. When we are groping for words, He already knows our need and is answering us.—*The Upper Room.*

PRAYER THOUGHT

The Christian's prayer is a prayer from the heart.

TUESDAY, APRIL 15

THE INNER CIRCLE

Scripture Reading—Leviticus 26:12

Sometimes I think that life is like a sphere,
With God the central sun of light and love;
And every man is just as far or near
Each other as he is to Him above.
As closer to the center we have come,
More fine and true the friendship that is there;
For hearts grow warmer, kinder near the sun,
And love becomes more lovely and more fair.
Such friendship is a gift by Heaven sent,
His Spirit folds us then in His embrace;
I'm very sure our Heavenly Father meant,
That you and I should find this holy place.

—*Emily Beach Hogan.*

PRAYER THOUGHT

The closer we are to God, the closer we are to our fellowman.

WEDNESDAY, APRIL 16

THE HUMAN MIND: FANTASTIC COMPUTER

Scripture Reading—Psalm 139:14

"There is really no comparison between the human mind and the most fantastic computer ever imagined. There are many things that a machine has never done, cannot do today, and will not do tomorrow; in fact, will never do. The human mind holds billions of pieces of information, all cataloged we know not how, all brought to mind, or retrieved, we know not how, all synthesized into knowledge, into intelligence, into creativity, and all available to guide every one of us as we move through this complicated world—available to give us morality, character, sympathy, and countless other human traits."—*Thomas J. Watson Jr.*

PRAYER THOUGHT

The human mind is miraculous and should be used for the glory of its Creator.

THURSDAY, APRIL 17

THE WORTH OF WATCHFULNESS

Scripture Reading—Mark 13:33-37

One of the most feeble and lame of all excuses, yet one so frequently employed, are these empty words, "I didn't know!" Why is it that we so often do not know? Simply that we are not observant! We are sleep-walking, uncaring, apathetic about almost everything in life. Unfortunately, the area first affected by your apathy is our relationship with God. We are not watchful enough to notice that our moral fibre is being steadily chipped away, too sleepy to recognize that we have been called to great service and great commitment. Suddenly, as a thief in the night, our call to depart comes echoing down the corridors of time. We have no alternative but to go, unprepared, empty-handed, and utterly without hope. Watch and pray therefore, be alert and responsive to every opportunity, for a man's destiny will be determined by how he lived.—*Richard Wood.*

PRAYER THOUGHT

Man should avail himself of every opportunity to do service for his Lord.

FRIDAY, APRIL 18

TO BE A DISCIPLE

Scripture Reading—Mark 8:34—9:1

Jesus paid a staggering price for our redemption. A lifetime of study would not reveal the fullness of the price that Jesus paid. We need to grasp the fact that what Jesus asks of those who would be true disciples is not a light thing either. Someone has said, Never write in a diary on the same day the events that transpire. It takes awhile to understand what has happened. Rewards are not always immediate. Harvest does not come on the same day as planting. Moreover, we receive what we have planted. Christ would be unfair to us if his demands were too light. Only the total surrender of one's self to the will and purposes of God leads to life eternal.—*Richard Wood.*

PRAYER THOUGHT

May our "plantings" be worthy of God's rewards.

SATURDAY, APRIL 19

MY PRAYER OF THANKS

Scripture Reading—Psalm 27:4

I thank Thee, Lord, not for miracles perhaps, but for each simple ordinary thing that has no price—the gold of daffodils, the charm of peach trees in the early spring, for work that keeps me happy and content, for memories of beauty I once knew. I would give thanks for dreams of future joy, for friends whose words are kind and true. Oh, miracles deserve a song of praise, and eloquence like that I do not know; but for the simple ordinary things, my heart with gratitude does overflow!—1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

Oftentimes the simple things of life are the most wonderful.

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Lots of physicial and mental ailments are due to worry over what will never happen.—Walter E. Isenhour.

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If you are "down and out" in the service of the devil, just step over on God's side and see the difference—the wonderful difference.—Walter E. Isenhour.

Promotional Pointers

--news and comments--

• • • •

by C. H. Overman, General Secretary
N. C. State Convention of Free Will Baptists
P. O. Box 424
Ayden, N. C. 28513

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An Explanation

In considering the continuation of this page in "The Free Will Baptist," we pondered a change in the heading of the page that would suggest more than just news; a change that would give the general secretary a medium of expression and comment (when he desires it) concerning our church and its work. Also, inasmuch as this phase of the promotional work will be only part-time, the number of pictures and actual news items will perhaps not appear as frequently.

Thus, we decided on "Promotional Pointers, news and comments." This is a promotional office, and we desire that the items appearing on this page be truly "Promotional Pointers"—something of interest to Free Will Baptists, just as it has been for the past year. Such will be the "news" side of the heading for this page.

The "comments" will be something else. They will be mine, and I will be responsible for them; however, they will not appear for just no reason at all. They will be based upon comments and ideas that we hear from time to time and from place to place concerning our denomination and its work. At times they may be something new, projecting ideas that may or may not have merits.

It is our hope to be of service to our church through this office. It is not my office or my work. It is yours. Our Convention brought it into being. More than 30,000 Free Will Baptists are represented in it. Therefore, we urge you to call upon this office when there is some information which you or your church needs pertaining to any phase of our work. We promise to supply you with that information.

We Love Our Church

We love the Free Will Baptist denomination. We love its doctrine. We love its institutions and enterprises. We love the people. We do not see our church as perfect, but we do see it stretching forth to reach final perfection and completion in Christ. There are weaknesses, but there is also great strength; for we are committed to sound principles and to a living Christ.

We have been engaged in the work of our denomination, in areas other than the active ministry, for most of the years since ordination in 1952. We still have hopes and aspirations for our church just as we had then, although at times the obstacles seem greater. Therefore, if we can be a greater part of it in this capacity, we pledge ourselves to it. And may God give us the grace to accomplish this task.

As Mentioned Last Week

As mentioned on this page in last week's issue, we are giving the tentative hours that we hope to be in the promotional office each day; that is, from Monday through Friday. We feel that the best time will be from 8:30 to 12:30 each morning. Please understand that this is tentative. There will be times when we will be away, attending some denominational meeting, or away for some other reason. Our time will thus be regulated accordingly.

By the way, in the event that you do not know, the office is located in the Free Will Baptist Press building. The phone number is Ayden, 746-3144. Come by to see us.

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DVBS Introductory Packets to Be Ready April 10

Daily Vacation Bible School Introductory Packets will be available at the Press April 10. The packet will consist of the following: Preschool Teacher's Manual, Preschool Teacher Packet, Preschool Pupil Packet; Primary Teacher's Manual, Primary Pupil Packet, Primary Workbook; Junior Teacher's Manual, Junior Pupil Packet, Junior Workbook; Teen Focus Teacher's Guide, Teen Focus Magazine; Director's Manual; an Appreciation Certificate for teachers; an Attendance Certificate for pupils; an Advertising Poster; an Invitation Card; an Enrollment Card; a Name Tag; a Dodger (small poster); a Headband; a Button (VBS); an Order Blank; and a Balloon.

This packet is a $5.72 value, but it costs only $5.25. Place your orders early. The theme this year is "All Things Through Him."

NOW IS A GOOD TIME TO RENEW

YOUR SUBSCRIPTION

THE OFFICE OF THE GENERAL SECRETARY

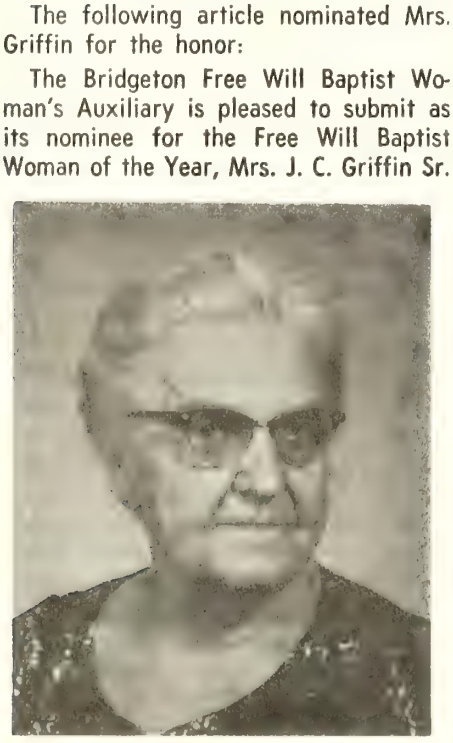
Serves: YOU
YOUR CHURCH
YOUR DENOMINATION

A. AS COORDINATOR OF DENOMINATIONAL MINISTRIES
B. AS DENOMINATIONAL COMMUNICATION CENTER
C. IN PRODUCTION AND DISTRIBUTION OF PROMOTIONAL MATERIALS
D. BY PROMOTING DENOMINATIONAL ENDEAVORS

MRS. J. C. GRIFFIN SR. NAMED EASTERN CONFERENCE WOMAN OF THE YEAR

The following article nominated Mrs. Griffin for the honor:

The Bridgeton Free Will Baptist Woman's Auxiliary is pleased to submit as its nominee for the Free Will Baptist Woman of the Year, Mrs. J. C. Griffin Sr.



Mrs. Griffin, the former Bertha Dail, was born on February 13, 1890, in Pitt County near Ayden, North Carolina. She became a Christian at an early age, and has maintained this standard of living throughout the years. She is considered a pioneer in denominational and ladies aid work. (This was later called the woman's auxiliary.)

Mrs. Griffin attended the Ayden Seminary at Ayden, and while in school there she met the young man who later became her husband and an outstanding pastor and evangelist. She also attended East Carolina Teachers College, now East Carolina University, Greenville, North Carolina.

Mrs. Griffin has been active in ladies aid, and later woman's auxiliary work since 1918, back in the early organization of it. On the national level she served as president and stewardship chairman. On the state level she has held the office of president twice, and field worker once. Other offices held were vice-president, missions chairman, and the office of stewardship chairman which she held several different times.

On the district level Mrs. Griffin has served as president three different times, and has held the office of vice-president, missions chairman, stewardship chairman several different times, and two years as field worker. She is an honorary member for life of the state and district woman's auxiliary convention executive committees, with voting privileges; and she usually attends the meetings unless providentially hindered.

In her local church, Mrs. Griffin now holds the office of president of the woman's auxiliary and is a circle member. Throughout the various years while connected with the Bridgeton Woman's Auxiliary, she has held the office of vice-president, study course chairman, mission chairman, and youth and stewardship chairman many times. There has never been a time when she was not holding an office. Mrs. Griffin is also active in circles of two neighboring churches. She has always been willing to serve the Lord in whatever field that she was needed. Oftentimes, duties that seemingly no one else was willing to accept, you would find this dear lady volunteering to do, or helping to do. There were many times that she would work along with the other ladies in cleaning the church when this was necessary. You will always find her doing her part on any project that the woman's auxiliary undertakes to do.

It cannot be said where her greatest contribution for the cause of Christ has been through the years, because along with other duties Mrs. Griffin has worked in Daily Vacation Bible School each summer since it was started approximately twenty-five or twenty-six years ago. She organized and conducted Bible Clubs for small children in several churches, beginning this work as far back as 1953, and continuing this work until just a few years ago. It was through her untiring efforts and patience that many of these boys and girls were won to Christ, thus resulting in many of the parents seeing the need of attending church and Sunday school; and in doing so, Mrs. Griffin was, and is, respected and loved by those who know her.

The services that she has rendered in the church, home, and community cannot be measured with words. She was oftentimes referred to as "her husband's right arm." As a minister's wife she was ready to assist him in any way that she could. There were times when she conducted services for him in the church when he was sick or unable to do so. She assisted him for many years in printing the church bulletins. It is perhaps untold the number of times that she served as pianist in various churches when this place was vacant. Mrs. Griffin is always ready to supply or fill in if she is needed and can further promote the cause of Christ.

Back in her early days at the St. Mary's church, New Bern, North Carolina, Mrs. Griffin was active in the "Ladies Aid Society," as it was called then. Each Sunday evening you would find her working with the young people in the "Little Workers League," training and encouraging them to serve the Lord in their youth. She made pounds upon pounds of candy for these young people to sell, and they used the money to help pay for the electric wiring and completing the bathroom in the old parsonage. It was also through these efforts that a young man was assisted with his schooling as a ministerial student at Ayden Seminary. Boys and girls soon found out that she had a real interest in them and they have always felt free to go to her for help or advice. Until just recently she assisted them with their declamations, or in learning parts for programs. Piano lessons were even taught to some of these.

Having been the wife of a minister, now deceased, Mrs. Griffin always maintained a high standard of Christian living in the home. She is the mother of seven children and one stepson, all of whom are living. Even though there were many duties to be performed in the home, she always found the time for religious training of her children and a regular family altar each day.

It was not unusual on a Sunday morning to find this precious mother with her eight children walking a mile to Sunday school and church at St. Mary's,

(continued on page sixteen)

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Woman's Auxiliary

(continued from page five)

11:20—Offering for Adopted Child's Clothing
—Hymn, "Stepping in the Light"
11:30—Message, the Rev. Robert May
12:00—Lunch

Afternoon Session

1:00—Hymn, "Let the Lower Lights Be Burning"
1:05—Devotions, Mrs. Eunice Ambrose
1:15—Report of Mount Olive College, Miss Sarah Willoughby
1:30—News About Our State Work
1:40—Report of Our Youth Work, Mrs. Matthew Parker
1:50—Business Session
2:00—Report of Committees
2:30—Adjournment

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Please explain, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able" (Luke 13:24). Does this mean that only by faith and works we may be saved?—**Mrs. L. F., Maryland.**

Answer: No! We are saved by faith alone. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Ephesians 2:8-10); "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36); "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 10:9, 10).

All of Jesus' discourse to Nicodemus in John 3 indicates that belief, or the exercising of faith in Jesus Christ as Lord on the part of a lost person, is the means by which he is saved. Now this belief or faith is not just an ascent to the historic fact that Jesus came and lived here as the Bible says of Him, but it is that belief in Him and how the Bible represents Him that causes the person to commit himself in simple trust to the Saviour's care and love.

When one exercises himself in this kind of faith, he carries out the obligations that such a commitment brings him in line with, Romans 10:9, 10, as stated above. Hence he has a living faith, and such a faith is always a working faith "For as the body without the spirit is dead, so faith without works is dead also" (James 2:26). One in this category lives by faith, walks by faith, and works by faith. "For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith" (Romans 1:17); "But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith" (Galatians 3:11); "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him" (Hebrews 10:38); "What doth it profit, my b r e t h r e n, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?" (James 2:14-20).

These Scriptures indicate that faith alone saves, but that professed faith which produces no works is not what the Bible calls saving faith: for in every case a saved man will produce good works. If you are not absolutely sure of your salvation, check your life for results. If there are no salvation results there is no salvation. Whatever may have happened to you, or what you may have done to imitate a saved person, was not the act of salvation wrought in your life by the Holy Ghost. You need to go to Calvary for a cleansing for Jesus says, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them" (Matthew 7:16-20); "Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh. Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish" (James 3:11-15).

These Scriptures would seem to say enough without anything being added; however, you, yourself, know that a tree may be classified and put in the right category when you have inspected a sufficient sample of its fruit, and that likewise you generally become sufficiently acquainted with a person whom you are closely associated with to determine by what he says and does whether he is saved or lost. We may deceive ourselves, but cannot deceive our companions.

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God's Compensations

(continued from page seven)

to the bereaved, "I know . . . I understand!"

Finally, the Lord comforted me with a new companion who came into our house and made it a complete home again. I didn't think this could ever happen. Not to me! But with a vital, courageous faith, she has filled her own place in our hearts.

Out of what seemed to be a shattering blow came God's compensations, though not in the sense that He has "made up" for our loss. Rather, He took our loss and worked out His will for our good.

The experience of my ministry has contributed to the more recent years of teaching in a Christian high school and college, which would have been impossible had I not heeded God. His compensations are still overflowing.—"Gospel Herald."

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The only truly happy men I have ever known were Christians.—John Randolph.

STORIES

for our youth



TINKLING CYMBAL

ESTHER LOEWEN VOGT

"I CAN'T find my roller skates," Kit burst out as she came slowly down the stairs.

"Have you looked in Jimmy's room?" her mother asked.

"Yes, but Jimmy insists he hasn't seen them since Cousin Jerry was here."

"That was the day the boys finished the tree house, wasn't it?"

"I think so, Mom. It was the day the Kennedys moved in next door. Remember, Bill threw rocks at the three of us up in the tree house? He and Nancy began acting mean to us that very day.

"Mom, I just remembered!" Kit exclaimed. "Nancy was out skating yesterday with skates just like mine! Do you suppose—?" Her voice trailed off as she caught her mother's disapproving glance.

"If you were about to suggest that Nancy has your skates, I think you had better not."

"Y-yes Mom, I was thinking of it," Kit answered.

"Even though Bill and Nancy haven't been very nice to you, you will have to continue to show love to them. That's Christ's way, you know."

Yes, Kit knew. She had tried to make friends with Nancy, but she had rebuffed most of Kit's efforts toward friendliness. She seemed to thaw out a bit now and then. But there were times like the other day when Kit was in the back yard, trying to memorize next Sunday's verse. She had repeated it aloud to herself. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal" (1 Corinthians 13:1). Only she had got her words twisted a bit, and it had come out "cinkling tymbal." She hadn't known Nancy was nearby until she heard her laugh and say, "Cinkling tymbal. Cinkling tymball! Kit is a cinkling tymbal." It had been hard not feel bad toward Nancy for making fun of her; but if Nancy really had taken her skates, it wouldn't be easy to forgive that.

The following Sunday morning, Kit and Jimmy hurried up the broad church steps and into the classroom just as the last bell began to ring. Betty and Irene, Tim and Chuck were already there.

"Who wants to be the first to recite today's verse?" Miss Anne, their teacher, asked, opening her zippered Bible and placing it on her lap. Kit raised her hand. She spoke the verse carefully and slowly, for she knew it perfectly. If only Nancy could have heard her this time!

"No matter how many verses from the Bible we know, or how many times we pray each day," Miss Anne explained, "if we don't love our next-door neighbor, we are like a tinkling cymbal."

If we don't love our next-door neighbor—tinkling cymbal! How could she love Nancy when she had her skates? Was she, after all, a tinkling cymbal?

It was a sober Kit who walked up Ferris Street after the morning's service. She was so wrapped up in her thoughts that she failed to see the dark cloud that was rising swiftly from the horizon of the Kansas sky. Suddenly a familiar figure on roller skates whizzed by her. Kit caught the muffled words, "Cinkling tymbal."

"Nancy!" she yelled, "you have my roller skates!"

Nancy whirled around, teetered uncertainly on the skates, and stopped abruptly before Kit.

"Your roller skates? These? But they're not!" she protested. Then she turned about and fled.

Just then Kit noticed that the air was oddly warm and oppressive. Maybe she had better hurry home. She began to run. She reached the front porch just as the storm broke.

The wind came in a violent gust, and dust and debris whipped around the corner of the house. It twisted the branches of the elm as if seeking to hurl the writhing limbs to the ground.

Inside the house, Kit sat huddled in the corner, her thoughts as stormy as the raging wind outside. Nancy had denied that the skates were Kit's. But Nancy was mean and hateful. Maybe she was lying.

Her troubled thoughts were suddenly interrupted by a great crash. She flew to the window and gazed in dismay at the scene outside. There lay the huge elm, as if a giant had pushed it down. The tree house was reduced to a pile of kindling.

At that moment the wind began to calm down, and shafts of sunlight broke through the rifted clouds.

"Let's look at the elm!" exclaimed Jimmy, as he sprinted across the porch and jumped to the ground. Kit followed.

"Hey! Look!" the boy cried, pointing. "There are your roller skates!"

Then Nancy hadn't taken them! And I said she had. No wonder she thinks I'm a tinkling cymbal, Kit thought. "O Jesus," she prayed silently, "forgive me for my wrong thoughts about Nancy and help me to tell her I'm sorry that I thought she had my skates."

Just then she heard Nancy's voice behind her. "Oh, your lovely big elm and your tree house! They're all gone!"

Kit turned and smiled at Nancy. "Yes," she said, "but I've found my skates. I'm sorry I thought you had taken them. I guess I really was a tinkling cymbal."

Nancy laughed. "A tinkling cymbal—cinkling tymbal, whatever that is!" Then, suddenly serious, she said, "I would like to learn the Bible verses that you learn too and what they mean."

Kit took Nancy's hand and squeezed it. "Nancy, you come with me to Sunday school, and we'll learn our verses together. I know you'll love Miss Anne! She seems to bring the Lord Jesus right into the room with us when she tells us about Him."

Nancy hesitated a moment, her brown eyes very earnest. "Bill and I will be there next Sunday. And now, Kit, what is a tinkling cymbal?"—Guide for Juniors.

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

Bundy to Address Alumni

On Saturday, April 12, Mount Olive College will welcome the alumni of Mount Olive College, Ayden Seminary, Eureka College, and former personnel of Mount Olive College at the annual Alumni Association meeting. The schedule of activity will begin with an Open House in the Moye Library at 4 p.m. Guests will register and have a period of fellowship at 5 p.m., followed by a buffet dinner at 6 p.m. in the College auditorium.

The Rev. Edward W. Miles, president of the Alumni Association, will preside at the meeting. Featured speaker for the event will be Mr. Sam D. Bundy of Farmville, principal of the school bearing his name.



Mr. Bundy

College officials and alumni hope that invitations have been received through the "Newsletter." Anyone who did not receive the invitation is invited to make reservations by contacting the alumni office of the College, Post Office Box 151, or by telephoning 658-4933.

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The preacher is called to be a shepherd, not a sheep dog.

Dr. Greer Conducted Holy Week Services



Dr. Greer

Dr. Thomas Greer, a member of the faculty at Oakland City College in Oakland City, Indiana, conducted Holy Week Services at Mount Olive College. In addition to three daily chapel services and discussion meetings in several classes, he met with the Free Will Baptist Student Fellowship.

Communion was held at one service and another was in the form of a panel discussion. The Rev. Sheldon Howard, campus minister, was moderator for the panel composed of Dr. Greer; Joseph Weeks, sophomore student from Morehead City; and Dr. Hervy B. Kornegay, a Mount Olive Physician.

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One of the most devastating answers to a rather foolish question was given by the famous preacher, George Macdonald. A woman once asked him, "Sir, are you quite sure that in heaven I will recognize my husband?"

The old preacher replied, "Madame, do you think we shall be greater fools in heaven than we are here?"—Frank S. Mead.

Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Rev. W. L. Brickhouse announces that he is available for full or part-time pastoral services. Any church desiring his services may contact him by writing 104 Spruce Street, Williamston, North Carolina 27892, or by telephoning 792-7349.

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The Rev. A. B. Bryan has resigned as pastor of the Core Creek Free Will Baptist Church, Cove City, North Carolina, to become effective not later than August 31. He has pastored this church for almost five years, holding worship services on first and third Sundays, and living in the parsonage in Cove City. Mr. Bryan is a member of the Eastern Conference and is active in all phases of the church program. Any church desiring his services may contact him by calling 638-5423, New Bern, North Carolina, or writing to Box 125, Cove City, North Carolina 28523.

The Bryans have three children at home: Jo Ann, who is away at college; Peggy Joyce, a junior in high school; and Benjie, in the first grade. They also have two sons who are out on their own.

Framed Church Covenant

Size: 18 by 24 inches

The frame is of walnut finish on open-grained oak, with glass.

Price: $11.95

Available at Free Will Baptist Press
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ST. CLAIRE BIBLE CLASS

THE SUNDAY SCHOOL LESSON

FOR APRIL 20



The Human-Divine Book

Lesson Text: Luke 1:1-4; 1 Corinthians 2: 12, 13; 2 Corinthians 4:7; 2 Timothy 3:14-16; 2 Peter 1:20, 21

Memory Verse: 2 Corinthians 4:7

I. INTRODUCTION

The Bible is a divine Book because it is divinely inspired and has been providentially preserved as God's message to man. It is no less a human book, because God used men under the guidance of His Spirit to write it and to adapt it to the deepest needs of a fallen race. This fact makes the Bible God's Book for man.

Because it is the revelation of the mind and purpose of God toward men, the Bible deals with problems that touch the soul of humanity, notably the problem of sin and salvation. It was written centuries ago, over a period of approximately fifteen hundred years (from about 1400 B.C. to A.D. 100), and it is embedded in the history and culture of antiquity. Nevertheless, it possesses a unique quality of universality and usefulness for all time. Throughout every age, it meets the needs of every people.

Because it is concerned with the issues of time and eternity, the Bible responds to the deepest heart cry. It supplies the only adequate answer to the most urgent needs and the most profound questions that trouble the soul of fallen man.

As a divine-human Book of abiding value, the message of the Bible reaches out beyond the times to which it was originally directed. Today, as of old, God is writing His Word in human hearts and in regenerated, purified lives. His Word, which is "very pure" (Psalm 119: 140), purifies all who receive and believe it.—Bible Expositor.

II. HINTS THAT HELP

1. Luke Records the Gospel
   - A. An orderly record (v. 1).
   - B. The things believed among us (v. 1).
   - C. The message received from eyewitnesses (v. 2).
   - D. Luke had a perfect understanding of these things given by the Holy Spirit.
   - E. He wrote to confirm the faith of Theophilus.

2. The Word Given by God

This section discusses the process of inspiration or how God gave the Scriptures to the writers. This is a good place in the lesson to have a general class discussion on the matter of inspiration. Encourage the members of the class to talk.

3. The Reason for the Scriptures

Why did God see fit to give man the Scriptures? The answers that both you and your class find to this question will make an excellent discussion.

4. Wisdom from the Scriptures
   - A. What is learning? Knowledge or facts stored in the mind.
   - B. What is intelligence? The capacity for learning.
   - C. What is wisdom? The ability to use facts to the best advantage. True wisdom comes from God.—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. Walk into any bookshop and you will see row upon row, stack after stack, of bookshelves filled with books. Men, many of them, have taken sheets of paper, writing instruments, and their minds, and used them to create all this.

But one book is different. Many men took writing material, and their pens, and their minds, but this time the book was different. This time men wrote with the Holy Spirit inspiring them. And the results of this is the Bible. We have the Bible, towering over all other books, because in it God has revealed Himself to man. In it man also finds his own condition revealed. It is the only sure source man has if he wants to know how to be more like God.

Some of these books are unfit to read. Some of them are useless. On the other hand some of them are inspiring, helpful, and enlightening. But when we compare them with the Bible, all of them fade into insignificance.

Since the days when God used His Spirit to inspire the writings of men in the creation of this divine-human book, not one other book has been able to stand beside it. This book is the only book man absolutely must have.—Standard Commentary.

2. An uncouth lad, attending school in a great city, grew fond of his teacher because of the kindly interest she had taken in him. One day he approached her desk, after school was in session, holding out a very dilapidated-looking orange in his dirty, grimy, little hand. "Here teacher," he said, "is an orange I've brung yer. It's been squz some, but there's lots in it yet!"

So it is with every portion of the Bible. No one has ever been able to exhaust the priceless treasure it contains. There is always more for the soul's refreshing.—Advance Quarterly (F.W.B.).

3. "One way in which we can know that the Bible is from God is by reading prophecies concerning Jesus in the Old Testament and then learning how they were fulfilled hundreds of years later in the New Testament. Micah, one of God's prophets, told that Jesus would be born in Bethlehem. He would not possibly have known this unless God had told him. Another prophet, Isaiah, described how Jesus would suffer and die for our sins. He also told much about the birth of Jesus. Isn't it wonderful to realize how long God had planned for Jesus to come to earth? Truly, Jesus' coming to earth and fulfilling Old Testament prophecies proves to us that the books of prophecy were inspired by God as well as the books of Law, history, and poetry. Can you see now why we have no books of prophecy other than those in the Bible? Today we have no need of prophets because we have God's holy Word to guide our lives. Yes, we have preachers who urge us to do God's will and help us to understand what His will is. But there is no one who can tell what will happen a year from now, a month, a day, or even a minute. Men have tried to predict such things as when the world will come to an end, etc. But they have all been unsuccessful, for God did not inspire them."—"My Bible and I," Carolyn Dobbs, writer.

Must I Decide, Or Must I Really Decide for Myself?

(continued from page three)

. We Must Be Kind

I must show kindness to all just as hrist would want me to.

. We Must Be Obedient

I must be able to take orders and obey hem from duly-constituted authority. I ust obey rules that are made for my afety and benefit, including God's rules f life.

. We Must Be Clean

I must be clean not only in body but n all that I do. In sports at school I ust stand for clean speech and clean abits. I must make sure that the riends I choose are clean also; and most f all, I must keep a clean mind for clean houghts.

0. We Must Be Reverent

I must be reverent toward God. I ust be faithful in my religious duties nd respect the convictions of others in natters of custom and religion.

If we, as youth of today, will follow hese steps we may have problems and ard decisions to make, but God will elp us to make the right ones: the de- ision that pleases our parents, our riends, and especially God.

In July of 1964 I made an important lecision. I decided that I could not nake my own decisions without the help f others; so, I accepted Christ as my Saviour. I needed someone to turn to n times of my temptations. I knew I ould not go through the world without Him. I often think of the youth, David, s told about in the Book of 1 Samuel— ow he had so much power. How could young boy like David be so powerful? realized that it was because he trusted God; or, he trusted in **the Lord, his God.** We may not have the power that David ad; but if we would only trust in **the ord, our God** and obey Him in love, we vill most surely find peace of mind, the ullness of God to fill the emptiness and oneliness in our heart.

There was little told about Christ as youth in the New Testament. Only His birth, and events occurring about he time He was twelve years old are re- orded. He grew up as we do today except He grew and waxed strong in the Spirit, filled with wisdom, and the grace f God was upon Him.

Have you ever stopped to think what Christ's life from twelve years old until eighteen years later was like? Can you imagine what His friends were like, the decisions He made, and how He made them? Christ made important decisions with the help of His heavenly Father. We too have the heavenly Father to help us. All we need to do is ask Him. If you are a youth or an adult here today who has never had the pleasure to live with this satisfaction and peace of mind, will you this morning accept Christ as your Saviour? Make up your mind right now and just say that you want to change your life and learn about the Man that I have talked to you about this morning. If you do not know Christ as your Saviour, this could be your last chance to accept Him. We hope not, but we never know. We do not know what plans God has for us, or how long we have here. But if we will accept Christ as our Saviour and really live for Him, then we will not care what God has planned for us; it will be a pleasure to obey.

If you are here this morning and have accepted Christ, and you feel that you want to rededicate your life to Him; why not come, kneel down here at the altar and ask God to strengthen your life that you may have this peace of mind today. Our pastor is right here ready to talk and pray with you.

In closing I would like to thank you for your cooperation. I hope I have said something that will draw each of you closer to God, and will cause you, if you do not know Him, to make your decision today. You must decide for yourself.

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BOOK REVIEWS

by ELIZABETH HILL

FACE UP WITH A MIRACLE by Don Basham. Voice Christian Publications, 1967, 169 pages, $3.95.

"There is more than one kind of height, more than one kind of space. Exploring the outer reaches of God's physical universe is no more important than exploring the inner reaches of God's spiritual universe. . . . our ultimate destiny does not lie with the man we put on the moon, but with that Man we put on the Cross . . ."—Don Basham.

"Face Up with a Miracle" is about the miraculous power of God that is truly available to us in the twentieth century as it was in the Apostolic Age.

Get ready for a blessing as you plunge into this warm, spirit-filled adventure!

. . . **AND THY NEIGHBOR** by Sam Shoemaker. Word Books, 1967, 200 pages, $3.50.

Three aims the author had in life: (1) to help people in trouble, (2) to help people know that Jesus Christ is the answer, and (3) to help them learn what the Holy Spirit can do if only they will let Him come into their lives.

The book is divided into three parts:
"Are You, Yourself, in Trouble?"
"Jesus Christ Is the Answer"
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How can we avoid danger ahead? What is the surest mark of a Christian? What does "the atonement" mean? These are among the questions answered in Dr. Sam's book about creative living.

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Woman's Auxiliary

(continued from page ten)

where she taught a Sunday school class. In the afternoon she would take the children out to "Old Ruth Chapel" where she would teach a Sunday school class. Part of the time they walked there, which was about a mile.

Mrs. Griffin kept the doors of her home open, especially to visiting evangelists or preachers who were in a revival with her husband. They usually stayed there the entire time.

She was a friend to all and a good neighbor to those in need—helping nurse the sick, cooking food for them, and even caring for the children many times. She administered any service that she could do. No task was too humble or lowly "when done unto the Lord."

In addition to these deeds of kindness, Mrs. Griffin was active in school work while the children were in school, having served as president of the PTA, and on various committees. She still maintains an interest in school work.

Although her age will not let her do some of the things she did in the past, Mrs. Griffin is still active in the service of our Lord. She attends midweek prayer service, and worship service twice on Sunday. She is assistant Sunday school teacher of her class and attends class meetings each month. As president of the woman's auxiliary she attends the general meeting and circle meeting each month, and is an active member of the "Golden Age Club." She often teaches study courses of the woman's auxiliary in other churches, and even at the age of 79 years, it would be well for us to try to emulate her life.

We, the Bridgeton auxiliary members, feel that the life of Mrs. Griffin speaks for itself, and that it can truthfully be said that she has and still is, serving the Lord and her denomination faithfully and cheerfully.

She is a wonderful Christian leader, a good example, and an inspiration to everyone who knows her. It is through her efforts that many souls have been led to Christ. We believe that in can be said of her "that she hath done what she could" (Mark 14:8), and that only in heaven will all of her labors be revealed.

= = = =

One reason why many people are sick is because they live without the love and grace of God in their hearts.—Walter E. Isenhour.

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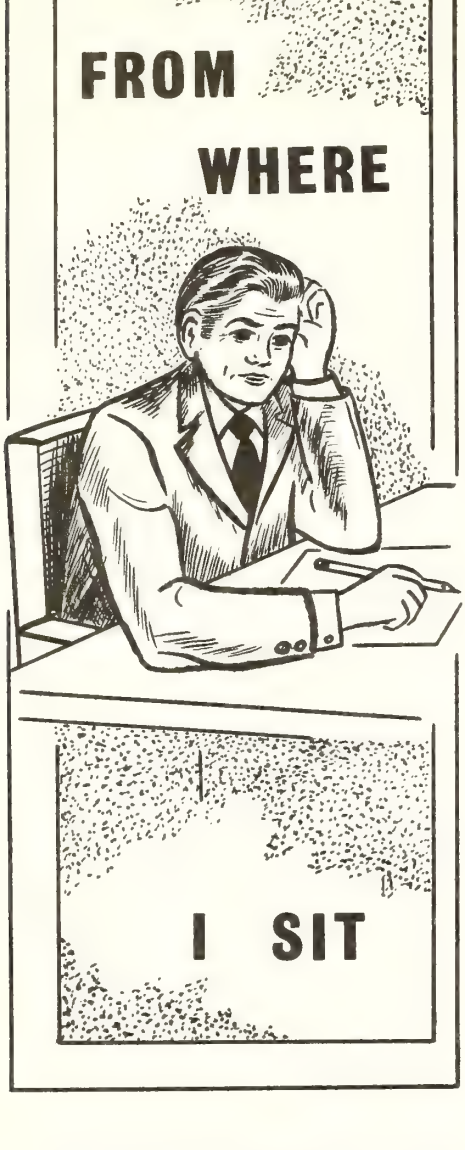
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"The Restless Ones" Left Us Restless!



the Free Will Baptist

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Editorial--

Cover Photo by Harold M. Lambert

"THE RESTLESS ONES" LEFT US RESTLESS!

An unassuming teen-age boy is led astray. A loose-living girl, desperate after her promiscuity has caught up with her, attempts to take her own life. An alcoholic mother, tormented by her "affliction," cries pitifully and reaches out for help—and seemingly receives none. These were part of "The Restless Ones," a widely-acclaimed movie designed to interest the Christian and to make him aware of the younger generation and their problems; and circulated to reach young people living under the rigors of modern life.

The movie opens with four teen-agers in the process of desecrating a church, tearing up the Holy Word, and mocking Christianity. After defiling the church, they speed down the highway; and after being apprehended, they are taken to police headquarters to answer charges. Their parents are notified of their misconduct, and the plot then centers on two households—that of the loose-living girl, and that of the "shouldn't-have-been-there-anyway" boy. One wonders why these two persons were singled out; and one wonders further why the other two arrested in the flight from the church were not special enough to receive equal time.

The parents of "the boy" were TV writers; and as such, lived comfortable, carefree lives, accustomed to the pleasures befitting their status; but apparently unconcerned as to their relationship to the Higher Power. After their son is arrested, they are made to realize that they have a need for Christ, and they begin to try to reach their son. This is to no avail, for the son reflects upon their past life. "The boy" becomes more involved with "the girl" and begins lying in order to "make time" with her. The ensuing moments of the film depict her going away with him to meet a truck driver (without his knowledge) with whom she has planned to run away. The audience is impressed (or unimpressed, depending on their attitude) with the fact that "the girl" is "in trouble" and that the father of her expected child is the truck driver. When "the girl" discovers that he has merely used her and has never had any intentions of marrying her, she decides to end it all in the rest room of the roadside grill. In fear, "the boy" leaves the scene; and upon arriving home, a bitter exchange occurs between him and his parents. He finally tells the whole story and relates how "the girl" is lying in a pool of blood, and maybe dead. The last that we know of "the girl" is that she is critically ill in the hospital. Her alcoholic mother is in the corridor, reaching and desperately clinging to all in life that she cares anything about—her daughter. She pleads for higher help, but the audience is only led to guess that she might have received it later. As a matter of course, "the boy" receives Christ as his Saviour. This writer was ready to call it "quits" at the end of the movie, for in his opinion it left many questions unanswered and many problems unsolved. This is life, of course; yet, the film could have gone a bit further to show "the girl" and her mother receiving the "peace" they needed. If we can speak comparatively, theirs was a real need! The mother was pitiful, and though nothing excused her sin, a little knowledge of her plight at least helped one to understand her weakness, while not approving of it. Despite our opinion, many seemed to have been touched by this film; for nearly a third of the audience responded to the invitation. While we cannot vouch for their sincerity, and while we could not imagine young people walking a theater aisle to accept Christ when in all probability many of them did not attend church, they nevertheless did go forward without coercion—in spite of the sneers of a few who went to belittle the evangelistic efforts. We were doubtful, admittedly, concerning the good that this production might accomplish. Too, we cannot say that the overwhelming effect lasted through the night and on through the next day.

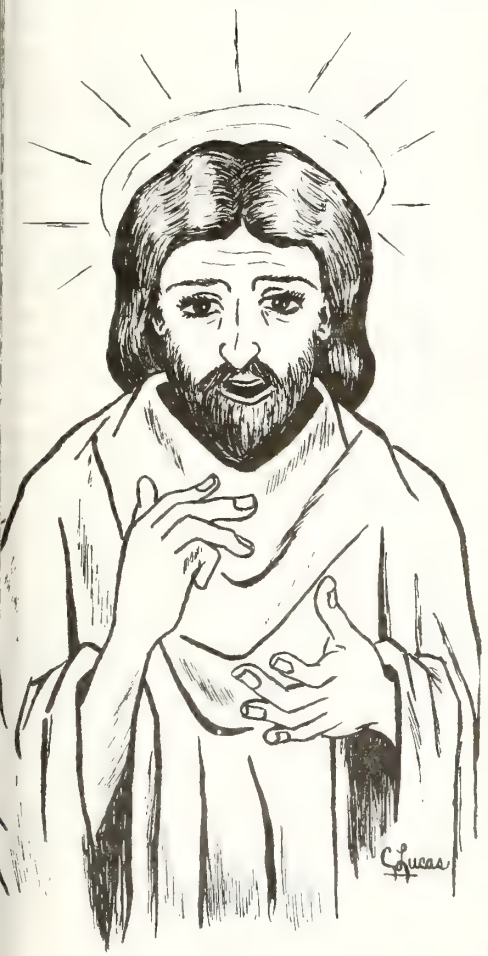
We wonder: Were there any follow-up procedures? We wonder: Were these young people, who took the "step," in church the next Sunday? We wonder: How are their spiritual lives today? We would hope that an awareness was given them as to the worthlessness of their reckless living. Yet, we wonder—and we are left restless!

Three Words

COME

WAIT

GO



by
HAROLD ROGERS

COME

THERE are three words that loom large on the horizon for the Christian who would make his faith vital in everyday life. They are: come, wait, go.

Jesus said, "Come to me, all of you who are tired from carrying heavy loads, and I will give you rest" (Matthew 11: 28).

That has often been described as the kindest verse in the Bible. Certainly it is one of the most inclusive—"all." For is there anyone who is not tired of carrying a load of guilt, frustration, indecision, anxiety, rejection, fear?

Come is the invitation that has summoned individuals across the centuries and from all parts of the earth; yet how often we hesitate to accept. We are like guests who were invited to the great supper. Everything is ready, but we make excuses.

WAIT

Once you have shared your burden in this fashion, don't rush. Wait!

Jesus said, "You must wait in the city until the power from above comes down upon you" (Luke 24:49).

Recently a missionary working in the Philippines wrote concerning a building program that was in progress. "We learned that if we want power, and a genuine change in human lives, we had better learn to wait until the Holy Spirit comes. If we fail to pray, to seek the mind of Christ, we just have man-made programs."

There is a great difference—man-made direction or Christ directed, Christ empowered. All of His power is available to us, but first we must be willing to relinquish our own little bit of power.

Many Christians suffer today from believing that no one else has ever quite faced the problems with which we are confronted. The tensions, the pressures threaten to overwhelm us and so we rush about frantically trying to solve them in our own way because we are overly anxious.

We need to be reminded that our problems are not unique and that we are not the first to be so burdened. God is neither stampeded nor baffled by our frantic efforts. He has all eternity to work out His purpose. We need to remember that our strength lies in quietness and confidence, not in frantic action. Our approach is to trust Him.

To wait also suggests that we spend time in equipping ourselves for the challenge, that we wait for the "go" signal.

Everyone of the astronauts spent countless hours in preparation. Even with everything in seeming readiness they still waited until the most appropriate moment—a countdown to the split second. Then, with full power they were thrust out into space where no man had ever before ventured. Theirs had been a quiet confidence that can only come from the most careful preparation —not idleness, but preparation.

And so we do not wait idly. We prepare by opening our lives to God's direction. We try to the best of our ability to think through what He would have us do. We search the Scriptures. We talk with friends who know us, but most of all we come to Him with open minds and listen until we feel the power.

GO

Then we go! We are launched into a new life.

Jesus said, "Go, then to all people everywhere and make them my disciples" (Matthew 28:19).

To go does not necessarily mean to go to a distant place. It does not always mean change jobs. It may not mean to change friends. It may mean to go right back where we were, but not in the same rut. We go back with a new outlook, a new courage, a strengthened faith. We do not go expecting that our difficulties will vanish. Because of our decision our difficulties may be increased. The pressures may become more drastic. The temptations harder to withstand. The challenges greater.

It might even mean going back and righting old wrongs, making restitution, accepting blame.

Perhaps we should pray, "Search me, O God, and know my heart! Try me and know my thoughts! And see if there be any wicked way in me, and lead me in the way everlasting!" (Psalm 139:23, 24).

Again, it could mean a complete change, a clean break with the past, a new beginning. We have gone as far as we can in one direction. We are at the brink of a precipice. To avoid destruction, an about face may be the only course.

But, whatever the direction, we are no longer alone. We go as His representatives. And we are not seeking for self or for more security. Rather our goal is realization—realization of what life can become with Him, life at its best, His life.—"The Church Advocate."

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

An Honest Sense of Inquiry

by Annie Laurie Von Tungeln

While Marian was helping her mother with spring housecleaning, she came across some flower bulbs that had been stored in a utility closet. They looked so old and unproductive that she threw them away without careful examination.

A few months later, she and her mother were visiting some neighbors. While there, they admired the great masses of gladiolus blooms in the yard.

"Where was your green thumb? Or didn't you plant your bulbs?" Sally asked teasingly.

"What bulbs?" Marian asked in wonder.

"Don't you remember how carefully our music teacher divided the bulbs between us last fall as a reward for playing our duet?"

"How stupid of me!" Marian exclaimed. Turning to her mother, she remarked, "If I hadn't pitched out those dusty, hopeless-looking bulbs, our yard would look like this one!"

Marian realized then that she had thrown away something of potential beauty and pleasure because she hadn't examined the bulbs closely enough to know their worth. She had jumped to the conclusion that they weren't of any value.

So it may be with the people who come into our lives. It's a good idea to meet people with an honest sense of inquiry. Some people of great worth may be unimpressive at first glance. They may seem uninteresting, unimportant, or peculiar. Maybe they pronounce their v's like w's or say "een" for in. Perhaps their features or the color of their hair or skin is different from yours.

But actually everyone has something good and interesting about him. As you get acquainted, you begin to discover the attractive qualities in the other person and to understand traits that may not seem so pleasing at first. You realize that God made every human being from a different mold—and that adds variety and joy to contacts.

You may give another person a boost far greater than you realize by showing interest in him. Moreover, your concern for another person may be as fruitful for you as it is for him.

An honest sense of inquiry can be a powerful force for learning. Sometimes you learn the most from people who seem most unlike you.

Jim had chosen Germany for his special study in European history. Although Jim was inclined to be somewhat timid, he looked up the German boy who was attending his high school under the auspices of the American Field Service. He hesitantly explained to Hans why he would like to ask him a few questions about his country. Hans, an outgoing young man, spoke good English and was eager to talk about his country. He gave Jim some German stamps and lovely photographs as well as a great deal of valuable information. Jim's teacher pronounced his term paper on various aspects of German life a masterpiece because it was so full of human interest. It appeared that he had actually visited the country.

A second dividend that comes from an honest sense of inquiry is the opportunity it offers for friendship. Jim and Hans soon became close friends. They compared notes on many subjects, exchanging experiences and viewpoints, and they soon found that they had a great deal in common. They have corresponded frequently ever since Hans returned to his homeland, and Jim plans to visit Hans and his country next summer.

Just as you may learn from people who are different from you, so you may make some of your most rewarding friendships with persons outside your scholastic status or age group.

An honest sense of inquiry also helps you to make fair judgments. Seeking for the best in others can prevent your believing unfounded, derogatory statements. It can help you squelch gossip. It can keep you from feelings of superiority and prejudice.

At midterm, a girl with red hair and freckles enrolled in Sam's English class. Sam immediately decided that she was disagreeable and that he didn't like her although he admitted that she was friendly and that she had plunged into the course with a will.

By nature a fair-minded young man Sam asked himself whether he had any basis for his dislike. He recalled suddenly that when he was in kindergarten a little girl with red hair and freckles had stuck out her tongue and made a face at him. He had disliked red hair and freckles ever since. Realizing that he was conditioned against them, he resolved to overcome his prejudice.

The next day, Sam made himself respond to her smile with a friendly greeting. He asked where she had attended school and if she liked her new home. He soon found that his dislike had turned to admiration, and the two teen-agers have a friendly chat before class almost every morning now.

You might ask, How do I go about this honest-inquiry business?

You can keep your mind open and be willing to change it, as Sam was. You do not jump to conclusions or let yourself be influenced by mere circumstantial evidence. You think in terms of the other person; you keep asking, How does this look from his standpoint?

You can also show sincere interest and an outgoing spirit toward new acquaintances, as Sam did. That is very different from prying curiosity or effusiveness. Constructive curiosity means genuine regard for the other person. You find out about some of his interests and lead him to talk about them. You prove yourself to be a good listener by giving him your undivided attention.

Seeing others as Christ sees them can be encouraging to them and enriching for us.—"Gospel Herald."

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"A Christian Home for Boys and Girls"

MIDDLESEX, NORTH CAROLINA

MRS. M. L. JOHNSON, Acting Superintendent

Ninety-Two Good Reasons for Supporting The Free Will Baptist Children's Home

Again this year May is "Children's Home Month," and Mother's Day, May 11, has been designated as "Children's Home Day" for Free Will Baptists of North Carolina.

The heart of a Children's Home is the children it serves. We are listing below the children, and their birth dates, who are now at the Free Will Baptist Children's Home. We hope you will begin now to make your plans to remember them with generous offerings to this Home during May, especially on Mother's Day; and that you will save this list and send the children birthday cards or remember them in other ways as you have opportunity.

January

Freddie Thomas	2, 1957
Ronnie Gay	6, 1960
Doris Anderson	12, 1953
Lynn Jones	12, 1956
Douglas Hill	14, 1958
Terry Faircloth	20, 1958
Sally Alford	22, 1960
Deborah Newton	23, 1952
*Ted Worthington	24, 1951
Dorothy Corbett	28, 1954

February

Willard Dement	1, 1960
Randy Faircloth	3, 1957
*Brenda Batts	4, 1951
Donnie Anderson	11, 1959
Anthony Jones	19, 1955
Connie Connor	22, 1956
Vickie Lee	26, 1962

March

Ruth Modlin	2, 1955
Angela Gail Nichols	6, 1965
Kathy Langston	10, 1952
George Connor	14, 1955
Johnnie Gay	19, 1962
Vallerie Jones	31, 1957

April

Terry Edwards	1, 1951
George Holloway	1, 1953
Angela Jones	3, 1964
*Andrew Hartsfield	4, 1949
Mary Ann Warren	6, 1959
Terry Thomas	7, 1954
Berta Corbett	11, 1957
Betty Jean McLawhorn	15, 1958
Bobby Wayne Bottoms	15, 1960
Derek Benedict	25, 1960
Ray Harris	29, 1951

May

Peggy Sue Dement	1, 1958
Jimmy Jones	4, 1958
Delma Lee Gay	11, 1963
Gerri Benedict	13, 1958
Tim Pittman	15, 1960
Penny Marlow	23, 1963
Thelma Lou Warren	25, 1953
Joyce Woodard	25, 1955
Claudius Elmore	31, 1955

June

Mickey Newton	15, 1953
James Corbett	20, 1955
Sharon Lee	25, 1956

July

JoAnn Anderson	8, 1962
John Ivan Jones	15, 1958
Patricia Driver	21, 1949
Dale Benedict	24, 1961
Kenneth Warren	26, 1954
Donald Elmore	28, 1956
Ronald Elmore	28, 1956
Judy Lynn Warren	29, 1957
Jimmy Merritt	31, 1952

August

Jeff Thomas	1, 1952
Denny Edwards	2, 1954
Teresa Holloway	3, 1955
Kay Hill	5, 1957
Janice Tebo	5, 1956
Mary Hill	6, 1953
Julia Woodard	14, 1956
Charles Warren	20, 1955
Bud Hill	24, 1958
Dwight Elmore	26, 1953

September

Georgia Batts	1, 1952
Jane Hill	5, 1954
Bobbie Jean Langston	6, 1951
Sidney Suggs	13, 1950
Patricia Moore	18, 1956
Susan Lee	24, 1957
Donna Lee	30, 1959

October

Joan Batts	11, 1953
James Whitley	15, 1953
Kevin Lee	17, 1958
Yvonne Rouse	20, 1950
Mitch Joyner	20, 1963
Gary Hill	26, 1959
Patricia Connor	31, 1953
Tony Hill	31, 1961

November

*Nancy Connor	1, 1949
Edward Connor	11, 1952
Deborah Dement	20, 1956
Sandra Anderson	21, 1960
Ricky Faircloth	24, 1955
John Nichols	27, 1962

December

Johnny Faircloth	1, 1959
Jimmie Dement	2, 1961
Judy Hill	5, 1955
Ray Gay	18, 1958
Dennis Anderson	19, 1957
Deborah Marlow	22, 1960
Stephen Nichols	31, 1963

*Seniors who should graduate in June of 1969.

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Report of Cash Receipts for the Month of February

The following is our regular monthly report of receipts for the month of February 1969. Receipts have been mailed to each individual, auxiliary, or organization contributing; but totals are shown here only from each conference for the period covered.

Religious Contributions Received

(Includes Gifts for All Purposes)

Albemarle Conference	$ 75.00
Cape Fear Conference	112.35
Central Conference	1,014.85
Eastern Conference	1,169.96
Piedmont Conference	45.00
Western Conference	1,094.30
Statewide	166.46
Total Religious Contributions	3,677.92
Parents and Relatives	861.51
Friends	35.00
The Duke Endowment	18,538.36
Other Income	1,021.58
Total Income	$24,134.37

Special recognition is hereby given to

(continued on page sixteen)

News & Notes of DENOMINATIONAL INTEREST

Holly Springs Revival In Progress

Revival services are in progress this week at Holly Springs Free Will Baptist Church, Route 2, Kenly, North Carolina, with the Rev. J. C. Yates as the evangelist. Services began Monday evening, April 14, and will continue through Saturday evening, April 19. The pastor, the Rev. Royster Martin, is assisting in the services which begin each evening at 7:45.

The pastor and the church membership extend to everyone a cordial invitation to attend the remainder of these services and any other services of the church when it is convenient for you to do so.

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Terry Woodard Licensed to Preach

Mr. Terry Richard Woodard, a student at Mount Olive College, Mount Olive, North Carolina, was granted license to preach on March 29 by the Cape Fear Conference. Mr. Woodard is a member of the Faith Free Will Baptist Church near Four Oaks, North Carolina. He would like to take this opportunity to inform our readers concerning this matter.

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Friendship Church, Farmville, To Observe Homecoming

The Friendship Free Will Baptist Church, Route 1, Farmville, North Carolina, will observe homecoming, third Sunday, April 20. Services begin with Sunday school at 10 a. m., followed by the morning worship service, with the Rev. Walter Reynolds, minister, delivering the homecoming message. Lunch will be served on the church grounds. A singspiration will be held after the lunch hour. All members, former members, friends, and former pastors are invited to attend. A good time in Christian fellowship is expected.

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Mill Street Church, S. C., To Hold Revival

The Rev. George Green, pastor of the Mill Street Free Will Baptist Church, McColl, South Carolina, has announced a revival to be held April 27 through May 3. Beginning at 7 p. m. each evening, the revival will feature the Rev. Lloyd Childers as the visiting evangelist. In preparation for this revival, a period of special singing will be observed at 2 p. m., Sunday, April 27. The public is invited to this series of services, and prayer is urged for the success of the revival.

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Shady Grove Church Communicates with the Barrows

Mrs. Lizzie Dawson of the Shady Grove Free Will Baptist Church, Route 5, Dunn, North Carolina, has volunteered to communicate with the Joe Barrows, missionaries in Rhodesia, by letter at least once a month. Upon receipt of letters from the Barrows, these are to be read to the congregation. This idea has already proved successful, for the first letter has been received from the Barrows and has been read to the church. Mr. Ermon Godwin contacted the Barrows and forwarded blank transcribing tapes on which oral letters may be recorded, along with the voices of natives and other missionary workers. These tapes are to be played for the congregation. The Shady Grove church, according to an announcement by the church reporter, Mr. William R. Miles, plans to keep in contact with the Barrows through this means and plans to inform them of their support as well as prayers. This type of communication should prove to be of real value.

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May's Chapel to Hold Spring Revival

A spring revival will begin at May's Chapel Free Will Baptist Church, Route 1, Dudley, North Carolina, April 28, and will extend through May 3. The visiting evangelist will be the Rev. Frank Ray Harrison, pastor of the Little Rock Free Will Baptist Church in Lucama, North Carolina. Services begin each night at 8 p. m. The pastor, the Rev. Bryce Rouse, and the church membership invite the public to attend. Prayer is urged for the success of the meeting.

Ghetto Evangelism Successful

Effective ghetto evangelism is bein mobilized across a wide front for th summer's critical season by the new I ner City Bible Ministry (ICBM) of th Pocket Testament League, announced Edward Smith, International Director the League.

Using methods developed in 25 yea of "ministry to crisis" overseas, PT under the direction of Bill Smoot, ran highly successful initial campaign in i ner-city Baltimore last summer. Th pilot project demonstrated the remarl able effectiveness of PTL's sound truc and film ministry, teamed with forcefu gospel preaching and Scripture distribu tion.

Held in the same "hot spot" are where rioting had broken out after th King assassination last year, outdoo meetings were held in parks and ropec off streets. Attendance during the cam paign reached 4,000, and there were 93 decisions recorded—almost 25 percent Also, 3,500 gospels were distributed along with the preaching and films Those making decisions were enrolled i a Bible correspondence course.

Lessons learned and personnel trained in Baltimore last summer will now b used in other principal cities across th United States as this crucial ICBM pro gram is extended by PTL.

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Living the life is like shooting a tar get—one must aim straight!

Coming Events

April 17—The Albemarle District Woman's Auxiliary Convention, St. Paul's Free Will Baptist Church, Elizabeth City, North Carolina

April 19—State Sunday School Convention, First Free Will Baptist Church, Wilson, North Carolina, 10 a. m.

April 26—State Youth Convention, Free Union Free Will Baptist Church, Pinetown, North Carolina, 9:30 a. m.

May 3—Vacation Bible School Workshop, Ayden, North Carolina

May 8—North Carolina State Woman's Auxiliary Convention, Stoney Creek Church near Goldsboro, North Carolina

May 11—Mother's Day

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

"Coming Events" at Mount Olive College

April 27—Dedication of Moye Library and groundbreaking for proposed new men's dormitory, 3:30 p.m.
June 1—Commencement exercises, First Baptist Church, 3 p.m.
June 15-20—Summer Youth Conference opens at 3 p.m.
June 23—Summer session begins, 8 a.m.
August 4-7—Ministers' Institute.

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"Achieving the Impossible Dream," Theme for Youth Conference

Applications are being received at Mount Olive College for the annual Youth Conference to be held June 15-20. Austin Carter, director, has adopted "Achieving the Impossible Dream" as a theme for the week. In a recent letter to denominational leaders, Carter said, "Periods of study, worship, social activities, and recreation will provide an opportunity for each attendant to increase his understanding of himself, his fellowman, and his faith in God."

The Conference will begin at 3 p.m., Sunday, June 15, and close with lunch Friday, June 20. A $5 registration fee is required with each application. Payable on arrival will be the remaining cost of $20 covering room, board, and insurance for those living in College dormitories.

Applications and further information are available on request to Mr. Carter, Mount Olive College, Post Office Box 151, Mount Olive, North Carolina 28365.

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Closed doors sometime provide open windows.

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Bending trees and consciences make them both grow crooked.

Moye Library to Be Dedicated

L. Quincy Mumford, librarian of the Library of Congress and a native of Ayden, North Carolina, will speak at dedication ceremonies for the new Moye Library at Mount Olive College, Sunday, April 27, at 3:30 p.m.

The $450,000 two-story structure is named in memory of the late Rev. James Clayton Moye Sr. of Snow Hill, North Carolina, and in honor of his widow, Mrs. Ethel Brooks Moye. It is situated on the new College campus on the northwestern edge of Mount Olive.

Immediately after the dedication ceremony, a groundbreaking service for the new men's dormitory will be held. Following these two events an open house will be held in the Library.

Gary F. Barefoot, librarian, is chairman of a committee planning the programs to which the public is invited.

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Dean Carson Resigns

President W. Burkette Raper has announced the resignation of Dr. Raymond P. Carson as dean of Mount Olive College, to become dean of Wesley College in Dover, Delaware. A temporary date has been set as July 31 for the termination of his duties. A committee representing the board of directors, faculty, and students will be appointed to recommend a new dean.

In his announcement President Raper said, "Since coming to Mount Olive College in 1965, Dr. Carson has rendered outstanding and dedicated services. Under his leadership our educational program has been enlarged and strengthened, and I have found him to be at all times both competent and loyal. I regret to lose his services because I regard him as a close personal friend, and I highly respect him as a professional educator."

Mrs. Carson has also served the College as a part-time assistant in the registrar's office.

College Day at Rains' Cross Roads

Rains' Cross Roads Free Will Baptist Church near Princeton, North Carolina, will observe Sunday, April 20, as "Mount Olive College Day," according to an announcement by the Rev. William E. Futch Jr., pastor. President W. Burkette Raper will teach the young people's Sunday school class at 9:45 a.m. and will speak at the 11 a.m. worship service.

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Board of Directors To Meet

Ralph A. Morris of New Bern, North Carolina, chairman of the Mount Olive College Board of Directors, has announced that their next meeting will be Monday, May 5, at 10 a.m., in the Moye Library.

On the agenda will be a decision regarding contract awards for the proposed men's dormitory.

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SPECIAL NOTICE

The Ayden Seminary—Eureka College Alumni Association will meet at the Ayden Free Will Baptist Church, Ayden, North Carolina, Wednesday, May 14, at 10 a. m. All alumni members are urged to be present for this important meeting. Lunch will be served at "Bum's" Restaurant in Ayden, following the meeting.

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The Man with the Consecrated Car

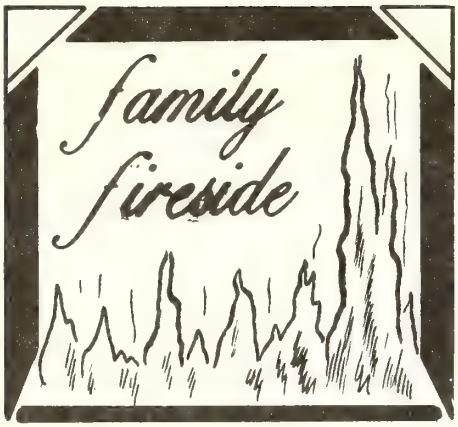
He couldn't speak before a crowd,
He couldn't teach a class;
But when he came to Sunday school
He brought the folks "en masse."

He couldn't sing to save his life,
In public, couldn't pray;
But always his "jalopy" was
Just crammed on each Lord's Day.

He'd round up all the neighbor's kids
From haunts where sins besmirch,
And give them training in the League,
For Christ and for His Church.

And though he could not sing nor speak,
Nor teach, nor lead in prayer;
He listened well, he had a smile,
And he was always there—

With all the others whom he brought
Who lived both near and far;
And God's work prospered
For he had a consecrated car.



SUNDAY, APRIL 20

'The People Had a Mind to Work'

Scripture Reading—Nehemiah 4:6

So often we have seen that God works through surrendered lives, for such lives have a power which is not of this world. God uses them to make the world into a better world.

All around us we see the earth seething with greed, hatred, and wars. How can we improve existing conditions?

Immediately we think of Nehemiah, that God-fearing man of the Bible, and the people who returned home from exile. They found the wall of Jerusalem broken down. As they began to rebuild it, the onlookers scoffed and said it could never be repaired. But the builders were not discouraged. Directed by their leader Nehemiah, they kept right on rebuilding until they completed the wall. There was not one breach left open.

Why this success? "The people had a mind to work." The meaning is clear. If we want a better world, we must have a mind to work side by side with one another, under the leadership of Christ, our master workman.—*The Upper Room.*

Prayer Thought

Pray that we may have the strength and mind to build strong walls of defense against the evil in our world today.

MONDAY, APRIL 21

Forgive and Forget

Scripture Reading—Mark 11:25

As the veteran lay on the hospital bed, his face glowed as he said to the chaplain, "When I get out of this hospital, my wife is coming back to live with me. We separated, you know, during the war years. But we have forgiven each other. Now we are looking forward to a wonderful future together."

Then a shadow of deep concern clouded the patient's eyes as he further confided: "But one thing worries me, Padre. When we start life as man and wife again —will I sometimes remember?"

To forgive and then forget—how rarely, if ever, man can do just that! How amazing to our finite minds that God, the one against whom we sin the most, and whose memory is timeless, has promised, "I will forgive their iniquity, and I will remember their sin no more"!

It is so. The grace of God is so enveloping and so merciful that the sin is smothered and lost forever when we cry with true repentance, "O God, have mercy on me!"—*The Upper Room.*

Prayer Thought

How wonderful to know that there is forgiveness from God of our sins and remembrance of them no more!

TUESDAY, APRIL 22

For the Hungry Here Below

Scripture Reading—1 Peter 5:2, 3

In grace, in goodness, in gratitude,
Dear Lord, let me grow;
Let me bear these Heavenly fruits
For the hungry here below.

I would not be a barren tree,
With blossoms, fine and rare
That fall, and leave no fruit behind
For other souls to share.

—Eleanor B. North in *The Church Advocate.*

Prayer Thought

May our lives be very fruitful and produce much for the glory of God.

WEDNESDAY, APRIL 23

Teen-Agers Shorthanded by Moms and Dads

Scripture Reading—Proverbs 13:24

The Cuyahoga County Grand Jury, Cleveland, Ohio, ended a recent session by issuing a statement deploring the lack of parental authority. It said, "Never has there been a greater need for parental concern, guidance, and courageous counsel for growing children. Ironically and regrettably, never has there been either greater or more convincing evidence of unprecedented and conspicuous lack of parental counsel or guidance than at the present."

How rewarding it is for parents to enter understandingly into the perplexities of young lives and be trusted confidants to them.—*W. B. Knight.*

Prayer Thought

Children need the guiding hands of godly parents.

THURSDAY, APRIL 24

'Who Killed the Dead Sea?'

Scripture Reading—Acts 20:35

A little boy had been studying in school about the Dead Sea. He had heard many lessons on this subject. Arriving home one day after school, the little boy eagerly asked his father, "Daddy, who killed the Dead Sea?" The question made the father do some serious thinking. Finally, he told his son that the Dead Sea was dead because it took in water but never allowed any of it to flow out. It received but never gave. It is stagnant. What a grand lesson for the Christian is in this story! There are many church members whose lives are useless because they have no outflow. The always take in, but they never give ou They are more than willing to receiv many blessings, but they are not ready t share any blessings with others. Jesus said "It is more blessed to give than to receive." —*W. B. Knight.*

Prayer Thought

Those who give as well as receive lead a fulfilling life.

FRIDAY, APRIL 25

How Would We Feel . . .

Scripture Reading—Psalm 107:8

If God gave us the same amount of time and attention that we devote to Him?

If God put as many things ahead of us as we put ahead of Him?

If God offered as many excuses as we do? And if the excuses were no more justifiable than ours?

If God's promises were no more certain than ours?

If God withheld His blessings from us as we withhold our offerings from Him?

If God loved Himself as much as we love ourselves and gave as little thought to us as we give to Him?—Copied, 1010 *Illustrations, Poems and Quotes.*

Prayer Thought

If God gave as little attention to us as most of us give to Him, we would really go lacking!

SATURDAY, APRIL 26

Too Good to Keep!

Scripture Reading—Isaiah 52:7

In a wealthy residential section of Richmond some new home owners complained that the singing from a small Christian church nearby disturbed them. They circulated a petition to the city council.

The solicitors brought it to a Jewish resident for signing. He read it and said, "Gentlemen, I cannot sign it. If I believed, as do these Christians, that my Messiah had come, I would shout it from the housetops and on every street in Richmond; and nobody could stop me."—1010 *Illustrations, Poems and Quotes.*

Prayer Thought

The good news of Christ is too wonderful to keep to ourselves!

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A cold heart is better than an empty one.

Bookstore Hours

The Free Will Baptist Press Bookstore, Ayden, North Carolina, is now observing the following hours:

Monday-Friday—8 a.m. to 5 p.m.
Saturday—9 a.m. to 12 noon.

Promotional Pointers

–news and comments–

• • • •

by C. H. Overman, General Secretary
N. C. State Convention of Free Will Baptists
P. O. Box 424
Ayden, N. C. 28513

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Promotional Pamphlets

Since one of the main functions of the office of general secretary is that of promotion, during the past year several pamphlets of a promotional nature have become the property of the office for information and distribution.

Following are some that are available: "The General Secretary," which explains the work of this office; "How to Pray for Our Missionaries" and "Please, Preacher," both of which are published by the North Carolina Board of Missions; "Camp Vandemere," which explains the plans of the Eastern Conference for the establishment of a camp at Vandemere, North Carolina; "The Free Will Baptist," a pamphlet explaining the place of our denominational weekly in our church; "Information on the Superannuation Program for the Active Free Will Baptist Ministers"; and finally, "A Personal Invitation to Attend the Free Will Baptist Church," which may be obtained from the Free Will Baptist Press. In addition to these there are other booklets, etc., concerning matters in other areas of work, and also matters pertaining to Mount Olive College.

Any or all of these will be sent to anyone upon request.

Possible Promotional Combinations

As pointed out quite frequently on this page, the idea of promotion for our Convention and denominational work is nothing new. However, there is one major problem that is always in evidence; namely, finances.

As a solution to this main problem, several ideas have been discussed by various individuals. One of these is the combination of three phases of our work, all connected to this State Convention promotional office. First, the promotion of this work as it is; second, the State Sunday School Convention; third, the State League Convention. There may also be some ideas about others; but thinking briefly about these three, we know that the possibilities are there.

The State Sunday School Convention has part-time promotion in the person of the Rev. L. E. Ballard, field secretary. The State League Convention, on the other hand, has no program of promotion as such, other than that which is done by the officers of the Convention. It has been the opinion of many for the past several years that something must be done for the league work. The promotion of the Free Will Baptist League is one of the main answers. Then perhaps from this the total league and youth work can be revised and brought up-to-date, as some have proposed in recent years.

We are merely commenting on some things that have been offered as possible solutions. And we do know that this might just be the answer to our situation. Readers' comments are welcomed and will be published on this page, provided the writer has no objections. Also, any other idea will be welcomed. Please understand that these are merely ideas and include my own comments and thoughts. (They are not even under consideration by our executive committee.)

Tribute to the Rev. M. L. Johnson



The Rev. M. L. Johnson was a man who was totally involved in our denomination's work. From 1950 through 1954 he served as part-time promotional secretary of the North Carolina State Convention. The 1951 Convention minutes show that Mr. Johnson was secured for the task in a meeting of the executive committee on October 23, 1950, in Ayden. The minutes of the Convention show that he very capably fulfilled this task, reporting on his work at each session.

His death in February of this year brought an end to a life on this earth, but his achievements and accomplishments will be seen for decades to come; for example: in the buildings at the Children's Home, and his work at Mount Olive College. Indeed, there is no phase of our work that was without the benefits of his thinking and efforts. Thus, we pay tribute to the Rev. M. L. Johnson, a past-promotional secretary of our State Convention.

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"It's Later Than You Think"

A few years ago, a pastor met a young man and woman while drinking a cup of coffee in a restaurant. The young man was a member of the minister's church, but the young lady was not. As he talked with them, he learned that the girl was not a Christian. He also learned that they were planning marriage in the near future. The minister said, "Nancy, you need to be a Christian. You look forward to being married soon. Why not begin your marriage as a Christian?" Nancy smiled and said, "Preacher, I'm young. I have plenty of time. After Cecil and I are married, perhaps I'll become a Christian." The minister said, "You have no promise of tomorrow. The only moment of which you can be certain is the moment you live now. It may be later than you think." The couple said good-by and walked out. Three nights later, Nancy was killed when the car in which she was riding overturned on a curve. When the minister visited the family and saw Nancy's body, he remembered his last words to her: "It may be later than you think." The Bible says, "Behold, now is the day of salvation" (2 Corinthians 6:2).—Ray O. Jones.

are YOU half dressed?

by
EDWIN RAYMOND ANDERSON

AS A PROFESSING CHRISTIAN, as one who claims to have placed complete trust, by faith, in the saving, finished work of the Lord Jesus Christ, let me ask you this somewhat strange and startling question—

Are you half dressed?

Yes, I am serious, I am concerned about your appearance before the world. Do men see you as one who is fully and pleasingly clothed?

What do I mean? Peter puts it this way, "Be CLOTHED with humility" (1 Peter 5:5). Do you truthfully possess this garment? Is it an integral part of your spiritual wardrobe?

Only with the garb of such garment can others "see Jesus." Without it, they will see all else. This garment, this rare cloth, grants one the high privilege of having this prayer answered—

"Let the beauty of Jesus be seen in me,
All of His wonderful passion and purity."

One may be dressed in doctrine and covered with creed, yet have no place for one clear out-shining, soul-satisfying view of the lovely Lord Jesus.

To change the metaphor; humility is the rarest and most fragile of flowers to grow in the Christian garden. It requires most tender cultivation, for the least breath of self-striving will cause it to wither away. And with it, goes the whole heart of Christ-centered living.

Yet the Word which we profess to honor and cherish bids us "humble yourselves therefore under the mighty hand of God" (1 Peter 5:6). It is important to recognize that the text does not merely read, "humble yourselves," for there is a subtle sort of prideful self-humbling which leads one to say, "Behold, how humble I am!" But the text speaks on this wise, "humble yourselves . . . under the mighty hand of God." When the holy hand does the humbling, it is quite different!

Such a humbling pays the highest sort of spiritual dividends, for "God . . . giveth grace to the humble" (1 Peter 5:5). Such grace is glorious indeed.

It is exceedingly hard to be humble, to be content, to be less than nothing in order that He may be the everything to the extent of all in all. It takes many a passing through the furnace to reach that place of confession, "He must increase, but I must decrease" (John 3:30).

Too many of us, to tell the cold truth, are like the man who approached the writer at one time, asking him, "Do you know why the Lord is able to use me in such a remarkable way?" and answered his own question by adding, "It's because I'm so humble!"

Too many of us are only half dressed. The all important outer garment is missing. The linen of learning is so evident, the apparel of achievement is so apparent, but who wants to see that? The sole satisfaction for the soul is Jesus Christ, and when the Christian has put on humility, he has truly put Him on and made no provision for the flesh.

It was the occasion of a golden wedding anniversary for a well-beloved couple. Seeing them seated together at the head table, occupied with each other, hand in hand, one remarked, "They have been together for so long that they look like each other!" And that is the heart of humility, the secret of its attainment. Each alone for the other. Self, with its craving desires, long ago smothered in the rightful dust. Whatever there be of ambition is aimed skyward to the Throne of Grace. Nothing to really matter, nor count, save HIM . . . HIM . . . HIM . . .

And before you know it, people will know it! They will look after you with a light in their eyes and a longing in their hearts. One can seek nothing higher nor richer nor more radiant than this; to be mistaken for the Light Himself.—American Tract Society.

NOW IS A GOOD TIME TO RENEW YOUR SUBSCRIPTION

New Marriage Certificates Available

The Free Will Baptist Press has recently printed a marriage certificate that has been in demand for sometime.

It is in sheet form, sixe 8½ by 11 inches, printed on lithographed stock. The certificates are available in booked lots of one dozen for $2.95, or in single form for $.25 each. Each certificate in the booked, or padded form carries a stub for the minister's records.

Send orders to the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513. (State tax where it applies. Shipping and handling—20c for the first dollar and 5c for each additional dollar.)

Sunday School Study Aids for Second Quarter

(for teachers and pupils)

BOOKS

The Bible—How to Understand and Teach It, by D. P. Brooks. Broadman Press, 1969 . . . . . $1.59

A Look at the Book, by H. S. Vigeveno. Gospel Light, 1969 (Teacher's book) . $1.00

A Look at the Book, by Manford George Gutzke. Gospel Light, 1969 (Daily Devotions and studies in the Bible and what it says about itself) . . . . . 95¢

You and Your Bible, by R. A. Torrey. Baker, Reprinted in 1968 . . . . . $3.50

How to Understand the Bible, by W. Robert Palmer. Standard Publishing (A study course book for youth and adults) $1.25

How We Got Our Bible, by W. H. Griffith Thomas, Moody Press . . . . . 50¢

Is the Bible the Word of God? by W. Graham Scroggie, Moody Press . . . . 50¢

Where Our Bible Came From, by J. Carter Swaim. Association Press (How the Old Testament Canon and the New Testament Canon came into being) . . 75¢

Can I Trust My Bible? Moody Press (Important questions often asked about the Bible with some answers by eight evangelical scholars) $3.50

FILMSTRIPS

How Our Bible Came to Us, Parts 1, 2, 3, and 4. American Bible Society . $22.50

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Where in the Bible are we told to rejoice with those who rejoice and to weep with those who weep? What does this mean?—**Mrs. Edwards, Alabama.**

Answer: We are told in Romans 12:15, "Rejoice with them that do rejoice, and weep with them that weep." Newell, in his book, "Romans, Verse by Verse," says, "Now here is a verse that takes us out of ourselves. The literal rendering is, rejoice with rejoicing ones, and weep with weeping ones. Believers, of course, are especially meant in both cases. There will always be some that are weeping. Blessed is he who, like the Lord at Lazarus' grave, can enter into other's sorrows even unto tears!" Then, Mr. Newell quotes Mr. Moule in an effort to further help his readers, which is as follows: "Alas, there is such a phenomenon, not altogether rare, as a life whose self-surrender, in some main aspects, cannot be doubted, but which utterly fails in sympathy. A certain spiritual exaltation is allowed actually to harden, or at least to seem to harden, the consecrated heart; and the man who perhaps witnesses for God with a prophet's ardor is yet not one to whom the mourner would go for tears and prayers in his bereavement, or the child for a perfectly human smile in his play. As to the Lord himself, the little child, the wistful parent, the widow with her mite, the poor fallen woman of the street, could 'lead away' his blessed sympathies with a touch."

In a modern textbook on psychology, I found an elaborate discussion of "empathy," which in part contrasted it with "sympathy." It portrayed "empathy" as that which caused one to enter into and share with another in his joys and sorrows. I went to a much older book on psychology, and it defined sympathy as "that which causes one to feel together with another in his emotional reactions." So whether you want to be old-fashioned and call it "sympathy," or modern and call it "empathy," every Christian should be controlled by or have that possessing him that will keep him in an emotional and mental frame of being that causes him to rejoice with other Christians—those who become overjoyed by souls they have won, those who are rejoicing for victory over sin or because of answered prayer, or for whatever it might be. But he should just as quickly enter with the same feeling with any Christian experiencing a siege of sadness or weeping when such a Christian has just cause to be disturbed over an about-face, or over a slip in Christian conduct, or over the passing of a loved one that was not saved. I don't think anyone should spend too much time in weeping over the passing of a Christian from this scene of action here in this wicked world, for he should know that with such absence in the flesh means presence with the Lord.

Perhaps in this hurry, worry, speedy age in which we move, we fail to give heed to all that the Bible says about bearing each other's burdens, sorrows, and joys. In our hurrying to make a living and keep in step with modern society, we have a tendency to lose sight of loved ones in the Christian way of life, and it's easy for us to exercise worldly coldness to them. Let's allow the Holy Spirit to rejuvenate us in that love the Bible ascribes to those that walk or live in its light. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

The only way we, the Church, can ever regain that which should have been characteristic of us all the time is by returning to Christ and therefore to each other heir of His; and thereby into the fellowship enjoyed by the apostolic church. "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets" (Matthew 22:37-40); "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23). Loving Jesus Christ and doing what He says for us to do—including loving each other—runs hand in hand in a Christian's experience. The Bible also teaches Christians to ". . . Love your enemies, do good to them which hate you, Bless them that curse you, and pray for them which despitefully use you" (Luke 6:27, 28). Such qualities as these are t h o s e that distinguish the Church from the world.

POEMS of SUNSHINE and Shadow

by
LOY EVERETTE BALLARD

Tomorrow

Tomorrow, I said, I'll do the right thing;
Each hour I'll be kind and true.
I'll make up for the time I wasted today
By keeping busy t h e w h o l e day through.
Tomorrow my mind will dwell on good things,
For thinking of evil I'll have no time.
O tomorrow shall be the day of days—
This I resolve as I make up this rhyme.

But didn't I yesterday, all the day long,
Think the same things, have the same aim?
And the day before that, and days far back,
Was it not even the same?
O why do I not for once in my life
Let a tomorrow be as I plan it today!
Lord, give me the courage to keep the vows
I am making today for tomorrow, I pray.

= = = =

A pat on the back might make us feel better, but it will not make us better than we are.

STORIES

for our youth



NATALIE'S FIRST STEP

AUDREY CORN

NATALIE stared stonily out the school bus window. It wasn't that she was really interested in the houses and trees that flew past. Natalie was trying her best to ignore Karen and Sheila who were giggling and whispering in the seat in front of her.

Up until last Friday, Karen had been Natalie's best friend. That was before they had "the argument." Whenever Natalie thought of "the argument"—and that was practically all she could ever think of any more—she felt terrible.

It didn't seem possible that best friends could have a fight over something as silly as name calling. But that's what happened.

Last Friday afternoon after school, Natalie and Karen had got off the school bus together as usual.

"Come over to my house after you change your clothes," Natalie invited when the girls approached Karen's house.

"O.K.," Karen agreed. "I'll be over right after I change my clothes and have a snack. Oh, am I starving!"

"You're always starving. Well, see you later, Fatso." Natalie waved airily and started toward home.

Karen's angry voice stopped her short. "What do you mean, Fatso?"

Natalie turned in surprise. She certainly had not meant to offend Karen. Karen was a little overweight, but she had only been joking. One look at Karen's red face and Natalie knew Karen had not considered her comment a joke.

Before Natalie could open her mouth to apologize, Karen lashed out, "I may be a fatso. But I'd rather be a little chubby than be so skinny I look like somebody's skeleton the way you do."

For a minute Natalie was too stunned to respond. Then she clutched her school books tighter, whirled around, and ran all the way home.

She and Karen had not said another word to each other since last Friday. That was a week ago—the loneliest week in Natalie's life.

Now it was Friday again. The school bus stopped, and Natalie stood up to leave. Ahead of her, Sheila and Karen also rose. Natalie avoided looking at Karen as they jumped off the bus.

Arms linked, Karen and Sheila started walking toward home. Jenny, a little second grader, fell into step beside Natalie. Natalie bit her lip hard so Jenny would not notice her tears.

"See you Monday," Karen called loudly at the corner.

"O.K. So long," Sheila replied.

Natalie watched Karen enter her front gate. Karen turned her head slightly, and Natalie looked away quickly. She began to speak loudly to little Jenny. She certainly did not want Karen to think she had been watching her.

"How was school today?" Mamma asked as Natalie closed the front door.

"Fine," Natalie mumbled, heading upstairs to her bedroom.

"I baked chocolate chip cookies," Mamma called.

"I'll have some as soon as I change my clothes," Natalie answered. She stacked her schoolbooks neatly on her desk and sat down. Chocolate chip cookies were Karen's favorite. But she and Karen weren't friends any more, so it didn't really matter, did it?

Natalie shuffled slowly into the kitchen. Friday afternoon! She was free for two, whole, glorious days. Usually she and Karen went roller skating on Friday afternoons. Or else they did their homework together so they wouldn't have that hanging over their heads all weekend.

"Why so glum?" Mamma asked, putting a platter of chocolate chip cookies on the table.

The cookies were still warm from the oven. Natalie helped herself to one and bit into it. The cooky didn't taste so good as it usually did. Natalie put the cooky down. She wasn't really hungry.

"What are you doing this afternoon?" Mamma asked brightly.

"Oh—nothing," Natalie mumbled.

"Why don't you and Karen walk into town and take back your library books?" Mamma suggested.

"I told you," Natalie said impatiently. "Karen and I aren't speaking to each other any more."

"It all sounds pretty foolish to me," Mamma replied, running the water into the dishpan to wash the baking tins.

Natalie pushed her cooky around her plate. "It probably is foolish," she admitted, "but what can I do? Karen isn't speaking to me."

Mamma poured soap into the dishpan. She plopped the dirty pans into the sudsy water. "I'm sure Karen misses you just as much as you miss her."

"No, she doesn't. She has Sheila now. They do everything together."

"You know that isn't so," Mamma corrected gently. "Sheila always stays with the girl who lives next door to her. You know who I'm thinking of—"

"Cindy?"

"That's right," Mamma agreed, putting a large cooky sheet on the drainboard to dry.

"Cindy was absent from school all week," Natalie explained, getting up from the table and reaching for the dish towel. "I'll dry the baking pans for you."

"That would be a help," Mamma declared. She began to scrub the crusty rim of a pan. "Why don't you invite Karen over for some cookies?"

"I told you. Karen and I aren't speaking."

"But you'd like to be friends with Karen, wouldn't you?" asked Mamma.

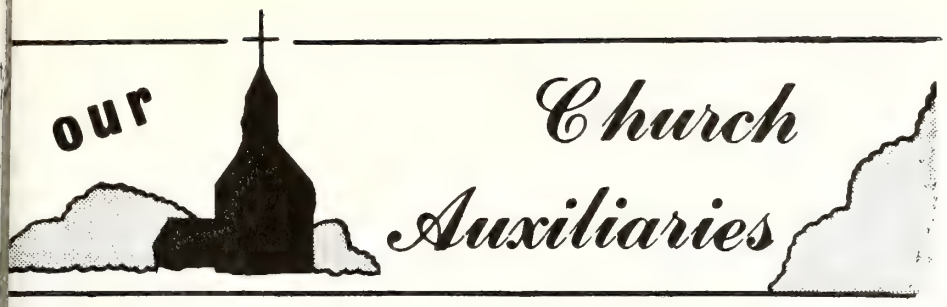
Natalie carefully wiped the shiny inside of a cake pan. "I guess so. But what can I do? She won't speak to me."

"Have you tried speaking to her?"

"How can I do that?" Natalie wanted to know. "I told you. We're not talking."

"Well, someone has to speak first," Mamma replied. "I'll dry the rest of these pans. You run over to Karen's

(continued on page fifteen)



Sound View Auxiliary Observes Pre-Easter Prayer Services

The Sound View Free Will Baptist Woman's Auxiliary, Newport, North Carolina, observed pre-Easter prayer services, April 2-4. On Wednesday night, April 2, the pastor, the Rev. Clifton Stryon, spoke to the congregation. A visiting minister had charge of the Thursday night service. The auxiliary conducted the Friday night service, which proved to be very interesting and inspiring.

The Easter Sunday service featured the Rev. Everette Gould as the guest speaker. An offering of $33.83 was allocated to missions.

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Mt. Zion Auxiliary Holds Study Course

The Woman's Auxiliary of Mt. Zion Free Will Baptist Church near Spring Hope, North Carolina, held a study course recently on stewardship. Joining Mt. Zion in the course were ladies from Free Union Free Will Baptist Church, Nash County, North Carolina, and the First Free Will Baptist Church of Tarboro.

The course, "Stewardship for Today's Women," was taught by Mrs. Donald Case of the Tarboro church. She gave each lady present a copy of notes she prepared on the subject. Some of the facts were: "Stewardship Defined," "Importance of Stewardship," and "Personal Stewardship." Also Bible references were given to "Truths that Establish Us as Stewards," Scripture Which Mentions Stewardship," and "Challenge of Stewardship." Mrs. Case was indeed inspired by the Lord as she brought the message which all the ladies received with a great blessing.

During the fellowship hour the host auxiliary served coffee and doughnuts.

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Keeping away from the mire is better than washing it off.

OBITUARIES

MRS. CLAUDIE LEE FULGHUM

On September 8, 1968, in the Wilson Memorial Hospital, Wilson, North Carolina, our heavenly Father called to her eternal reward the soul of our beloved grandmother, Mrs. Claudie Lee Fulghum. She was 81 years old.

Funeral services were held in the Marsh Swamp Free Will Baptist Church near Sims, North Carolina, by her pastor, the Rev. R. H. Jackson; assisted by the Rev. N. B. Barrow. Burial followed in the church cemetery. She was laid to rest beneath a beautiful mound of flowers which showed love and respect held for her by relatives and many friends.

She had been sick for about six months, but she still continued to be humble, courageous, and faithful until the end.

Grandmother was a faithful member of Marsh Swamp church. She was active in attending church services and Sunday school for many years. She also loved the woman's auxiliary and attended when possible. We all miss her and her humble way of helping others.

Her life was a living example of a true Christian. She left memories which we will all cherish and share. Her ideals and deeds will remain with us forever.

Grandmother is survived by ten children, thirty-two grandchildren, twenty-seven great-grandchildren, five brothers, three sisters, and many friends.

We know not why these temporary partings must come to us, for:

She bade no one a last farewell,
She said good-bye to none;
Death Valley's gate just opened,
And a gentle voice said, "Come."

Written by a granddaughter,
Anne Boyette Liles

NOW IS A GOOD TIME TO RENEW

YOUR SUBSCRIPTION

BOOK REVIEWS

by ELIZABETH HILL

DEVOTIONS FOR DIETERS by H. Victor Kane. Judson, 1967, 95 pages, $1.95.

This is a book for those of us who seemingly are in the grip of a compulsive eating pattern impossible to control.

For the author's own salvation and for the good of others described in the category above, a six-week program called "WILL—a Workshop in Lenten Living" was inaugurated. The slogan adopted was, "WILL Will Work if You Work Your WILL."

One of the factors which made the program successful was the use of devotional materials. These devotional materials are included in the book along with appropriate Scripture verses and are a real lift for calorie counters.

SIMPLE SERMONS ON HEAVEN, HELL, AND JUDGMENT by W. Herschel Ford. Zondervan, 1969, 108 pages, $2.95.

This is Dr. Ford's twenty-seventh title in the "Simple Sermons" series. Provided in this new book is material for such sermons as:

"The Everlasting Home of the Redeemed," based on John 14:2, 3.

"The Everlasting Home of the Doomed," based on Luke 16:19-31.

"The Seven Wonders of Heaven," based on Revelation 21:1-4; 22:1-5.

"The Seven Wonders of Hell," based on Luke 16:19-31.

"God's Last Payday," based on Acts 17:30, 31; Romans 14:12.

These sermons are all inspiring, informative, and Bible-centered.

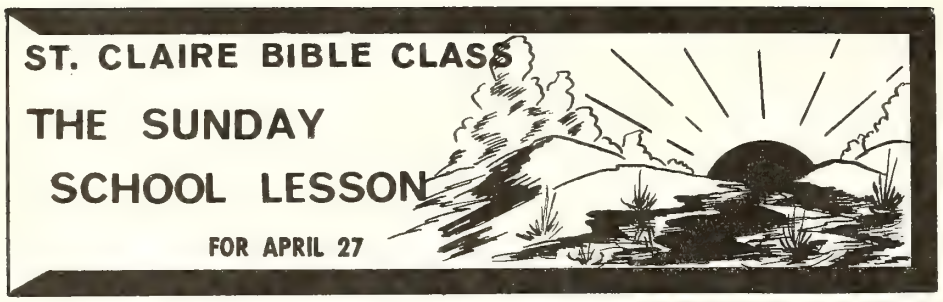
NOT MY WILL by Francena H. Arnold. Moody, 1968, 334 pages, $2.95.

"Not My Will" is a work of fiction and is excellent reading for young adults and adults.

It is the story of Eleanor Stewart who seeks peace in work, in love, in self-denial—but finds her quest in vain until she surrenders her life completely to Jesus Christ.

Available also in paperback for $1.35.

(Books featured may be ordered from the FREE WILL BAPTIST PRESS, P. O. Box 158, Ayden, North Carolina.)



THE AUTHORITY OF THE BIBLE

Lesson Text: Deuteronomy 6:4-7; Romans 16:25-27; 2 Peter 1:16-19

Memory Verse: 2 Timothy 3:16

I. INTRODUCTION

How does one account for the fact that the Bible has outlived all assaults upon its integrity, has survived the fiercest attacks of all its enemies, has extended its influence far beyond that of any other so-called sacred Scriptures, and is a growing, living, and dynamic book today as much or more so than it ever was before?

Many explanations and answers may be given, but the one that is better than any other is this: The Bible is the Word of God. This fact gives it its authority. No other book can truthfully make this claim. "All other books are dying volumes because they were written by dying men; the Bible is the living Word because it is the product of the living God." —Standard Commentary.

If we consider the Bible to be merely another volume of collected verses and wise sayings, complied "by men searching for God by trial-and-error methods," we will fail to look upon it as an instrument of divine authority, designed for our instruction in the way of salvation and righteous living. Our opinion of the Bible will determine how we live each day before God and man.

Our lesson for today rests upon the assumption that the source of our faith and practice as Christians, a source that can be found nowhere else, is in the Word of God, the Bible. In the Scriptures we have the "ultimate authority" of God's will and words for Christian living. We will do well to learn our lesson well.—Bible Student (F.W.B.).

II. HINTS THAT HELP

1. The Word and the Homes
   A. The home is the foundation of our society and the Bible is the foundation of the home.
   B. Parents have a responsibility not only to read the Word and live by it, but also to teach it to their children.
2. Established by the Word
   A. The Word of God is the foundation of a successful life, and it is impossible to live the Christian life apart from the Word.
   B. We have the responsibility to study and meditate upon God's Word that our faith may grow and we may become stronger in the Lord.
3. A Sure Word of Prophecy
   A. One of the greatest proofs of God's Word is the fact of fulfilled prophecy. See if your class can point out some prophecies that have already been fulfilled.
   B. The prophecies in the Bible that have not been fulfilled are yet to be fulfilled. Judging by the past, their fulfillment is bound to come. —Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. If we really stop to think about it, it is astounding how much of our present-day life is dependent on the authority of the Bible. The church is a tottering, weak, lifeless institution whenever it forgets to accept the authority of the Bible. The home that does not have the Bible as its central authority is weak. Many of our most effective laws were based originally on the authority of the Bible. Without this basis, law is ineffective. When parents do not accept the authority of the Bible, their children are likely to reject all authority.

But when the Bible is there, open and ready to be used by people who accept and are guided by its authority, then there is hope for our society.

When the church depends on the authority of the Bible, the church no longer leans. When parents use and live by the Bible, their children learn to live by its authority.

When a family lives by the authority of the Bible, the home becomes stronger. When our communities, states, and nation accept God's law as the ultimate authority, our nation stands upright again.—Standard Commentary.

2. In September, 1938, a man who lived on Long Island was able one day to satisfy a lifelong ambition by purchasing for himself a fine barometer. When the instrument arrived at his home, he was extremely disappointed to find that the indicating needle appeared to be stuck, pointing to the sector marked, "hurricane." After shaking the barometer very vigorously several times, its new owner sat down and wrote a scorching letter to the store from which he had purchased it. On the following morning on his way to work in New York, he mailed the letter. That evening he returned to Long Island not only to find the barometer gone, but his house also. The barometer's needle had been right—there was a hurricane. How many Christians there are who seem to regard the clear teachings of Scripture in much the same way that this man did his barometer.—Selected.

3. "A young woman home from college said she had lost her faith in God. Her pastor, much concerned about what four years of college had done, talked with her. She said her study of science textbooks had destroyed her faith. He asked, 'How faithfully have you studied these science textbooks?' She said she had studied them faithfully for several years. He asked further, 'How recently have you read your Bible?' She said she had not read it for at least two years. The pastor added, 'Then you are a dishonest person.' Shocked and enraged, she demanded to know why. The pastor continued, 'You have failed to read the textbook of faith, but have faithfully read the textbooks of what you call science. Science is the art of honest investigation. You have not been honest because you have studied one side only. If you have not studied the Book that nurtures your faith, it is no wonder you have lost it.' We need to be honest with God."—Illustrating the Lesson by Arthur House Stainback, 1967.

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ONE REMEMBERS . . .

Ten percent of what he hears;
Fifty percent of what he sees;
Seventy-five percent of what he says; and
Ninety percent of what he does.

Is it any wonder that our conscience hurts us sometimes?

Boys' and Girls' Stories

(continued from page twelve)

house and call for her. Invite her here for some chocolate chip cookies. They're her favorite, aren't they?"

Natalie's eyes were wide with surprise. "Just call for her? Just like that?"

"Why not?" asked Mamma. "You said you wanted to be friends."

Thoughfully, Natalie folded the dish towel in half and draped it over the towel rack. She left the kitchen, walking slowly.

"I'll have cookies and milk waiting," Mamma called.

Something propelled Natalie's legs down the street, through Karen's front gate, and then on up the porch steps. Natalie was surprised to find herself pressing Karen's doorbell. Why, this can't be me, she thought, numbly. Whatever will I say to her? But her finger, which seemed to move by itself, pressed the doorbell again.

"Coming. Coming!" yelled a voice within. The door was thrown wide open. Karen stood there, eyes filled with astonishment.

"Could you—would you—" Natalie stuttered. She took a deep breath. "I mean, Mamma just baked chocolate chip cookies. Would you like some?"

A big grin spread over Karen's face. "Chocolate chip cookies! Would I ever like some!"

Karen called over her shoulder, "I'll be home later, Mom. I'm going over to Natalie's."

The two girls started toward Natalie's house.

"I'm sorry I was so nasty," Karen blurted.

"And I'm sorry if I hurt your feelings," Natalie answered.

The girls linked arms.

"You sure were brave to call for me," Karen said.

"Somebody had to take the first step. Anyway, it was Mamma who thought of it," Natalie confessed. "It really wasn't that hard."

Karen and Natalie turned into Natalie's front walk.

"Hi!" Mamma called when she saw the girls. "Cookies and milk are in the kitchen."

"After the cookies, let's go skating," Karen suggested.

"That would be fun." Natalie smiled happily. She bit into a cooky. This time it tasted fine — really fine.—My Pleasure.

DEATH NOTICE

Mrs. Prayer Meeting died recently at the First Neglected Church on Worldly Avenue. Born many years ago in the midst of great revivals, she was a strong, healthy child, fed largely on testimony and Scriptural holiness, soon growing into worldwide prominence, and was one of the most influential members of the famous church family.

For the past several years, Sister Prayer Meeting has been in failing health, gradually wasting away until rendered helpless by stiffness of knees, coldness of heart, inactivity, and weakness of purpose and will power. At the last she was but a shadow of her former happy self. Her last whispered words were inquiries concerning the strange absence of her loved ones, now absent from her presence, busy in the marts of trade and places of worldly amusements. Her older brother, Brother Class Meeting, has been dead for many years. Experts including Dr. Works, Dr. Reform, and Dr. Joiner, disagreeing as to the cause of her fatal illness, administered large doses of organization socials, contests, and drives; but to no avail. A postmortem showed that a deficiency of spiritual food, coupled with lack of fasting, faith, heartfelt religion, shameless desertion, and nonsupport were contributing causes. Only a few persons were present at her death, sobbing over memories of her past beauty and power. Carefully selected pallbearers were urged tenderly to bear her remains away, but failed to appear. There were no flowers. Her favorite hymns, "Amazing Grace" and "Rock of Ages," were not sung. Miss Ima Modern rendered "Beautiful Isle of Somewhere," but no one had any idea where this fancied isle might be. The body rests in the beautiful cemetery of Bygone Glories, awaiting the summons from above.

In honor of her going, the church doors will be closed on Wednesday nights except on the third Wednesday of each month, when the Ladies' Pink Lemonade Society serves refreshments to the members of the men's handball team.

—Author Unknown

Is your life as empty as this space? Try Christ!

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CHILDREN'S HOME REPORT

(continued from page five)

the following who made gifts of $100 or more during the month.

Honor Roll

Wilson Church, Western	$ 100.00
Micro, Western	$ 100.00
The Duke Endowment	$18,538.36
Gethsemane, Eastern	$ 120.00
Saints Delight, Eastern	$ 206.25

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Report of Cash Receipts for the Month of March

The following is our regular monthly report of receipts for the month of March 1969. Receipts have been mailed to each individual, auxiliary, or organization contributing; but totals are shown here only from each conference for the period covered.

Religious Contributions Received
(Includes Gifts for All Purposes)

Albemarle Conference	$ 488.11
Blue Ridge Association	28.10
Cape Fear Conference	744.72
Central Conference	2,096.23
Eastern Conference	1,843.32
Piedmont Conference	50.00
Western Conference	1,636.02
Other States	39.95
Total Religious Contributions	6,926.45
Parents and Relatives	1,019.91
Friends	132.04
Other Income	1,854.28
Total Income	$9,932.68

Special recognition is hereby given to the following who made gifts of $100 or more during the month

Honor Roll

Wilson Church, Western	$200.00
Piney Grove (Pitt County), Central	$319.20
Holly Springs, Eastern	$150.00
Blue Bell, Inc., Wilson	$100.00
Union Chapel Sunday School, Albemarle	$127.77
Shady Grove, Cape Fear	$100.00
Winterville Sunday School, Central	$105.93
Oak Grove Sunday School, Eastern	$125.00
Mt. Zion (Nash County), Western	$250.00

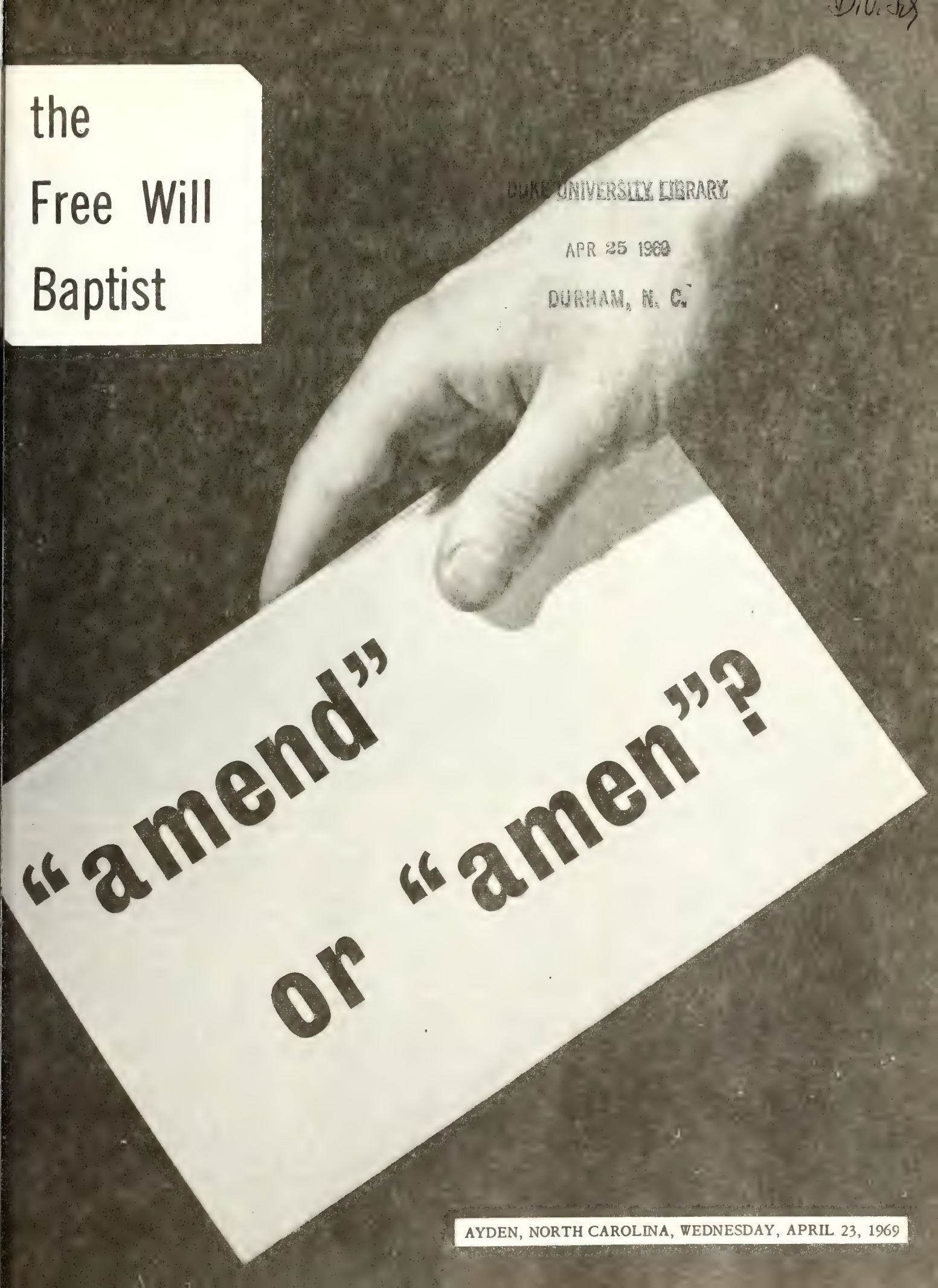
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The brain is as strong as its weakest think.



the
Free Will
Baptist

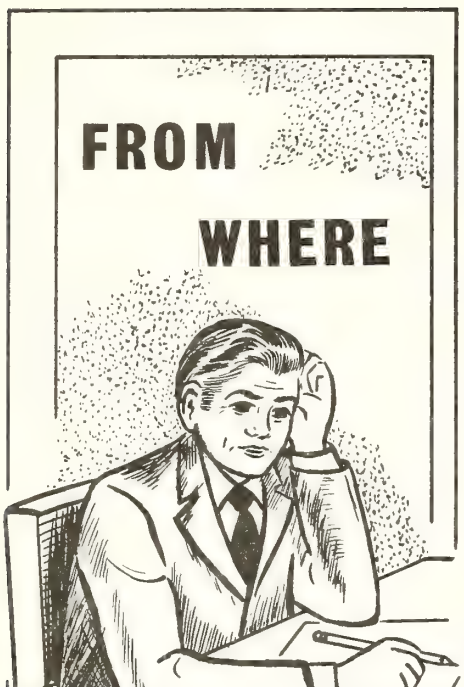
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"amend" or "amen"?

AYDEN, NORTH CAROLINA, WEDNESDAY, APRIL 23, 1969

Cover Photo by Harold M. Lambert



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TOMMY MANNING, *Editor*

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AMEND OR AMEN?

"Amend" means to put right, to change for the better, to improve or correct. "Amen" means to express solemn ratification or hearty approval. To put it simply: "Amend" means to improve, and "amen" means to approve. Usually, a person "amends" his ways and "amens" his prayers. We arrive at a point where we must approve of existing conditions or improve upon them.

We have learned in this decade that universities are afraid of their students—and rightly so; for students think nothing of asserting demands and applying force to procure their satisfaction. "If you want something, take it," is the existing philosophy; and they rage in and take over administrative buildings and hold at bay those officials with whom they disagree. They defy college heads and abuse fellow students. Policemen who are hired to preserve order and administer justice fear to use their authority lest they be termed "brutal" and "coercive." We can remember when people hungered after truth. We can remember when they craved the knowledge that an education might provide. Now it seems that they crave power instead; and in their determination of getting "what's due" them, they misuse ability, employ improper logic, and give invalid excuses to their deeds. People have been known to walk miles for the opportunity of opening a book to broaden their understanding. Students now take over libraries and throw the priceless volumes to the floor and stomp them underfoot.

Formerly, only the well-to-do were able to obtain an education; but in our affluent society, anyone who desires it can receive an education; but often the reasons for obtaining it have been misplaced. Education used to mean the development of an individual, mentally and morally. Sadly enough, the moral coordinate has been dispelled. Educators are much to blame here, for we remember having sat under instruction and "guidance" of extremists. Their choice of words in many instances were never meant for the Christian, let alone mixed company! Professed atheists instruct students, and agitators excite their emotions to action and direct them to inappropriate channels. This is true not only in life, but also in movies—and movies could furnish a real worry; for in their former composure they have become too mild for the majority. Society has demanded more realism—more "life as it really is." Well, society has gotten what it asked for, but maybe a little more than some of us bargained for. Providing movies "for mature audiences" has put golden threads in the shirts of some producers. These movies might depict the pleasures of sin, but it is certain that they never emphasize the consequences of those sins. As one man was heard to put it, "If there isn't a hell, there surely ought to be one!" This brings us to this point: We sometimes admit to be in error and say that we have "done wrong." We submit to the realization that we need to change, so we confess our misdeeds. But! it is one thing to confess our sins and still another to forsake them. Too, we know that helping the unfortunate is admirable and worthy of real commendation; yet, if we feed the poor with one hand and slap the rich with the other, we have defeated our purpose. A good deed and a bad one never combine favorably. Life at its easiest is not an effortless existence, but some individuals have made it harder than it was ever intended to be. Sacred ideals have been besmirched. Honor has been fogged to the extent that it has nearly been clouded out. A man might still be as good as his word, but his word is no longer good.

We observe these problems—and others—everyday of our lives. The world is decaying physically and spiritually. While we do not hold the answer, we do know that the present methods have proven inadequate and morally depressing. It remains for us to do something about it. We cannot wait and trust the solution to "luck." Neither can we justly contend that "what will be will be," for we can make it otherwise! We must accept things as they are or we must be disturbed enough by the state of affairs to do something about them. The question is: Will we "amend" the situation, or will we "amen" it?

Mrs. Leon Dunn Receives "Life Membership Award"



Mrs. Dunn at home.

The following nomination and presentation by Mrs. Frank L. Walston, treasurer of the Central Conference Woman's Auxiliary Convention, honored Mrs. Dunn for years of service and dedication. Mrs. Dunn received the award, March 26, at the convention.

"I consider it a privilege and honor to be asked to present the 'Life Membership Award.' There are so many women in our district that are deserving of honor; but it is impossible to mention each person that is worthy of recognition—so for several years, this district has honored one of its outstanding members each year.

"Before I tell you of the activities of the award winner this year, I would like to refer you to a few scattered verses in Chapter 31 of Proverbs.

"The thirty-first chapter of Proverbs paints a word picture of an ideal woman. Times have changed for women since this book was written. Jesus Christ raised women from the level of a mere possession to be a companion for her husband. The words in this chapter would fit any Christian woman.

"The woman described in Proverbs is a wife and mother. She is interested in her home, and loving her home is an important part of her nature. She might be active in public affairs, but these would be worthless if she could not control her own kingdom of her home. The ideal woman has the complete trust of her husband. She is f a i t h f u l in all things. She is sympathetic to the less fortunate and the poor. She tries to do good in all areas of her life.

"The ideal woman is thrifty. She has foresight, so she prepares carefully for the coming months and years. She is charitable because she fears God. She knows God is to be worshiped, and she loves Him and His children. If she did not love God, all of her life would be wasted; because she would have no purpose in life.

"An ideal woman has many rewards. The best reward for any woman is the praise of her family. This woman in Proverbs was loved and admired by her husband and children. Her influence lived on in her children. A woman can do good deeds, but she cannot achieve the ideal without Christ.

"As I was reading and studying these verses in Proverbs, a woman in our midst came to my mind. She is the nominee for the Life Membership Award. I would like to tell you something about her activities.

"She was born in Pitt County a few years back. She was the daughter of Joseph and Lula Jaunita Parker Tripp. At the age of nine she joined Jarvis Memorial church in Greenville, North Carolina. In 1931 she married Leon Algernan Dunn, son of Mr. and Mrs. C. K. Dunn Sr., of Ayden, North Carolina. As the years passed she became the mother of three sons. Not too long after she came to Ayden, she became interested in the Free Will Baptist church there. As she visited many of its activities, she soon joined the church. Since becoming a member of the Free Will Baptist church in Ayden, she has been very active in all phases of its work. She has worked with the choir, league, and auxiliary. In all of these organizations she has held many offices. At various times she taught in the league and Sunday school departments.

"She not only has worked on the local level, but she has served six years as district study course chairman and as district youth chairman. She is now serving as district vice-president and district publicity chairman. The nominee served as chairman of the 'Woman of the Year Award' for the Central Conference. She composed the woman of the year song. She has held an office on the state level for several years. In fact, she is interested in all phases of our work.

"Next to her church and her family was her love for her community. During the years that her children were in school, she was active in PTA and was always willing and ready to assist the

(continued on page ten)

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

the performance BOND

by Ralph D. Howell Jr.

If you handle large sums of cash as a payroll clerk, or if your firm performs work under contract to the Government, you undoubtedly have posted a bond. This practice is common also in the construction business where, as a building contractor, our own customers frequently require us to purchase a performance bond to insure them of both our financial and our professional ability to carry out the requirements of the contract. This bond is really a guarantee by someone of recognized financial soundness that, if we fail to fulfill our legal obligations, the maker of the bond, or "surety," will take over the obligation and see to its fulfillment. This might mean to underwrite a financial loss, or it might mean actually performing the requirements of the contract.

This practice of relying on a surety bond for performance of a contract, widely used today, was well-known in ancient times. There are many references in the Bible, particularly the Old Testament, which would indicate that bonding, or going "surety," was a common practice. Since in the New Testament Jesus Christ himself is referred to as such a "surety," let us look at what is meant by this widely practiced business custom.

First of all, for a bond even to become necessary there must be obligation of some size—one which is far larger than the net worth of the individual bonded. Therefore, if it was necessary for Christ to become the divine "surety" for man, it follows that man's obligation must be far larger than man can underwrite alone.

Secondly, if such a divine "surety" is necessary for man, then there must be an obligation man is required to meet which binds him to God the Father. Sometimes it is difficult to get men to examine all the requirements of a business contract and own up to their obligations. This is the basic problem here, too. We have a contract with God, but we do not want to talk about it or to examine it carefully enough to find out what it really is. Christ, however, summed up the contract when He said, ". . . Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself" (Luke 10:27). This is a staggering requirement and who can hope to fulfill it?

The startling fact is that the bond for our performance of this obligation was actually underwritten by Jesus Christ himself! He willingly made Himself a vital part of our obligation to God. In becoming our "surety" and posting our bond, He knew you would fail, He knew I would fail! This is contrary to all human experience, for in the business world those who make bonds are always very careful to examine the character, worth, and probable success of those they bond. They are careful to avoid any marginal risks! But we read that ". . . while we were yet sinners, Christ died for us" (Romans 5:8). It may seem incredible, but He deliberately chose to become our "surety," even though He knew it would involve failure on our part and, consequently, a demand that He must satisfy on His part. Yes, the Lord Jesus Christ died ". . . the just for the unjust, that he might bring us to God, . . ." (1 Peter 3:18).

Have you considered this One who has paid so great a debt for you? . . . who became your "surety," posted your performance bond? . . . who loved you enough to give Himself for you? The Bible says, "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commandeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:6-8).

All of us are depressed when we discover ourselves with debts we cannot readily pay; and all of us are greatly relieved when some means is found to remove our debts. I challenge you to consider the debt you owe to God and then to examine your own conscienc and determine whether you have eve made a commitment to Christ whicl would assure you that He will assum this debt. Such a commitment is neces sary, because the Bible says that ". . as many as received him, to them gav he power to become the sons of God even to them that believe on his name' (John 1:12).—American Tract Society.

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To Our Friends of the General Conference

At this time of the year we are beginning to make plans for the General Conference. The program has been planned and we are expecting a great Conference. The Revs. Bobby Bazen, Cedric D. Pierce Jr., and myself served on the program committee. The 1969 Conference will meet with the Black Jack Free Will Baptist Church, Route 3, Greenville, North Carolina, July 8, 9.

We have visited some of the churches in South Carolina and observed the progress they are making. The Rev. George Green, pastor of the Mill Street church in McColls, South Carolina, is doing a good job there. In our Youth Rally the Mill Street church received the banner for having the most persons present. I attended the union meeting at the Faith Free Will Baptist Church in Cheraw, South Carolina, on March 29. The Rev. Lacy Sweatt is pastor of this church. There was a good crowd present for this union. Our newest church in South Carolina is the Forest Pines church in Cheraw. They are having about fifty in Sunday school and will be in their new building in about two months. This is the third church we have in this area with the Rev. Reace Brown as its pastor.

The Highland Pines Free Will Baptist Church of Hamlet, North Carolina, has just joined the Piedmont Conference. The Rev. M. E. Cox is its pastor. They will be represented at the General Conference at Black Jack church. We visited this church and told them about our work and they are very interested in the program.

Watch "The Free Will Baptist" for the program of the General Conference, July 8, 9, 1969. Please elect your full amount of delegates and be present.

Walter Carter, President

CRAGMONT ASSEMBLY NEWS

THE REV. and MRS. HERMAN GRUBBS
Managers
Black Mountain, North Carolina

Cragmont Assembly Schedule for 1969

May 15-31—Open Cragmont and Clean-Up Time

June 1-8—Open Period

June 9-14—General Youth Conference (Registrations sent with $5 for each camper to the Rev. L. E. Ballard, 1225 S. Washington Street, Greenville, North Carolina 27834.)

June 15-21—Ministers' Conference (Registrations sent to the Rev. Adrian Grubbs, 2627 Layden Street, Raleigh, North Carolina 27603.)

June 23-28—Christian Cadets' Conference (Registrations sent with $5 for each camper to the Rev. Cedric D. Pierce Jr., Route 3, Box 325, Greenville, North Carolina 27834.)

June 30—July 5—Youth Frontier Conference, YFA Camp (Registrations sent with $5 for each camper to Mrs. David W. Hansley, P.O. Box 205, LaGrange, North Carolina 28551.)

July 7-12—Youth Frontier Conference, AFC Camp (Registrations sent with $5 for each camper to Mrs. David W. Hansley, P.O. Box 205, LaGrange, North Carolina 28551.)

July 13-19—Open Period

July 20-26—Open Period

July 27—August 3—Open Period

August 4-9—Young People's Bible Conference (Registrations sent with $5 for each camper to the Rev. L. E. Ballard, 1225 S. Washington Street, Greenville, North Carolina 27834.)

August 10-17—Open Period

August 18-23—Woman's Conference (Registrations sent with $5 for each camper to Mrs. N. Bruce Barrow, Route 2, Snow Hill, North Carolina 28580.)

August 24-30—Family Week (For information write to the Rev. Herman Grubbs, Route 4, Box 14-A, Kinston, North Carolina 28501.)

August 31—October 15—Open Period

(Note: All open periods are times for other camp groups, families, guests, etc. Anyone wishing to make reservations for Cragmont during open periods may contact Mrs. Herman Grubbs, Route 4, Box 14-A, Kinston, North Carolina 28501, until May 15. After that date Mrs. Grubbs may be contacted at Cragmont Assembly, Inc., Route 2, Black Mountain, North Carolina 28711.)

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Cragmont Assembly Rates

Conference Fee—$35 per Week

Special Guest Rates—Motel, per Person, $4; Two Persons, $5; Three Persons, $6; Four or more Persons, $8 (These are daily rates.)

Other Building, per Person, $2 per Day

Meals—Breakfast, 75c; Lunch, $1; Supper, $1

(This conference fee applies to all conferences with the exception of the Ministers' Conference to which special guest rates are applied.)

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Cragmont Treasurer's Report for March, 1969

Mrs. Fountain Taylor, treasurer for Cragmont Assembly, Inc., Black Mountain, North Carolina, reports as follows for the month of March, 1960:

Balance March 1, 1969		$ 981.31
Receipts		
Churches	$306.20	
Sunday Schools	1.00	
Woman's Auxiliaries	20.00	
Department of Revenue	227.42	
Total Receipts		554.62
Total to Account For		$1,535.93
Disbursements		
Operating Expenses	$ 73.34	
CPA	200.00	
Total Disbursements		273.34
Balance March 31, 1969		$1,262.59

NOW IS A GOOD TIME TO RENEW YOUR SUBSCRIPTION

General Principles of Ethics and Procedure For Cragmont Assembly and Conferences

(As approved by Board of Directors in session January 20, 1964)

All organizations sponsoring conferences, camps, or meetings of any kind at Cragmont Assembly, Inc., Black Mountain, North Carolina; and all persons directing or managing such conferences; and all persons employed by Cragmont Assembly; shall observe the following general principles of ethics in managing the Assembly and in arranging for and directing said meetings at the Assembly:

First: All those who use Cragmont Assembly facilities are to keep in mind that Cragmont is a Christian institution, and that all the property has been dedicated to God, and therefore must be used with reverence and for the glory of God.

Second: Organizations using Cragmont facilities, and all committees preparing programs for use in conferences or other meetings at Cragmont, must respect the fact that Cragmont Assembly is the property of statewide organizations operating under the Treatise of Faith and Practices of Original Free Will Baptists of North Carolina, and in no case shall any organization or group use the Assembly buildings for meetings hostile to the interests of Free Will Baptists of North Carolina as represented by the four statewide bodies owning and controlling the Assembly; namely, North Carolina Free Will Baptist Convention of Churches, North Carolina Free Will Baptist Sunday School Convention, North Carolina Free Will Baptist Woman's Auxiliary Convention, and North Carolina Free Will Baptist League Convention.

Third: All persons employed as counselors or other workers in the conferences, as teachers of courses which are made a part of any conference, or as workers in connection with the operation of the Assembly, shall be Free Will Baptists in good standing with organizations not antagonistic to the North Carolina conventions who own the Assembly. (This does not apply to the employment on a temporary basis of local workers by the management to supplement the regular workers when needed.)

Fourth: No subjects shall be taught in

(continued on page fifteen)

News & Notes of DENOMINATIONAL INTEREST

First Church, Wilson, To Hold Revival

A series of revival services will be conducted at the First Free Will Baptist Church, Wilson, North Carolina, April 27 through May 2, beginning each evening at 7:30. Serving as evangelist will be the pastor, the Rev. C. F. Bowen, with the Rev. Wayne West directing congregational singing and youth activities. Mrs. Wayne West will serve as revival pianist, and Miss Debra Lancaster will be at the organ. Mr. Jeff Bowen will direct the choir. A good time in Christian fellowship is expected, and much inspirational music will be featured. The public is invited to be in attendance.

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Revival Services in Progress At the Smithfield Church

Revival services are in progress this week at the Smithfield Free Will Baptist Church, Smithfield, North Carolina. Services began Monday evening, April 21, and will continue throughout the week, beginning each evening at 7:30. The guest speaker is the Rev. Edmund G. Gonzalez, pastor of the Hopewell Free Will Baptist Church near Smithfield. The pastor, the Rev. J. Stewart Humphrey, is assisting in the services. Everyone is invited to attend the remainder of the services.

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Ordination Service of the Cape Fear Conference

An ordination service will be held by the Cape Fear Conference on Sunday, April 27, at the Pleasant Grove Free Will Baptist Church, Erwin, North Carolina. During the service, which will begin at 3 p.m., Mr. Alton C. Bennett, 407 N. Clinton Avenue, Dunn, North Carolina, will be ordained as a minister of the Free Will Baptist denomination. The public is invited to attend this service in the behalf of Mr. Bennett.

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East Rockingham Church Announces Revival

Revival services will begin at the East Rockingham Free Will Baptist Church, East Rockingham, North Carolina, Monday evening, April 28, and continue through Saturday evening, May 3. The visiting evangelist will be the Rev. Fred A. Rivenbark, pastor of the Virginia Beach Free Will Baptist Church, Virginia Beach, Virginia. Services will begin each evening at 7 with the pastor, the Rev. Walter Carter, assisting Mr. Rivenbark. Mr. Carter and the church membership extend to all a cordial invitation to attend these services.

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Homecoming and Revival at Palmer Memorial Church

The members of the Palmer Memorial Free Will Baptist Church, 500 West Garner Loop Road, Raleigh, North Carolina, invite all former members and friends to join them on May 4 for homecoming services.

Revival services will begin on Monday evening, May 5, and continue through Saturday evening, May 10, with the Rev. Harry Jones, pastor of Shady Grove church, as the guest evangelist. These services will begin each evening at 7:30 with the pastor, the Rev. Adrian Grubbs, assisting Mr. Jones. A cordial invitation is extended everyone to attend these services.

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Clyde Cox to Speak At Williamston Revival

The Rev. Clyde Cox will be the guest evangelist at a revival to be held at the First Free Will Baptist Church of Williamston, North Carolina, April 28—May 3. He will be assisted each evening by the pastor, the Rev. W. L. Brickhouse. Beginning each evening at 7:30, the revival promises to be a good one. Special music is expected each night. The pastor and the church issue a warm invitation to the public.

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Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Sound Side Free Will Baptist Church, Route 2, Columbia, North Carolina, is seeking a pastor for two Sundays a month: first and third, or second and fourth. Any minister interested may write Mr. Edmund Brickhouse, Route 2, Columbia, North Carolina, or telephone 796-5546.

Coming Events

April 26—State Youth Convention, Free Union Free Will Baptist Church, Pinetown, North Carolina, 9:30 a. m.

May 3—Vacation Bible School Workshop, Ayden, North Carolina

May 8—North Carolina State Woman's Auxiliary Convention, Stoney Creek Church near Goldsboro, North Carolina

May 11—Mother's Day

For Your

CHURCH NEEDS

come in to see us at

The Smithfield Bookstore

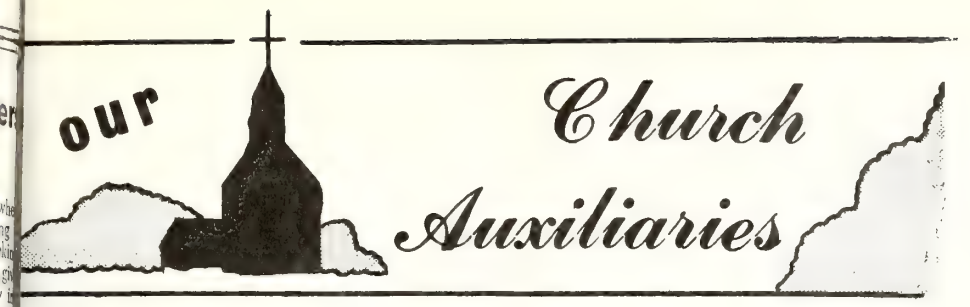
139 West Market Street

(Branch of The Free Will Baptist Press Foundation)

Store Hours

Monday—Friday: 9 a. m. to 5 p. m.

Saturday: 9 a. m. to 1 p. m.



Attention: North Carolina Woman's Auxiliaries

The 1969 session of the North Carolina State Woman's Auxiliary Convention will convene on Thursday, May 8, with the Stoney Creek Free Will Baptist Church near Goldsboro. Each auxiliary should be represented with one delegate for each 25 members or fraction thereof, plus a registration fee of $5.

Many auxiliaries mail their fees in advance. This is a good thing to do, as it saves the delegate the trouble of handling the money. Also, in the event something should happen at the last minute to prohibit your representing in person, your auxiliary is registered as having represented.

Important: Please mail your fee before May 6, if possible, so that I will have time to get the list prepared and delivered to the convention registration committee and ready to use the morning of May 8. If you cannot possibly attend, please mail your fee as the convention needs your support for its continued operation.

Mail fees to: Mrs. Raymond T. Sasser, State Treasurer, 108 Hope Lodge Street, Tarboro, North Carolina 27886.

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Attention: Western District Youth

The Western District Youth Fellowship will not meet April 26 as previously scheduled, because the meeting will conflict with the State Youth Convention which is to be held at the Free Union church in Pinetown, North Carolina, on this date. Everyone is urged to attend the state convention.

The May meeting of the Western District Youth Fellowship will be held as planned at the Micro Free Will Baptist Church, Micro, North Carolina.

North Carolina State Free Will Baptist Woman's Auxiliary Convention

(Western District, Host)

FORTY-SECOND ANNUAL SESSION

Stoney Creek Free Will Baptist Church

Route 2, Goldsboro, North Carolina

MAY 8, 1969

Theme: "Better Things Through Christ"

Scripture: Hebrews 1:4

Hymn: "Fairest Lord Jesus"

Morning Session

9:30—Advanced Registration
10:00—Hymn, "Fairest Lord Jesus"
—Invocation, Mrs. Matthew Parker
—Morning Devotional, Mrs. W. E. Baldree
10:20—Words of Welcome, Mrs. Woodrow Ferrell
—Response, Mrs. Lucille Turner
10:25—President's Message, Mrs. Wilbert Everton
10:30—Recognition of Personalities
10:35—Business Session
10:45—Declamations, Directed by Mrs. D. W. Hansley
11:05—Life Membership Awards, Mrs. D. W. Hancock
11:15—Morning Worship
—Hymn, "Send the Light"
—Offering for the Children's Home
—Special Music, Stoney Creek Woman's Quartet
—Convention Message, "Better Things Through Christ," the Rev. Harold Jones, Missionary Candidate to the Philippines
12:00—Lunch

Afternoon Session

1:00—Hymn, "Bring Them In"
—Essays
1:20—Memorial Service, Led by Mrs. Nolan Clark
1:30—Miscellaneous Business
—Reports of Committees
2:30—Closing Hymn, "I Surrender All"
—Adjournment
—Benediction

Pianist, Mrs. Lillie Mae Sasser
Organist, Mrs. Ruth Taylor
Song Leader, Mrs. Ruth Cotton West

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Note of Thanks and Change of Address

Mrs. Smithy Lancaster wishes to take this opportunity to express her appreciation for cards and letters received from different churches and auxiliaries. She would also like to inform our readers as to a change in her address. Her former address was Box 193, Fremont, North Carolina. She now resides at 823 North Argo Street, Goldsboro, North Carolina 27530.

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State Youth Fellowship Convention

FREE UNION FREE WILL BAPTIST CHURCH
PINETOWN, NORTH CAROLINA

April 26, 1969

Theme: "Must I Decide?"

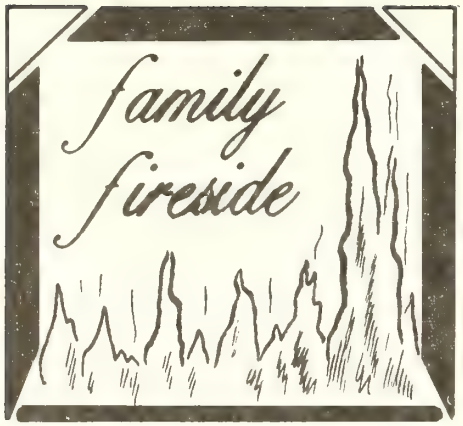
Morning Session

9:30—Registration
10:00—YFA Chorus, "If You Know the Lord"
10:05—Devotion, Eastern District Youth Chairman, Mrs. Grace Sumner
—Prayer
—Special Music
10:15—Welcome, Albemarle District Youth Chairman, Mrs. Matthew Parker
—Response, Pee Dee District Youth Chairman, Mrs. Jason Edwards
10:25—Who's Here? Central District Youth Chairman, Mrs. Bill Taylor
—East Carolina Student Fellowship
—Special Music
10:40—Report, Cape Fear District Youth Chairman, Mrs. Jo Ann Grubbs
—News, Mount Olive College
10:55—Offering and State Project
—"Doxology" (Standing), Unison
11:00—Declamations, AFC Contestants
—Chorus Time
—Declamations, YFA Contestants
12:15—Lunch, Host Church

Afternoon Session

1:00—1969 Chorus, "I Have Decided"

(continued on page ten)



SUNDAY, APRIL 27

THE FAME OF JESUS

Scripture Reading—John 13:14

No other fame can be compared with that of Jesus. He has a place in the human heart that no one who ever lived has in any measure rivaled. No name is pronounced with a tone of such love and veneration. All other laurels wither before His. His are ever kept fresh with tears of gratitude.

Let every dawn of morning be to you as the beginning of life, and every setting sun as its close. Then let every one of these short lives leave its sure record of some kindly thing done for others, some goodly strength or knowledge gained for yourself.—The Tampa Christian, in 1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

Pray that we may do some good thing in our lives to lead others on forward for the glory of God.

MONDAY, APRIL 28

TEN PHRASES TO AVOID

Scripture Reading—Matthew 12:36

"I heard . . ."
"They say . . ."
"Everyone knows that . . ."
"Isn't it awful . . ."
"Of course I don't believe this, but . . ."
"Don't say that I told you, but . . ."
"I think it's perfectly terrible . . ."
"Just between you and me . . ."
"Don't breathe it to a soul."
"You can take it for what it's worth . . ."
—1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

We should not speak any word that would hurt someone else.

TUESDAY, APRIL 29

'THE HOLE IN THE FENCE'

Scripture Reading—Galatians 6:10

A story is told of a father who took his boy on his knee and told him the story of the lost sheep; how it found a hole in the fence and crawled through; how glad it was to get away; how it skipped and played in the sunshine until it wandered so far that it could not find its way back home. And then he told him of the wolf that chased the sheep, and how, finally, the good shepherd came and rescued it and carried it back to the fold.

The little boy was greatly interested and when the story was over, he surprised his father by asking, "Did they nail up the hole in the fence?"

How often we overlook the "hole in the fence!"—*The Circuit Rider,* W. B. Knight, Eerdmans Publishing Co.

PRAYER THOUGHT

Do we take advantage of the opportunities we have to do more for the Lord?

WEDNESDAY, APRIL 30

SMILING IN THE STORM

Scripture Reading—Isaiah 12:2

An Atlantic liner was caught in a storm. For two days the wind raged. Passengers were frightened. At last an anxious passenger climbed by great effort to where he could see the pilot. Coming back down among the passengers, he spread the glad tidings of peace. Said he, "We are all right. The ship will make port; for I have seen the pilot, and he is smiling." With the great Pilot directing our life we can smile on through every storm and smiling, be at p e a c e.—*Youth's Comrade,* W. B. Knight, Eerdmans Publishing Co.

PRAYER THOUGHT

With Christ as our Pilot, we need have no fear of the storms of life.

THURSDAY, MAY 1

ARE WE AS GOOD AS THE BOOK?

Scripture Reading—Joshua 1:8

"You are not as good as your book," a Hindu gentleman once said to a missionary. He had read the Bible and also watched the lives of the missionaries. Without a doubt they knew the Book, but they did not live up to their knowledge. Is that not true of most Christians? Some may be willfully ignorant, but of those who know it the same thing can so often be said. What do those who know us best say about our Christian conduct? Are we as good as the Book? Does our conduct rise to its high standards, or are we living on a lower level?

Why do we have the Bible?—*The Church Advocate.*

PRAYER THOUGHT

Christians should try to live according to the high standards of the Bible.

FRIDAY, MAY 2

A WITNESS TO GOD'S REVELATION

Scripture Reading—Psalm 19:1-4

"The heavens declare the glory of God." To lift one's eyes from the ground to the heavens, can be an exhilarating experience. Life on this earth is beset with so many imperfections, can become twisted and warped by sin and evil, or reduced to a humdrum existence. To get our eyes off the ground and stare at the heavens can bring God and life into right perspective once again. The grandeur of the heavens speak of the majesty of God. We relat to this God, glorified by the heavens, i lives lived worthy of Him.—*Richard Wood*

PRAYER THOUGHT

The wonders of the heavens tell of th greatness of God and His creations.

SATURDAY, MAY 3

JOY

Scripture Reading—Psalm 51:12

No one really enjoys being with a perso who is perpetually complaining becaus man instinctively seeks to find joy. It seem that we Christians often forget that we ar to be living testimonies to those around us We certainly minimize our witness if w lack joy.

The very first time we received joy from the Lord was when we became Christians. The moment that we completely trusted Christ as our own personal Lord and Saviour we were filled with a new, exciting type of joy. Salvation obviously brings joy, but . . . did the joy stop there for you? If we continually follow Christ, God will constantly keep us filled with joy. The psalmist said, "Restore unto me the joy of thy salvation." Notice that the salvation was never doubted; however, the joy was gone. God will restore that very same joy and keep it flowing freely if we just let our eyes rest on Christ.

You may be asking just how it is possible to be joyous in the midst of the many temptations with which we as Christians . . . are faced. James 1:2 says, "My brethren, count it all joy when ye fall into divers temptations." By constantly leaning on Jesus we have the satisfaction of seeing the ultimate victory all the while we are being tempted. We can have joy just by knowing that Christ will lead us safely through it all. . . . —*Al Ifsich.*

PRAYER THOUGHT

God freely offers His children joy from the time they are saved and on through eternity.

Framed Church Covenant

Size: 18 by 24 inches

The frame is of walnut finish on open-grained oak, with glass.

Price: $11.95

Available at Free Will Baptist Press
P. O. Box 158
Ayden, North Carolina 28513

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

Meet the Rev. Wayne King



The Rev. Wayne King of Marianna, Florida, will begin his work on a Master of Divinity degree at Duke University Divinity School, Durham, North Carolina, in September of 1969. Mr. King is a native of Marianna, Florida, and was born on April 28, 1945. He graduated from Malone High School, Malone, Florida, in 1963; and in 1965 he received an Associate of Arts degree from Chipola Junior College in Marianna. In 1967 he received a Bachelor of Arts degree in English with minors in sociology and philosophy from Florida State University. During his senior year he began pastoring Live Oak Free Will Baptist Church in Baker County, Georgia; and he will continue the pastorate of this church through June, 1969. In September, 1967, he began the pastorate of Jakin Free Will Baptist Church in Jakin, Georgia. Before these pastorates he was an active supply pastor in the Paul Palmer Conference of Original Free Will Baptists and has served as the chairman of its youth committee and chairman of its nominating committee. Last summer he was the director of the Summer Youth Camp for this conference.

For the past two years Mr. King has taught both junior and senior English in Marianna High School in Marianna.

Mr. King will be available for pastoral work in North Carolina beginning with our church year in 1969. If there is any church interested in the services of Mr. King, he can be contacted by writing the Rev. Wayne King, Route 1, Box 98, Bascom, Florida 32423.

Mr. King has been very interested in the Original Free Will Baptist work in North Carolina and last year brought a group of young people to North Carolina for the Youth Conference at Mount Olive College.

"He has expressed to me his personal desire to work with Free Will Baptists in North Carolina and be of service to them while he is continuing his education at Duke University," states C. Sheldon Howard, campus minister at Mount Olive College. "I personally feel that this young man will be a real asset to our state and that he could serve some of our churches who need a pastor and that he could serve them well."

Mr. King is single and consequently does not have a family. If further information is desired about him, please contact either Dr. Burkette Raper or Sheldon Howard at Mount Olive College.

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"Coming Events" at Mount Olive College

April 27—Dedication of Moye Library and groundbreaking for proposed new men's dormitory, 3:30 p.m.

May 3—May Day, 4:30 p.m.

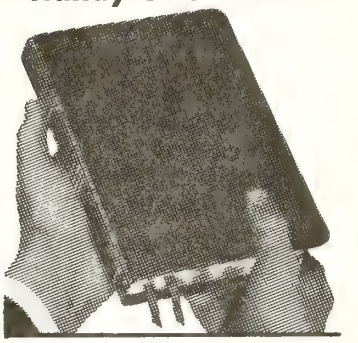
June 1—Commencement exercises, First Baptist Church, 3 p.m.

June 15-20—Summer Youth Conference, opens at 3 p.m.

June 23—Summer session begins, 8 a.m.

August 4-7—Ministers' Institute.

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Directions to Free Union FWB Church, Pinetown, North Carolina, Where State Youth Convention Will Be Held

To assist persons in finding their way to the site of the State Youth Convention, the following information has been issued: In Washington, North Carolina, take U. S. Highway 264 toward Belhaven. Eighteen (18) miles out of Washington, turn left at J. A. Waters' store. Turn left again at the first intersection, and the Free Union church will be in sight.

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Woman's Auxiliary

(continued from page seven)

1:05—Devotion, Piedmont District Youth Chairman, Mrs. Geraldine Brown
1:15—Special Music, Juanita Creech and Ray Kennedy
1:20—Let's Hear From the Western District Youth Chairman, Mrs. Earl Bass
1:30—Cragmont Time
1:40—Announcements
—Winners
—Hymn
Leader: the Rev. David Charles Hansley
Music: the Rev. and Mrs. Wayne West, Pianist and Organist

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Open Letter to The Women of the Eastern District

Dear Ladies of the Eastern District Woman's Auxiliary Convention:

I promised you at the district convention held with the Rock of Zion Free Will Baptist Church, Grantsboro, North Carolina, March 20, that I would find out and let you know where we stand with the piano project at Mount Olive College. We need $116.09 to finish this project! So, come on folks—let's finish it right away! We can do it, so LET'S DO!

Now, I would like to praise you and tell you that I think our monthly reports to our state treasurer have been the best, since our September convention, than they ever have before; but we must not let ourselves lag. We must keep on, or we may fall behind. Remember our obligations each month, and don't forget our scholarships: both the Alice E. Lupton Scholarship and the Rev. J. C. Griffin Scholarship. These funds help our boys and girls get an education, to be better prepared for the life before them, and to make for us all a better world in which to live.

Thank you, auxiliary members, for the many things that you are doing for our Lord's work in our district. Without you we would not be a working auxiliary district.

Now! thank you for helping me to do the task of being your treasurer in the best manner possible.

Yours in His service,
Mrs. Rom Mallard

Mrs. Leon Dunn Receives Award

(continued from page three)

school in any way possible. Her interest led her to other civic activities. She was especially helpful in the Boy Scout organization. It was her idea to have the Silver Tea at East Carolina University Student Fellowship House last fall. She did not stop at the things that I have mentioned, but she was active in all community work of any kind. She was always ready and willing to help wherever she could. It was for all these things that I have mentioned, and a lot that I did not even know about, that she was honored with this award.

"I congratulate Mrs. Dunn on receiving the 'Life Membership Award' from the Woman's Auxiliary of the Central District."

(Note: Mrs. Dunn has been noted for her personal warmth and for a keen interest in children. We remember her in the 1950's as an advisor of a local youth group. She entertained the young people many hours with her wit and musical talent. Many sessions at the piano instilled a love for music in many of her "children"; and while entertaining, she emphasized the necessity of following Christ and the importance of loving one's neighbor. Her smile is well-remembered. —Ed.)

New Marriage Certificates Available

The Free Will Baptist Press has recently printed a marriage certificate that has been in demand for sometime.

It is in sheet form, sixe 8½ by 11 inches, printed on lithographed stock. The certificates are available in booked lots of one dozen for $2.95, or in single form for $.25 each. Each certificate in the booked, or padded form carries a stub for the minister's records.

Send orders to the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513. (State tax where it applies. Shipping and handling—20c for the first dollar and 5c for each additional dollar.)

BOOK REVIEWS

by ELIZABETH HILL

SOURCEBOOK FOR MOTHERS by Eleanor Doan. Zondervan, 1969, 178 pages, $5.95.

This is a new family book spotlighting Mother. It wraps up all the needs for Mother's Day materials, from ways to observe that special day, sermon material, recitations and readings, to toasts and talks for banquets.

Among the subjects covered are "Mother's Bible," "Mother's Prayers and Prayers for Mother," and "Mothers Who Made History."

Also included are plays, dialogues, songs, choruses, handcraft, quizzes, and puzzles—all for and about Mother with portions devoted to each family member.

The author has also written "Sourcebook for Speakers" which was released in June, 1968.

FAVORITE CHRISTIAN POEMS by Donald T. Kauffman. Revell, 1969, 159 pages, $3.95.

Here is a masterful compilation of all-time favorite Christian poems chosen for their enduring popularity and their deep message of faith and beauty.

"Lord of All Pots and Pans," "The Ninety and Nine," and "The Touch of the Master's Hand" are among these old favorites.

Included in the list of authors are Annie Johnson Flint, Francis Ridley Havergal, and Fanny Crosby.

Mr. Kauffman is also the compiler of "The Treasury of Religious Verse" and the author of "The Dictionary of Religious Terms."

(Every book mentioned in these reviews are excellent for a church's, pastor's, or Christian worker's library and may be purchased from the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513.)

(Books featured may be ordered from the FREE WILL BAPTIST PRESS, P. O. Box 158, Ayden, North Carolina.)

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Will you please tell me where in the Bible I may find the teaching to weep over the coming in and rejoice over the going out, and what this means?—**Mrs. Edwards, Alabama.**

Answer: "The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born" (Mark 14:21); "A good name is better than precious ointment; and the day of death than the day of one's birth. It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart. Sorrow is better than laughter: for by the sadness of the countenance the heart is made better" (Ecclesiastes 7:1-3); "Yet man is born unto trouble, as the sparks fly upward" (Job 5:7); "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better" (Philippians 1:23); "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death" (2 Corinthians 7: 10). These verses of Scripture are the nearest to what you are asking of any verses in the Bible that I know. I believe that quite nearly the idea that you express in your question is brought out in the whole teaching of the Bible as it has been in the human race as a whole since the fall of man. It is a lost race, with each member of it coming by natural birth into this world, a sinner condemned in God's judgment to an eternal hell of unquenchable fire (Romans 3:23; John 3:3-5, 36).

Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matthew 11:28-30); "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matthew 7:13, 14); "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matthew 25:41); "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate" (Matthew 23: 37, 38); "And ye will not come to me, that ye might have life" (John 5:40).

As to the explanation of such Scriptures: even though Jesus has died, providing salvation that is sufficient for every single human being, were they all to accept this, the great majority of folk since Adam's sin will spend eternity apart from God and in a place that shall burn eternally with fire and brimstone, just simply because they refuse to live up to what knowledge they have or have had the opportunity of obtaining. The heathen, with every other soul that goes to hell, is not to be there eternally because he did not know better than to live and act as he did while on earth, but because he wouldn't live up to all the light he had available to him while he lived here.

Of course, it is another story when it comes to what we as Christians are taught to do in behalf of the lost. Unless we have done all we can in making the message of saving grace clear to all the lost, then we shall be judged for our neglect of duty at the judgment seat of Christ. Again, may I say that the Bible brings the tally sheet before us, saying that when evangelism is out of date, and we that love the Lord are in heaven and in His eternal presence, there will be more in number who have reached the age of accountability that will be in hell than that number to be found in heaven. The knowledge of this astounding and grave fact should cause every Christian's heart to break in tears as did Jesus when He wept over the lost of Jerusalem; however, it should cause more than weeping. It should send everyone of us forth in sacrificial giving and witnessing as if this were the last day on earth we have to obey Jesus' commandment in evangelizing, and it may be the very last!

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Russian Churchgoers Sing Without Hymnbooks

Hymnbooks have not been published in Russia for 40 years, and Bibles, when printed, cost over $50, U. S. money.

A chemical plant worker living in the city of Kiev, Ukraine, Soviet Union, wrote this information to Alexander Shevchuk, producer of Russian gospel programs, transmitted to Russia from Manila, Philippine Islands. The informant, son of a well-known Russian hymn writer, spends his free time copying hymns and anthems by hand, so that the choirmaster of his church will have music for the choir.

The informant wrote that interest in Christianity has increased to where, in the city of Kiev, one can attend a service of worship with evangelical Christians almost everyday of the week. In his own group of believers, there are four services a week; and in the past year, thirty people were baptized. Some of the increased interest in Christianity, he says, has been created by gospel broadcasts beamed into Russia.

The informant also reports that living conditions in Russia are good, except for very expensive rental costs. The one great harassment to Christian believers, he says, is the lack of Bibles, hymnbooks, and Christian literature. Often a whole church will have only a portion of the Bible, no hymnbooks, and no Sunday school literature.

Mr. Shevchuk told Robert Reynolds, vice-president of Operations for Far East Broadcasting Company, that he and his associates in Manila make every effort to meet the requests for Christian literature which come from the Soviet Union. Some shipments, he said, have been refused by Russian postal authorities, some have not. The reason for this inconsistency is not known.

The Russian gospel programs are broadcast through the radio facilities of the Far East Broadcasting Company in Manila, Philippine Islands.

STORIES for our youth



Another Week at WEST WIND

AGNES RANNEY

TUESDAY, Wednesday, Thursday — how fast the week was flying! Here at Camp West Wind, the days just zipped by. Tony loved this first year at camp. The food, the games, the counselors, the boys—all of them were great. And the horses. Especially the horses! Tony had chosen to ride everyday. He had not often had a chance to ride a horse until this week. But Mr. Edwards, their friendly counselor, said he caught on fast. Of course, Ginger was very gentle.

"Ginger!" Bill had laughed the first day they rode. "A pretty hot name for such a slow-moving animal!" Tony had just grinned, patted Ginger's neck, and gone on riding. He didn't mind being near the end of the line as they rode up the trail. He didn't even let it bother him when Henry, a fat boy on a strawberry roan, passed him up.

When they came back from the ride, Bill and the rest of the boys turned their horses into the corral and rushed to wash up for supper. But Tony hung around, watching Mr. Edwards and Walt, the lanky high school boy who helped him. Tony noticed how Walt rubbed down the tired horses and looked at their feet for imbedded rocks or sore spots and where they hung the bridles. He saw Ginger reaching over the fence toward the water trough.

"Is it all right if I take Ginger over so she can drink, Mr. Edwards?" he asked.

"Not yet, Tony," the counselor said. "She shouldn't drink while she's hot." So Tony had stood there, talking softly to Ginger until Mr. Edwards said she had cooled off enough to drink.

Tony was hot and thirsty himself. But it made him feel good to see Ginger enjoying a long, cool drink.

"I can hear every swallow go down!" he laughed.

It had turned out that Bill had the bunk below Tony's. In the days that followed, they got to be good friends, even if Bill did like to tease. But tonight, with only two more days of camp to go, both boys were a little gloomy.

"Why can't you stay another week?" Bill asked for what seemed the tenth time.

"Because we can't afford it," Tony said, pushing a lock of dark hair out of his eyes. "I was fortunate to be here this week. I earned half enough money. Then my grandma gave me two dollars, and my folks gave me the rest."

"If you wrote home, wouldn't they send you enough so you could stay another week?" Bill wanted to know.

"My dad was sick and couldn't work all winter," Tony said. "I wouldn't like to ask."

"How about your grandma?"

"She isn't rich, either," Tony said. "I'll just pray that I'll get to come back next year."

Bill pulled his sleeping bag zipper up a couple of inches.

"Sure wish you could stay," he said. "Ginger will miss you, too."

"I know," Tony nodded. That was the worst of having the week come to an end—no more horseback riding. He looked out through the cabin window. In the meadow beyond the dark pines, there was just enough light for him to make out the figures of grazing horses.

Which one is Ginger? he wondered as he dropped off to sleep.

When the boys went to the corral after lunch on Friday, only half the horses were saddled.

"Where's Walt?" Bill asked.

"His father had a little accident," Mr. Edwards said. "Not bad, but Walt is needed at home. So we're short-handed." He tossed the saddle onto the strawberry roan, who rolled her eyes at him.

"Guess we'll have to wait," Bill said.

"I thought we'd start to Clear Lake early," Henry grumbled. "I'd have had more dessert if I'd known the horses weren't ready."

You don't look as if you needed more dessert, Tony thought. But he didn't say so.

"We could help," he said out loud so the rest could hear him.

"Why should we?" Henry asked. But Bill was agreeable.

It was harder than it looked to toss the saddles onto the horses' backs. Tony looked warily at Ginger's hoofs as he reached under her to grab the cinch. But then he saw Bill struggling, too, and hurried to get done first.

"Better let me check those saddles before you get on, boys," Mr. Edwards said. At last they were ready to go.

It was fun riding up the mountain trail to Clear Lake. Tony felt the hot sun on his back and smelled pine needles and ripening huckleberries. But his pleasure was tinged with sadness that the week must end so soon. The sun was low when they got back.

"Am I tired!" Bill said, easing himself to the ground.

"And sore!" Henry added. "That was sure a long ride!"

"There's the dinner bell!" Bill said. Henry and the rest forgot their stiffness as they raced to the dining hall. All but Tony.

Ginger shook herself when he pulled the saddle from her sweaty back. She turned to push at his shoulder with her soft nose. By the time he had rubbed her down and put her saddle and bridle away, Mr. Edwards had finished with three of the other horses. But there were several more to be looked after.

"Why, Tony! You still here?" Mr. Edwards said. "You'll miss your supper!"

"That's O. K.," Tony said. "I like taking care of horses. I won't get to do it much longer. And how about your supper?"

"I guess they'll save us something," Mr. Edwards said, grinning. "Say, can you get that little brown mare's saddle off before she rolls on it?"

Tony's feet were dragging when they

(continued on page thirteen)

INFORMATION ABOUT

FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

MIDDLESEX, NORTH CAROLINA

MRS. M. L. JOHNSON, Acting Superintendent

Children's Home Month – Children's Home Day

We again remind our people that May is "Children's Home Month," and Mother's Day, May 11, has again been designated as "Children's Home Day" for Free Will Baptists of North Carolina.

All churches, Sunday schools, auxiliaries, and other organizations are urged to send a "Mother's Day gift" equal to $1 per member. Of course, those who cannot send $1 per member are urged to send all they can, and those who can send more are urged to do so. All organizations who send $1 or more per member will be listed on our Mother's Day Honor Roll which will be published in "The Free Will Baptist."

Individuals are also invited to send personal contributions as Mother's Day gifts in memory, or in honor of, their own mother or some other person who has meant much to them in life.

We have been very pleased with the response of our people to this idea during the past four years. We hope this interest will continue, and even increase, this year. We believe it is most appropriate that, as we pay our tribute to Motherhood, we also remember our children who do not have a normal home and Mother's love and care.

We need the faithful support of all our people on Mother's Day and during the month of May in order that we may care for the increased number of children and keep on schedule with our Golden Anniversary Development Program on a "pay as we go basis." In fact, a "little increase" just now will help a lot.

Mother's Day gifts will be placed in our general fund, unless otherwise specified; but may be designated for any special purpose as desired by the donor. If the gift is intended for any fund other than the general fund it should be clearly indicated when the gift is sent.

Please use the form below to assure proper credit for your "Mother's Day gift."

To the:

Free Will Baptist Children's Home

"A CHRISTIAN HOME FOR BOYS AND GIRLS"
MIDDLESEX, NORTH CAROLINA 27557

Enclosed is our "Mother's Day gift" in the amount of $_____.

This gift should be credited to _____

of _____ Church, in the _____

Conference, _____ County.

This gift is intended for the general fund unless otherwise specified.

If for another fund please specify: _____

Receipt for this gift should be sent to _____

We have _____ members. _____

This is a personal donation _____. _____

Miles Named Children's Home Superintendent

The Board of Trustees of the Free Will Baptist Children's Home, is pleased to announce that the Rev. Edward W. Miles of Goldsboro, North Carolina, has been chosen as the new superintendent of the Children's Home, replacing the late Rev. M. L. Johnson.

Mr. Miles is a native of South Carolina and a former superintendent of the Children's Home in that state. He attended Mount Olive Junior College, Mount Olive, North Carolina, and Atlantic Christian College, Wilson, North Carolina, from which he holds the AB degree. He has served as pastor of several churches in North Carolina, and has served the Free Will Baptist denomination in various other capacities. He will be leaving a teaching position with Wayne Community College in Goldsboro to assume his responsibilities at the Children's Home on June 1, 1969.

Bruce Dudley, Secretary
Board of Trustees

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Boys' and Girls' Stories

(continued from page twelve)

finished. He felt a little better when he and Mr. Edwards had washed up and joined the cooks in the kitchen.

"It's about chapel time," Tony said when they'd finished.

"Tony, I want to ask you something," Mr. Edwards said. "I don't know whether you'll want to do it. Walt will be gone all next week. I need someone to help with the horses. I meant to get someone older. But by the way you stuck with me today, I think you could do just fine. It would earn you another week at camp. Would you like to try?"

"Would I!" Tony's brown eyes sparkled. Another week at West Wind!—Guide for Juniors.

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ST. CLAIRE BIBLE CLASS

THE SUNDAY SCHOOL LESSON

FOR MAY 4



The Formation and Preservation of the Bible

Lesson Text: Jeremiah 36:27, 28, 32; John 21:24, 25; 2 Peter 3:15-18

Memory Verse: Mark 13:31

I. INTRODUCTION

While most of the books that are included in the New Testament were composed during the period of the first century A. D., those that compose the Old Testament span a period of approximately one thousand years.

The Canon of the Old Testament, those books accepted as the Word of God, has been adopted by the Jewish people even before the time of Christ. When we consider the difficulty with which manuscripts were copied and the fact that all of the Epistles and perhaps even the Gospels were written to a single church or a small group of churches, we can readily see that in the early days of the Christian movement, few, if any, of the churches possessed the complete Canon of the New Testament as it exists today. But in the process of time, those books that were recognized as of apostolic origin and had been accepted by the Christian churches as Scripture were received into an authoritative list, while those that were recognized as spurious were rejected. The first effort to assemble those works that were considered as Scripture into a single work was made by Eusebius (A. D. 264-340), who, by order from the Emperor Constantine, prepared fifty copies of the holy Scriptures. We might add that the list of books, which he included in the New Testament is in use today.—Senior Quarterly (F.W.B.).

II. HINTS THAT HELP

1. The Lord who spoke to Jeremiah will speak to us as we read His Word devotionally (Jeremiah 36:27).

2. As the Lord has restored and preserved His Word, so He restores men who repent and believe on His Son (v. 28).

3. God added many more words to the second scroll. When Christians are ridiculed and persecuted, they can pray for multiplied blessings on their ministry of God's Word (v. 32).

4. The Christian faith rests on many verified historic facts. Therefore we can know that John's testimony is true (John 21:24).

5. Have you considered the magnitude of Jesus' works? Does this increase your ambition to work for Him? (v. 25).

6. If some other Christian had corrected you (as Paul did with Peter), would you call him your "beloved brother"? (2 Peter 3:15; cf. Galatians 2:11).

7. Peter found Paul's writings hard to understand. It is no disgrace when we have the same difficulty (2 Peter 3:16).

8. These warnings are given, not to disturb our peace, but to keep us from trifling with evil (v. 17).—Bible Expositor.

III. ADDITIONAL TRUTHS

1. Many years ago Voltaire, the French infidel, declared that there would not be a copy of the Bible on earth in a hundred years. For scores of years, the Geneva Bible Society has used the very printing press on which the infidel printed his prophecy. Today, more than 1,000,000 of the Society's Bibles are in circulation, and more to come. It has been translated in more than 1,000 languages and dialects. No one can begin to estimate how many millions of Bibles and New Testaments have been printed and distributed since Voltaire's death. The home in a civilized land where there is no Bible is the exception.—Advanced Quarterly (F.W.B.).

2. When a book collector is interested in the Restoration movement, one of his joys is to receive a phone call from a dealer who says, "I got in a box of old books this morning; they look like they could be by some of the early Restoration writers. One of them has an autograph. You want to look at them?"

The collector goes to see the books. He rejects the autographed one; he has seen the author's signature and it was not at all like that. Some he rejects because he knows that no Restoration writer would have written such doctrines. Some he rejects because they are poorly printed and the message can no longer be accurately determined. There may be a few of them that he accepts because he remembers that other Restoration writers quoted from them and recommended them.

The books of the New Testament were collected in a similar way. Christians were interested in collecting books by the apostles and other inspired writers. Many other books about Jesus and Christianity were in circulation, but they were rejected because there was not enough evidence that God directed the writing of them.

The Bible is the inspired Word of God. The church He established accepts it, and the Christian must use it as a lamp unto his feet.—Standard Commentary.

3. At a large dinner given in New York, Mrs. Margaret Bottome, for a long time head of the King's Daughters' Circle, sat beside a German professor of science. In the course of conversation, Mrs. Bottome said, quite naturally for her:

"The Bible says so and so."

"The Bible," said the professor, "you don't believe the Bible!"

"Yes, indeed I believe it," was the reply.

"Why, I didn't suppose that any intelligent person today believed the Bible."

"Oh yes," Mrs. Bottome said assuringly, "I believe it all. You see, I know the Author!"—Morning Star.

4. Dr. F. B. Meyer was once traveling to Chicago. He had a Bible on one knee and a timetable on the other. Presently a man entered the same coach. Noting the Bible, he remarked to the doctor, "I guess that old Book of yours is played out."

"What do you mean?" asked the doctor.

"Well," came the reply, "don't you know that the Old Testament is made up of a lot of stories and traditions that are what you might call folklore, and that the New Testament endorses the whole?"

"Look here," replied the doctor, "when I left the depot this morning I brought this timetable. I don't know who compiled it, nor the sources from which it was derived; but I have been watching and testing it for the last four hours, and have discovered that the list of stopping places it gives tallies exactly with those which occur en route. I am

(continued on page sixteen)

CRAGMONT NEWS

(continued from page five)

ny conferences, camps, or other meetgs at Cragmont which conflict with the ecognized doctrines of Free Will Bapsts.

Fifth: An outline program, or schedule, howing subjects to be taught, names of structors, and general activities planed, shall be submitted to the Board of irectors prior to being carried out at ragmont. It shall be understood that ach organization which is assigned a eriod for a conference, camp, or meetng agrees to abide by the decision made y the Board relative to any subject aught or to any instructor or worker to e employed. It is to be understood furher that if the Board does not register ny objection, or request any change in program or staff, the same shall be onsidered as approved.

Sixth: No director or other agent of ny conference while soliciting registrants for his conference shall attempt o persuade persons who have already egistered for some other conference to hange their registration in order to go vith his group. All methods of solicitaion must be Christian and ethical.

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General Youth Conference

JUNE 9-14, 1969

Boys and girls, it's time to begin makng plans to attend the General Youth Conference at Cragmont this year. Many exciting things will take place at this conference, and you just won't want to miss any of them.

The Rev. Willis Wilson and the Rev. L. E. Ballard will be co-directors this year. The theme for this conference will be, "Don't Fence Me Out." This theme will be carried out through the entire conference.

There will be special trips during the week. Since the theme will be western, we will visit one of the exciting "Old West" towns, probably Ghost Town in Maggie Valley.

"Ma" Hansley, as "Two-Gun Sal," will be at the camp again this year. We just couldn't leave her out, seeing as how she can keep "law and order."

Old Professor Adrian Grubbs will be there this year in charge of Bible teaching, and he really knows how to make it interesting.

Tommy and Joyce Manning will be there this year with their songs and magic drawing board. They will also be in charge of stories for campers.

Sally Vainwright will be with us again this year as the teacher for the league work. Sally has been an inspiration to the camp for the past two years.

"Big Gun" Wayne Vincent will be back again this year as the sheriff of "Junction City," Cragmont. He will be in charge of the recreation and will serve as counselor for one of the groups.

There will be a time of sitting around the campfire and singing choruses and "western" songs. This is the informal time and can be quite interesting.

Most important of all, in the evenings there will be a time set aside for preaching in the "Little Country Church." This is a time of singing, testimonies, and real evangelistic preaching. During this time, each camper is given an opportunity to make his decision for Christ. Many young campers have found Christ at Cragmont, and many of our churches have reaped the benefit of the work of a summer at Cragmont.

Make your plans now to attend the General Youth Conference at Cragmont this year. The cost is $35. You may send $5 registration fee with your name, address, and age to the Rev. L. E. Ballard, 1225 S. Washington Street, Greenville, North Carolina 27834.

Willis Wilson, Director
General Youth Conference
June 9-14, 1969

NOW IS A GOOD TIME TO RENEW YOUR SUBSCRIPTION

BOOKS FOR GRADUATES

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(Daily devotions for young people.)

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(365 readings, one for each day in the year.)

TOP OF THE MORNING, by W. W. Orr ..... 95¢

I DARE YOU! by William H. Danforth $1.25
(Dare to stand tall, think tall, smile tall, live tall.)

FIND OUT FOR YOURSELF, by Eugenia Price ..... 95¢
(Young people can discover their own answers.)

WHY AM I HERE? WHERE AM I GOING? by Letha Scanzoni ..... Cloth—$2.95
(Youth looks at life.) Paper—$1.00

IN HIS STEPS, by Charles M. Sheldon $2.95
(Or, "What Would Jesus Do?")

NEVER A DULL MOMENT, by Eugenia Price ..... 95¢
(Honest questions by teen-agers with honest answers.)

BILLY GRAHAM TALKS TO TEEN-AGERS, by Billy Graham ..... 95¢

FRACTURED QUESTIONS, by Warren Mild $1.95
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(For the young lady getting married.)

AFTER THE TASSEL IS MOVED, by Louis O. Caldwell $2.95
(Guidelines for high school graduates.)

APPLES OF GOLD, by Jo Petty $2.95
(A collection of material about love, joy, peace, etc.)

WINGS OF SILVER, by Jo Petty $2.95
(A collection of wise thoughts similar to **Apples of Gold.**)

GUIDELINES FOR LIVING, by Harold J. Sala $3.50

HOW TO CHOOSE YOUR LIFE'S WORK, by Clyde Narramore ..... 60¢

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An Open Letter To Friends of Camp Vandemere

Dear Friends:

Greetings in the name of our Lord.

Camp Vandemere is a recreational center sponsored by the Eastern Conference of Original Free Will Baptists of North Carolina. The project currently consists of approximately 37 acres of land in Vandemere, North Carolina, and a master plan for building a complete center for a recreational ministry to people in the name of Jesus.

A look at almost any current study of the work and play habits of Americans will reveal that we are turning more and more to outdoor recreation. Our own North Carolina is called the Variety Vacationland. The church today faces the challenge of ministering to the deepest needs of the human soul in this atmosphere. We, as Free Will Baptists, have a golden opportunity for such a ministry in Camp Vandemere.

The question has been asked, "How will Camp Vandemere affect Cragmont?" Only God knows the answer to this question. However, I want to assure you, on behalf of the Board of Directors of Camp Vandemere, that we have no desire to either compete with or bring harm to Cragmont in any way. Camp Vandemere desires to minister to individuals and families who seek outdoor recreation with a program of instruction and spiritual refreshment. Camp Vandemere is committed to offer wholesome programs and fine recreational facilities in the finest Christian atmosphere.

As you well know, such a venture is costly and can be realized only with the support of all our concerned friends. We are in the process of erecting our first building, a bathhouse to serve our picnic area and campground. We hope to have this ready for use during the summer of 1969. In order to do so we are going to need $2,000—$3,000 in additional funds by May 31. During the fall of 1969, the debt on the property comes due and we have to plan for this as well as trying to build. The indebtedness on our property totals $19,000. We would like very much to build our dining hall and at least one dormitory cottage during the coming year and have them ready for use in 1970. Thus, you see some of the burden that must be borne if we are to meet the challenge that is ours.

In light of the need, we are asking you to help us. Be assured that every gift to Camp Vandemere is tax deductible and will be deeply appreciated. For every gift of at least one dollar the donor will receive a beautiful land certificate, suitable for framing, showing that the donor has given to the Camp Vandemere Land Program.

Please remember Camp Vandemere with your prayers and your gifts, and visit us soon. Gifts should be sent to: Camp Vandemere, Inc.; Ralph Sumner, Treasurer; Arapahoe, North Carolina 28510.

Yours in Christ,
Bruce Dudley, Chairman
Board of Directors
Camp Vandemere, Inc.

St. Claire Bible Class

(continued from page fourteen)

beginning to believe this timetable, and to feel that if it has proved true for the past I may trust it to get me to Chicago."

The man greatly wondered what that had to do with the question. Then the doctor explained: "The old Book has been tested by unnumbered millions. I have tested it myself from childhood. Take its prophecies—they have been literally fulfilled. It's the Timetable of the human pilgrimage."—High School Christian.

Bookstore Hours

The Free Will Baptist Press Bookstore, Ayden, North Carolina, is now observing the following hours:

Monday-Friday—8 a.m. to 5 p.m.
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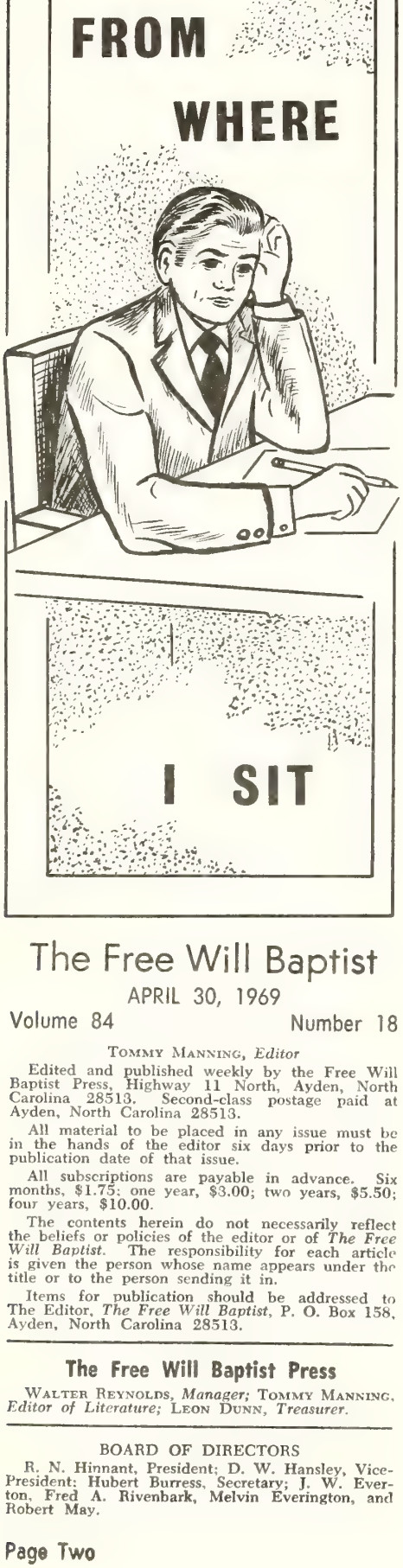
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Should We Desire Honor, Or Should We Seek Fame?



The Free Will Baptist

APRIL 30, 1969

Volume 84 Number 18

TOMMY MANNING, *Editor*

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The Free Will Baptist Press

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Editorial--

Cover Photo by Harold M. Lamb

HONOR OR FAME?

If we hold our head up high; and if our heart beats faster; and if rosy glow colors our face, it might very well be that we have just receive praise for a job well-done or for some deed done for the sake of humanit Often, this acclaim brings some type of reward—tangible or intangible- to add to the thrill of recognition. All of us like to be seen and have ou worth felt and acknowledged; and being designated for special notic brings a sense of satisfaction and achievement. This is not bad, for b ing honored thusly is a portion of life's craving; and whether merited o not, it is accepted pleasurably. But! is this a real example of honor, or this an example of fame? Let's examine the two and find out.

There is a big difference between honor and fame. Honor refers t a good name, public esteem, and outward respect. It is an inward quality Fame is determined by public estimation, reputation, popular acclaim and renown. One may have honor without reputation, for a reputatio is general opinion and not always fact. Honor is always coupled wit virtue, while fame is not. Fame is striven for, and a person pressing to ward fame is motivated by conceit or self-esteem. He arrives at a poin where he demands the subordination of others—their subjection to hi and his "position." A person pays for fame. Often he buys it wit money. On the other hand, honor is paid to a man. He receives it acknowledgement from others, but he always possesses it within himself If, however, he forces himself to be "honorable" from a sense of duty o obligation, the beauty of the quality is marred and it is not genuine. Re taining a standard of conduct and moral character must enter in, and a "honorable" person may hate himself or be ashamed of a particular ac which may never compel the disapproval of another. Why?

Well, no eyes are as good as our own when it comes to examining ou real selves. Even if we deceive others into thinking that we are what w are not, we cannot really fool ourselves; for we know the real from th false! We know whether we are "honorable" or not. We are what w are, despite our claims to be otherwise. Truly, a man is never as big a he would have others think he is, nor can he be contented without self respect. Many a great hero in literature has died an unhappy death be cause he had dishonored himself in his own eyes—and very often thes heroes possessed great fame. Hence, our real opinion of ourselves, not withstanding our cover-ups, is the most critical.

Honor carries with it a flavor of religion, while fame does not. Tru honor is always prevalent in the child of God, while fame does not nee to be. Fame, moreover, is public estimation—not real worth. It is at tained many times only after a long struggle upward. Honor, on th other hand, is not something worked for. One either has it or he doe not have it. If it is genuine, it is ever-present. If a person is measure by his success, wealth, or accomplishments, he has fame. This shows no what a man is, but what he is thought to be. A person may be famou and yet be totally depraved and lacking in honor, and we cannot live con tentedly under the constant ill regard of our fellows; nor can we liv under the whippings of our conscience without relenting. Those of lik circumstance and like repute esteem their peers, but honor never seek fame. Fame, however, does sometimes seeks honor. A person neve wants honor for the wrong reasons; but if one desires fame, it is alway for improper reasons, and with one invariable aim—that of self-glory Fame is proud, and honor is humble. Honor reflects; and fame absorb and absorbs, until the person is bogged down with vanity.

It is certain that we cannot hide behind ourselves. We conclude tha honor is good and that the possession of it gives real worth to character Fame, sad to say, is not always good; and hungering after it provide little satisfaction, for its inconsistency could prove disastrous. We con clude further that the best applause always comes from heaven! Wha will it be—honor or fame?

A Million Friends Weren't Enough

by
RAYMOND L. COX

MARQUEES billed him as "The Man with a Million Friends." In large letters they displayed his name, T. Texas Tyler.

But problems avalanched till he had what seemed to be a million troubles, too, and his "million friends" were not enough. He needed one more, one particular Friend. Now Tyler has found Him. He may have lost many of his former friends, because he cultivates the friendship of God, but Tyler could lose them all and still be better off with just the Lord than with the million who hailed him before.

Like many celebrities, David L. Myrick supposed that a stage name would enhance his career. He broke into show business as "Ozark Mountain Dave" back in 1935, when he sang "That Silver-Haired Daddy of Mine" on Major Bowes' "Original Amateur Hour." When the votes were tabulated, he was found to be the winner of that week's contest. His prize was a contract to appear in theaters and night clubs.

Major Bowes himself suggested to David Myrick that he adopt the tag, "Texas Tyler." Sometimes later the singer himself added the "T" to add rhythm to his name.

Thus the poor boy from Mena, Arkansas, was on his way to the top in the entertainment world. But he hardly dreamed at that time of what heights he would reach. His voice—especially the way he growled words with initial r's—captivated audiences. He adopted a song entitled "Remember Me" as his theme, probably because it was the first record released after he signed with a record company. Over two million copies quickly sold. Later another release topped three million sales. He composed several numebrs and recorded fifty of them, many of which became hits.

T. Texas Tyler took a leading part in the effort to give so-called hillbilly music a face lifting. Much of this type of entertainment's present respectability—today we call it "country and Western music"—is a result of his efforts.

Radio spread Tyler's reputation widely. He held jobs on stations in the East and Middle West. He achieved association with the Grand Ole Opry of Nashville, Tennessee, and with another famous group from Chicago. His Western Swing Band soon became one of the most popular groups of its kind in the country. He pioneered the presentation of Western music in spots like—of all places—Carnegie Hall, where he appeared alone with his guitar. He was the first musician of his type to perform there. His income rose to one hundred thousand dollars a year, and show business hailed him as "The Man with a Million Friends."

But not one of those friends could help him with his greatest problem—himself. For T. Texas Tyler had become enslaved by drink and drugs. No one was more surprised than he at this plunge into alcoholism. As a child, he had sworn that this would never happen to him. He nursed too many vivid memories of his father and the broken home that ensued because his parent had become an alcoholic.

Why did he indulge in liquor, then?

Here are his own words: "This is a funny thing about show business. You're surrounded by admirers, but somehow you're lonely. On top of that, you're keyed up over your performance. You feel you need something. And so you try drinking."

Then some of his musician friends offered him marijuana. He commenced smoking the vertiginous hemp plant and using other narcotics. His career started to wane. His personal fortune was being squandered. He was chained by habits he could not break. It was not that he didn't try. He took special "cures." "Nothing worked," he remarked in retelling his plight. T. Texas Tyler contemplated suicide.

Then Tyler started playing golf with a man named Larry Larrimore. The association seemed unlikely to flourish from the start, for Larry was a preacher! And Larry did not conceal his Christianity. He began witnessing to the singer. Other friends of Tyler, such as Stuart Hamblen and Roy Rogers, also urged T. Texas to give up his current way of life. One day, early in 1958, the singer was talking by telephone to a Christian friend in Long Beach, California. Tyler was drunk and lonely. Suddenly he blurted, "Ask Larry Larrimore to get over here. I need to talk to him."

Larry Larrimore arrived. Soon the singer was on his knees, praying, "Lord, if You will help me out and give me strength to fight the devil, I will go to work for You."

"I was still drunk when I went down on my knees," the singer relates in giving the account of his conversion, "but when I got up, I was perfectly sober."

The next night T. Texas Tyler attended Larrimore's church and made a public confession of Christ. "I felt the peace of God come into my heart," he testifies today. "I knew the past was washed clean, and the old account was settled." His desire for drink and narcotics did not just taper off. The cravings completely vanished.

Certain obstacles blockaded Tyler's honoring his promise to God to change his career. He had signed a number of contracts for personal appearances at rodeos and other entertainments. Most agents and promoters released him from his commitments, voicing sincere relief that Tyler had quit his degrading habits. But some managers tried to hold him to the contracts. Tyler telephoned one such obstinate promoter.

"You're drunk!" the man said after hearing Tyler's plea.

The singer declared he was as sober as he could be. Then the promoter barked, "You can't walk out. We have an ironclad contract. I'll sue!"

"I don't think you'll sue," Tex contradicted. "Get out your copy of the contract. I want to read something to you."

(continued on page sixteen)

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

When Is It Time To Move?

by
FARIS D. WHITESELL, Th.D., D.D.

The process of pastoral relocation is a testing time and a period of soul-searching for ministers of the gospel.

The problem takes different shapes in differing denominations. Churches with episcopal type government have pastors assigned to them by the bishop or conference. The larger congregations have some choice, but the smaller ones take the pastors sent to them.

In the presbyterial type churches, not only the congregation but the district presbytery or synod must be consulted and give approval of the ministers involved. The factors of personal choice and of providential leading have more weight in such a situation. But a man must fit the denominational pattern or be disqualified.

In the congregationally controlled, or independent, churches, the situation is highly personalized. Pastors and churches deal directly with each other and look to the Lord to approve all communications and commitments. We are thinking mostly of this type of pastoral relationship in this article.

When is it God's time to relocate? One can think of three ideals in answer to this question, but they are all too seldom actualized in experience.

1. The whole problem is in the hands of the Lord, and He will open the right door at the right time and make clear His will in the matter.

2. The pastor stays his whole ministerial career in one field and never needs to make a move. In one out of a hundred cases this may occur. Or, maybe the minister has only two pastorates during his life and has to make only one move.

3. This third ideal is more possible and should be true in all cases. Here the pastor does such outstanding work that he never has to look for a new field—the churches keep coming after him. He is a wanted man.

But coming down to the large majority of pastors, how does one know when it is time to seek relocation? We can make only general suggestions.

We will hope that the move is not necessitated by these unfortunate conditions:

1. The preaching is too sharp and critical, and the people rebel against it.

2. The pastor's relationship to his people is not good. He is too dictatorial and unbending. He tries to run the church with an iron hand and seldom listens to the advice of the church leaders.

3. The minister is lazy and selfish. He gets by with the least amount of pastoral work and sermon preparation. He spends all morning reading the newspaper and magazines and either rests or listens to ball games in the afternoon. He is untidy in dress.

4. His judgment is poor. He is friendly with some people of his church and neglects others. He preaches on certain favorite subjects all the time and neglects the balance of scriptural truth. He incurs more debts than he can pay and has to borrow money or seek outside work.

5. He is too temperamental. He is easily discouraged and rebuffed. He flares up at people and says unkind words when they do not follow him. He is on the mountain today and down in the valley tomorrow.

6. He is basically dishonest. He does not keep confidences. He exaggerates the truth in private conversations and in sermons. He boasts about his past achievements and his future plans. He never corrects a mistake or asks for anyone's forgiveness.

Men with these and other ministerial shortcomings will find it hard to relocate. Their records follow them, and the same weaknesses will come out wherever they go.

But when the minister is a good and faithful servant and has done commendable work, there are a few checks which may indicate that it is time to relocate.

1. Has he run out of ideas, and have his sermons lost their freshness and power?

2. Has he been on the field so long that he knows all the church people a prospects inside and out? If so, he probably too familiar with their pr lems, objections, weaknesses, and v tues. He is no longer challenged by t people or by the field. He feels like is threshing old straw all the time.

3. He detects a spirit of restlessne among the people. They show eviden of being tired of him. They no long support him as well as they could, a some of them go off visiting oth churches.

4. His family situation requires change. The local schools are not ac quate for his children's needs. There a health problem that demands a chan of climate, or proximity to medic specialists not available in his own co munity may be desirable. Maybe h salary has not kept pace with the risi costs of living, the family is beginnir to suffer, and there appear to be r prospects for betterment.

5. Some of his brother ministers ar perhaps a denominational executive te him that he should look for anoth field. They feel he has done a goc work but has gone as far as he can that field.

6. Most of all, he yearns for a chang He has searched his heart and can sa that this is not a selfish motive. It not basically for money or education privileges, or desire for prestige, but desire to serve the Lord in larger an more effective ways.

What can he do ethically to effect relocation?

1. He and his family should begin confidential prayer campaign for th Lord's favor and guidance.

2. He should prepare a detailed bu modest biographical profile and hav about forty copies of it neatly mimeo graphed. This profile should contai paragraphs giving vital statistics cor cerning his birth, rearing, marriage, chil dren, ordination, and present addres and telephone number.

3. Let him send two or three copies o his profile to faithful ministerial friend around the country and to denomina tional executives, including a coverin letter telling why he wishes to relocat and what type of field he desires. If hi denomination, college, and seminar have placement bureaus, he should sen them the same material.

4. He should keep up his work on th home field and preach the best sermon he possibly can at every service. Pul pit committees may be visiting him un expectedly at any service. He will d

(continued on page sixteen)

CRAGMONT ASSEMBLY NEWS

THE REV. and MRS. HERMAN GRUBBS
Managers
Black Mountain, North Carolina

Cragmont Assembly, 1969 – A Letter To the People

What will Cragmont be like this year? Well, it will mostly be what we make it since it will be the spirit of our people. Many people throughout the state have offered liberal congratulations to the new manager, Mrs. Lilliam Grubbs, upon her having been chosen to the position. She considers it a great honor and humbly requests the prayerful support of all the people that the venture will be another success this summer. She will need the advice of knowledgeable people, the patience of Cragmont patrons, and the continuous support of all concerned. Mrs. Grubbs has an earnest desire that Cragmont will grow, expanding its services to even more of our people; and she will do all within her power to maintain the friendly, comfortable atmosphere that has characterized the entire mountainside. She and the "crew" invite every Free Will Baptist to come to our mountain at some period this summer to test the hospitality and to help decide the future course. The first open date will follow the fifteenth of May, and services will continue as long as the requests come in.

We, the Free Will Baptists of North Carolina, owe a debt of gratitude to the Rev. and Mrs. L. E. Ballard. The praise given Cragmont is actually praise, that in great measure, should go to the Ballards. A few years ago when the "great division" came, they filled the difficult, trying position that kept Cragmont from falling to the "enemy." Board members acted wisely in many areas to maintain an even keel, but especially in securing the services of the Ballards for the difficult times. Each of us who has spent some time at Cragmont has a growing appreciation for the astute management at the Assembly. If ever the property is developed into the substance of our dreams, a large measure of the credit is due the Ballards.

The board would remind all our people that an indebtedness of $2,000 needs funding. A few dollars from each church would easily, painlessly solve the problem. The board urges those who have made no contribution, to send one to Mrs. Fountain Taylor, Route 1, Richlands, North Carolina.

Take a good look at the schedule of events for this season; pick the session you would like to attend; and write the sponsor for reservations. If you would like to schedule a weekend or any period not already booked, you should write to Mrs. Grubbs, Route 4, Box 14-A, Kinston, North Carolina 28501. A detailed reply will be forthcoming. We want every group and each individual to visit Cragmont at some period during the summer.

Respectfully yours,
Herman A. Grubbs

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Cragmont Assembly Schedule for 1969

May 15-31—Open Cragmont and Clean-Up Time

June 1-8—Open Period

June 9-14—General Youth Conference (Registrations sent with $5 for each camper to the Rev. L. E. Ballard, 1225 S. Washington Street, Greenville, North Carolina 27834.)

June 15-21—Ministers' Conference (Registrations sent to the Rev. Adrian Grubbs, 2627 Layden Street, Raleigh, North Carolina 27603.)

June 23-28—Christian Cadets' Conference (Registrations sent with $5 for each camper to the Rev. Cedric D. Pierce Jr., Route 3, Box 325, Greenville, North Carolina 27834.)

June 30—July 5—Youth Frontier Conference, YFA Camp (Registrations sent with $5 for each camper to Mrs. David W. Hansley, P.O. Box 205, LaGrange, North Carolina 28551.)

July 7-12—Youth Frontier Conference, AFC Camp (Registrations sent with $5 for each camper to Mrs. David W. Hansley, P.O. Box 205, LaGrange, North Carolina 28551.)

July 13-19—Open Period

July 20-26—Open Period

July 27—August 3—Open Period

August 4-9—Young People's Bible Conference (Registrations sent with $5 for each camper to the Rev. L. E. Ballard, 1225 S. Washington Street, Greenville, North Carolina 27834.)

August 10-17—Open Period

August 18-23—Woman's Conference (Registrations sent with $5 for each camper to Mrs. N. Bruce Barrow, Route 2, Snow Hill, North Carolina 28580.)

August 24-30—Family Week (For information write to the Rev. Herman Grubbs, Route 4, Box 14-A, Kinston, North Carolina 28501.)

August 31—October 15—Open Period

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The attendance of the morning service tests the popularity of the church.

The attendance of the evening service tests the popularity of the preacher.

The attendance of the prayer meeting tests the popularity of the Lord!—Adapted.

Bookstore Hours

The Free Will Baptist Press Bookstore, Ayden, North Carolina, is now observing the following hours:

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News & Notes of DENOMINATIONAL INTEREST

Revival in Progress
At Elwood Lane Church

Revival services are in progress at the Elwood Lane Free Will Baptist Church, Kannapolis, North Carolina, and will continue through May 4. The Rev. C. C. Burris, pastor of the Bethany Free Will Baptist Church, Wadesboro, North Carolina, is serving as evangelist. Services begin each evening at 7 p. m. The public is cordially invited to attend the remainder of these services.

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Cape Fear Youth Fellowship
To Be Held At Hopewell Church

The Cape Fear Youth Fellowship of Free Will Baptists will be held Saturday night, May 3, at Hopewell Free Will Baptist Church, west of Smithfield, North Carolina.

The speaker will be Tex Barrow, a former president of Cape Fear Youth Fellowship. Tex is a '68 graduate of Greene Central High School. He was a winner of the Morehead Scholarship which he turned down to attend Mount Olive Junior College, where he is now a ministerial student. He accepted God's call to the ministry several years ago at Cragmont.

Everyone is cardially invited to attend this youth meeting.



The officers of the Cape Fear Youth Fellowship are: first row, left to right, the Rev. Taylor Hill, recreational leader; Diane Johnson, outreach secretary; Kenny Hill, president; Steve Allen, vice-president; Steve Overman, treasurer. Second row, Edith Bradley, song leader; Sharon Benson, pianist; Brenda Naylor, corresponding secretary; and Mrs. Grubbs, youth sponsor. Absent from the picture are Brenda Parker, recording secretary; and Sharlene Creech, assistant pianist.

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Superannuation Report
For First Quarter, 1969

The following is the report of the chairman-treasurer of the Board of Superannuation of the North Carolina State Convention of the Free Will Baptist Church for the first quarter, 1969:

Balance January 1, 1969		$12,589.26
RECEIPTS		
Religious Contributions for January		728.04
Religious Contributions for February		505.74
Religious Contributions for March		344.59
Interest Income for January		1,783.75
Interest Income for February		110.23
Insurance and Retirement Premiums for January		3,633.18
Insurance and Retirement Premiums for February		1,045.39
Insurance and Retirement Premiums for March		1,117.28
Total to Account For		$21,857.46
DISBURSEMENTS		
Minister's Checks for First Quarter	$ 400.00	
Widow's Checks for First Quarter	284.50	
Insurance Premiums for First Quarter	9,328.40	
M. R. S. Claims	150.00	
Refund Check (Goldsboro Church)	100.00	
Operating Expenses for First Quarter	385.24	
Transferred to Burress-Galloway Fund	200.00	
Transferred to M. R. S. Fund	5,110.23	
Total Disbursements		$15,958.37
Balance April 1, 1969		$ 5,899.09

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Stoney Creek
Pastor Resigns

The Rev. Raymond E. Jones, pastor of the Stoney Creek Free Will Baptist Church, Route 2, Goldsboro, North Carolina, resigned the pastorate of the church April 27, 1969, to become effective July 26. Mr. Jones began his services at the Stoney Creek church October 15, 1967 after serving the Edgemont Free Will Baptist Church, Durham, North Carolina for six years. His present plans are indefinite.

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Revival Services
At Union Chapel

The Union Chapel Free Will Baptist Church, Route 1, Middlesex, North Carolina, announces revival services to be held May 19 through May 25. Services begin each evening at 8 o'clock; and the pastor of the church, the Rev. Walton Parrish, will be doing the preaching. The public is invited to attend.

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Piney Grove Church, Albertson,
Observed Homecoming

The Piney Grove Free Will Baptist Church, Route 1, Albertson, North Carolina, observed homecoming April 27. Services began with Sunday school at 10 a. m., followed by morning worship services, with the pastor, the Rev. Everette Harper, doing the preaching. Immediately following the service, lunch was served on the church grounds. After lunch a singspiration was held.

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Western Conference
Board of Ordination to Meet

The Western Conference Board of Ordination will meet on Friday, May 9, 1969 at the Stoney Creek Free Will Baptist Church, Patetown Road, Route 2, Goldsboro, North Carolina. All candidates for examination for license, and all persons wishing to appear before this board or having business to bring to their attention are asked to be present at 7:30 p.m. Candidates for license are reminded to insure that their letters of request for examination from their local church are in order. All candidates who are to be examined for ordination are asked to contact the board secretary, the Rev. Raymond E. Jones, Route 2, Golds-

(continued on page fifteen)

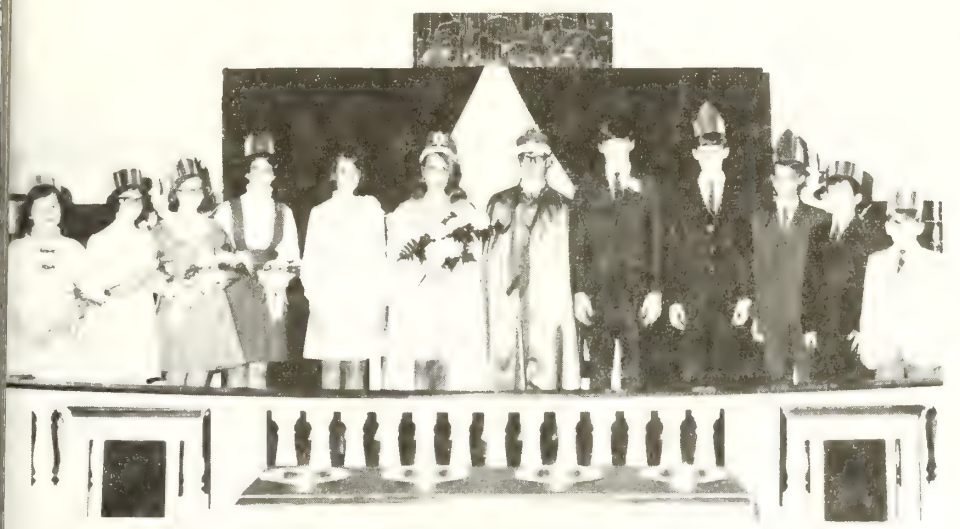
Coming Events

May 3—Vacation Bible School Workshop, Ayden, North Carolina

May 8—North Carolina State Woman's Auxiliary Convention, Stoney Creek Church near Goldsboro, North Carolina

May 11—Mother's Day

CORONATION CLIMAXES YOUTH WEEK AT SAINT MARY'S CHURCH



Pictured above are the members of the Royal Court of Saint Mary's Free Will Baptist Church as they appeared at the finale to Youth Week at the church. Left to right: Mitzi Cook, pagette; Nancy Gaskins, junior lady-in-waiting; Jan Glenn, princess; Pattie Gaskins, senior lady-in-waiting; Kathy Williams, retiring queen; Sharon Stilley, queen; Tommy Evans, king; Gary Baldree, retiring king; Gene Williams, senior honor guard; Terry Norman, prince; Mark Harrison, junior honor guard; and Rudy Lupton, page.

A special coronation ceremony climaxed a week of youth activities for Saint Mary's Free Will Baptist Church, New Bern, North Carolina, on Sunday night, April 20. Gary Baldree and Kathy Williams were the ruling king and queen.

The king and queen, attired in royal robes and crowns, entered the sanctuary and marched to the royal throne while "Largo" was played by Miss Holly Glenn, pianist.

Those selected to make up the royal court were Mitzi Cook, pagette, and Rudy Lupton, page, from the Cherub Band; Mark Harrison, junior honor guard, Nancy Gaskins, junior lady-in-waiting, Terry Norman, prince, and Jan Glenn, princess, from the Ambassadors for Christ; Gene Williams, senior honor guard, and Pattie Gaskins, senior lady-in-waiting, from the Youth Fellowship Auxiliary. The Rev. Earl H. Glenn, pastor, announced their names to the king and queen who received them and crowned them. The girls were presented arm bouquets of giant yellow chrysanthemums.

Before Mr. Glenn announced the selection of the new king and queen for 1969, the retiring king and queen presented a challenge to their successors, encouraging them to be dedicated Christians, faithful to Christ, and loyal to His church.

Tommy Evans and Sharon Stilley were announced as the newly chosen king and queen. They arose and marched to the royal throne while "Pomp and Circumstance" was played by the pianist. The royal robes and crowns were placed upon them by their predecessors. The king was given a gold scepter and the queen was presented a large bouquet of giant yellow chrysanthemums.

A prayer of consecration was prayed by the Rev. Harold Mack Wallace, and the congregation sang "I Would Be True" for the closing hymn. Refreshments of sandwiches, potato chips, pickles, peanuts, iced squares, and punch were served to the near capacity congregation.

Guest evangelist for the youth-led weekend revival services was the Rev. Harold Mack Wallace, pastor of Sherron Acres Free Will Baptist Church of Durham, North Carolina. Mr. Wallace is a graduate of Mount Olive College and a member of the Junior class at Duke University.

On Monday evening, the church young people went out on visitation. Tuesday, the Cherub Band and Ambassadors for Christ were treated to a hamburger cookout. Wednesday, the young people sponsored the regular widweek prayer service of the church, participating in a panel discussion on the problems facing teen-agers and parents today. Thursday, the Youth Fellowship Auxiliary had a cookout and teen-fun time. An original comedy skit by Gene Williams was presented by Frances Register, George Bancroft, Gregg Phipps, Shelton Jenkins, Mike Whitford, and Gene Williams. Miss Deborah Hines, from the Piney Grove Free Will Baptist Church near Greenville, North Carolina, led the group in singing folk songs and choruses and then closed with a challenging devotion. Miss Hines will graduate this year from high school. She plans to attend Mount Olive College, and Oakland College in Indiana, preparatory to going on the mission field. She has already been approved as a missionary candidate by the North Carolina Free Will Baptist State Board of Missions. The Rev. Earl H. Glenn, pastor of Saint Mary's Church is a member of the mission board.

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Attention: North Carolina Woman's Auxiliaries

The 1969 session of the North Carolina State Woman's Auxiliary Convention will convene on Thursday, May 8, with the Stoney Creek Free Will Baptist Church near Goldsboro. Each auxiliary should be represented with one delegate for each 25 members or fraction thereof, plus a registration fee of $5.

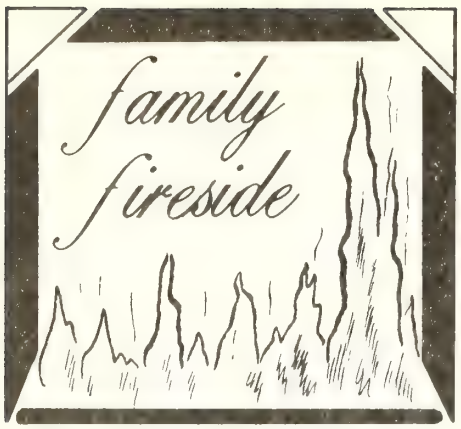
Many auxiliaries mail their fees in advance. This is a good thing to do, as it saves the delegate the trouble of handling the money. Also, in the event something should happen at the last minute to prohibit your representing in person, your auxiliary is registered as having represented.

Important: Please mail your fee before May 6, if possible, so that I will have time to get the list prepared and delivered to the convention registration committee and ready to use the morning of May 8. If you cannot possibly attend, please mail your fee as the convention needs your support for its continued operation.

Mail fees to: Mrs. Raymond T. Sasser, State Treasurer, 108 Hope Lodge Street, Tarboro, North Carolina 27886.

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God calls men into the ministry to preach His Word, not their own ideas or the current trends in human thought. A congregation can learn what men think through their newspapers, magazines, and other news media, but the question is: What does God think and say?—Faris D. Whitesell.



SUNDAY, MAY 4

THE WAY TO PEACE

Scripture Reading—John 14:27

. . . The way of peace was laid out ages ago, and road signs were put up: To Peace, To Jesus Christ, Turn Right, Go Forward. Just as on other highways, a person can go towards or away from his destination. A driver can lose his sense of direction, can get onto detours, can lose his road. He can hog the road; he can demand to have the right of way always and end in a head-on collision. Then, too, there are warning lights telling the traveler to go forward, to be cautious or to stop. Indeed the road to peace can be rough going.

The Lord Jesus Christ is the way of peace because His Holy Spirit in the heart brings us into harmony with the moral laws of God. It gives us concern for other human beings. The angels proclaimed peace and goodwill, but we cannot have peace on earth unless we first have the goodwill among men. Peace is a free gift of the Saviour, for He said, "Peace I leave with you, my peace I give unto you." To accept this peace we must walk in the right direction, to the Lord Jesus, to get it. . . . —*Pauline Malehorn.*

PRAYER THOUGHT

The only way to find peace is to follow the One who came to help us find it.

MONDAY, MAY 5

SPRING CLEANING

Scripture Reading—Psalm 51:10

It seems each year about this time
Folks break out with a rash,
And in frenzy sweep out all
Accumulated trash.

It's lots of fun to clean the house
And get things looking smart,
But Spring should also be a time
For cleaning out the heart.

Throw all your hatred in a bag . . .
Of envy clean your mind . . .
And oh, my brother, what a world
O happiness you'll find!

For hearts like dusty attics are . . .
They clutter up like sin . . .
So do your Spring heart-cleaning now
And let the "Son" shine in!

—*The Church Advocate.*

PRAYER THOUGHT

Pray that our hearts may be emptied of sin and filled with a new awareness of Christ and others.

TUESDAY, MAY 6

WORDS UPON YOUR HEART

Scripture Reading—Deuteronomy 6:4-9

The love of God is to be our all-consuming interest. Everything else is secondary. "These words which I command you this day shall be upon your heart; and you shall teach them diligently to your children." Life imposes upon us many concerns—the welfare of our families, the well-being of the community, success in our vocations, the security of our jobs, etc. But for us, as Christians, the love of God heads the list. And, when the love of God heads the list, other concerns fall into their proper places and in one way or another these other concerns are taken care of. "Seek first his kingdom and his righteousness, and all these things shall be yours as well" (see Matthew 6:33).—*The Church Advocate.*

PRAYER THOUGHT

When God is put first, all other things follow in proper order.

WEDNESDAY, MAY 7

HOW MUCH FOR GOD?

Scripture Reading—Matthew 22:21

Someone has figured that in the average life span of seventy years, time is used as follows:

Three years in education, eight years in amusements, six years at the dinner table, five years in transportation, four years in conversation (low for some), fourteen years in work, three years in reading, twenty-four years in sleeping, and three years in convalescing.

If a person went to a ninety-minute religious service every Sunday and prayed for five minutes every morning and evening, he would be giving ten months out of seventy years to God. How is your record? —1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

Are we guilty of giving God the smallest portion of our life?

THURSDAY, MAY 8

THE FRIEND OF SINNERS

Scripture Readings—Mark 2:13-17

A few years ago an elder in a church where I was to serve as evangelist, had an enlightened idea for placing posters announcing the rival services in the local taverns. But when the pastor asked him if he would place the posters in these establishments, the man found himself so bound by traditional thinking that he didn't have the courage to carry out his enlightened idea. Billy Graham reportedly entered a night club a few years ago, seeking those who would hear the message of God. He was promptly asked, what he, a man of God, was doing in a place like that. Billy reportedly answered, "This is also God's world."—*Richard Wood.*

PRAYER THOUGHT

Christ has commissioned His follower to go everywhere, seeking out the lost.

FRIDAY, MAY 9

THE SECRET OF POWER

Scripture Reading—1 Thessalonians 5:17

Spurgeon was once asked the reason of his marvelous power in the ministry. Pointing to the floor of the Metropolitan Tabernacle, he said, "In the room beneath, you will find three hundred praying Christians. Every time I preach they gather there, and uphold my hands by continuous prayer and supplications. It is in that room that you find the secret of the blessings."—*Power*, W. B. Knight, Eerdmans Publishing Co.

PRAYER THOUGHT

The power of prayer cannot be overestimated.

SATURDAY, MAY 10

NOTHING BUT HOUSEWORK?

Scripture Reading—Proverbs 1:8

A busy mother was one day regretting that she could do so little Christian work. "I shall have only a life of housework to show at last," she said rather sadly to a friend one day. "Why, Mother," exclaimed her little daughter, who overheard the words, "all we children will stand up and tell all you've done for us—everything! I shouldn't s'pose they'd want anything better than good mothers up in Heaven!"

And the friend answered: "The child is right. Earth will send to Heaven no better saints than the true Christian mothers who have done their best."—*Christian Digest*, W. B. Knight, Eerdmans Publishing Co.

PRAYER THOUGHT

A mother's love and devotion is much to be appreciated.

Framed Church Covenant

Size: 18 by 24 inches

The frame is of walnut finish on open-grained oak, with glass.

Price: $11.95

Available at Free Will Baptist Press
P. O. Box 158
Ayden, North Carolina 28513

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

Alumni Association Has New Officers



New Alumni Officers

New officers of the Mount Olive College Alumni Association elected at their 12th annual session at the College include, left to right in the picture: Mrs. Anna Garris Hill, Ayden, North Carolina, (Ayden Seminary alumnus), member at large; Miss Lorena Moseley, Winterville, North Carolina, ('66), secretary; Howard F. Bryan, Selma, North Carolina, ('63), president; Johnny M. Turnage, Princeton, North Carolina, ('58), vice-president; and Mrs. Anne Mozingo Waters, Seven Springs, North Carolina, ('62), treasurer.

Also elected, but absent when the picture was made, were the Rev. Edward W. Miles, Goldsboro, North Carolina, ('65), retiring president who became a member at large; and Miss Betty Lou McLamb, Newton Grove, North Carolina, ('58), member at large. Also serving on the executive committee is the Rev. Leonard B. Woodall Jr., Snow Hill, North Carolina, ('58), representative to the College Board of Directors.

Speaker at the buffet dinner which was in the College auditorium was Sam D. Bundy, Farmville, North Carolina, humorist and school principal.

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Chorus to Present Spring Concert

The Mount Olive College Chorus, under the direction of Mrs. Janet M. Gilmer and accompanied at the piano by Jeriel M. Gilmer, will present its spring concert in the auditorium of Mount Olive College, tonight at 8 p.m. The program will consist of numbers by composers Purcell, Billings, Guenther, Brahms, Lowe, Rodgers, Mancini, and others. Performing will be the Chorus, Girls Ensemble, and Madrigals.

The public is invited to attend.

"Coming Events" at Mount Olive College

May 3—May Day, 4:30 p.m.
May 22—Awards Day, 11 a.m.
June 1—Commencement Exercises, First Baptist Church, 3 p.m.
June 15-20—Summer Youth Conference, opens at 3 p.m.
June 23—Summer session begins, 8 a.m.
August 4-7—Ministers' Institute.

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"College Day" at Friendship

Friendship Free Will Baptist Church in Jones County will observe Sunday, May 4, as "Mount Olive College Day" according to an announcement by the Rev. Charles L. Sapp, pastor. President W. Burkette Raper will teach the young people's Sunday school class at 10 a.m. and speak at the 11 a.m. worship service.

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May Day Activities Scheduled

"Cherry Blossom Festival" has been chosen as the theme for this year's May Day program at Mount Olive College. The schedule of events on Saturday, May 3, includes a parade on Center Street in Mount Olive at 11 a.m.; a softball game between faculty and students at 2 p.m.; refreshments on the front lawn of the downtown campus at 4 p.m.; crowning of the May Queen and entertainment at 4:30 p.m.; dinner in the cafeteria at 6 p.m.; and a talent program in the auditorium at 8:15 p.m.

Miss Delores Overman of Route 1, Princeton, North Carolina, will be crowned Queen of May. Her maid of honor will be Kaye Goodman of Route 2, Mount Olive. Members of the queen's court will be Patricia Casey, Route 3, Goldsboro, North Carolina; Carolyn Lea, Morehead City, North Carolina; Vicki Mills, Aurora, North Carolina; and Reva Oliver, Route 2, Garland, North Carolina.

The public is invited to attend all of the events. In order that the College may know for how many persons to prepare, those who plan to have dinner in the cafeteria are requested to make reservations no later than April 30.

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Heaven never helps the man who will not act.—Sophocles.

Pertinent Facts Concerning the 1969 State Sunday School Convention

by L. E. BALLARD
Field Secretary

Sixty-eight Sunday schools represented in the Twenty-Ninth Annual Session of the North Carolina Free Will Baptist Sunday School Convention, which was held on April 19, 1969, with the First Free Will Baptist Church in Wilson. Of these, eighteen qualified for the "Convention Honor Roll," and sixty-three qualified to receive free copies of the big picture of the convention made at noon.

During the registration period, two hundred and forty-two registration cards were filled out. Nine registered as district or state convention officers; seventy registered as delegates from the schools; forty registered as pastors; twenty-two registered as superintendents; forty-nine were school officers and teachers; and fifty-two registered as pupils or visitors.

Honor Roll Schools

Antioch, Craven County
Bethlehem, Cartaret County
Bridgeton, Craven County
Calvary, Wilson County
Community, Halifax County
Fayetteville, Cumberland County
Goldsboro, First, Wayne County
Lee's Chapel, Sampson County
Mount Zion, Nash County
Reedy Branch, Pitt County
Rosebud, Wilson County
Sandy Plain, Duplin County
Tee's Chapel, Johnston County
Unity, Durham County
Virginia Beach, Virginia
Warden's Grove, Pamlico County
Warsaw, Duplin County
Wilson, First, Wilson County

Pastors Who Attended

R. W. Allman, Henry Armstrong, Edgar Benton, C. F. Bowen, Noah Brown, Harry Brown, Hubert Burress, C. M. Coates, Roland C. Cherry, Clyde W. Cox, Bruce Dudley, Jerry B. English, J. W. Everton, Francis Garner, Edmund Gonzalez, David C. Hansley, Carol B. Hansley, C. J. Harris, Taylor Hill, James E. Howard, Sheldon Howard, Harold Jones, Raymond E. Jones, Harry A. Jones, R. H. Jackson, James V. Joyner, Vance Link, A. J. Lyczkowski, E. C. Morris, Raeford Lee, Melvin Moore, Robert Rollins, Walter Reynolds, Jerry Rowe, Fred A. Rivenbark, R. T. Sasser, Luther Swinson, Billy Twiddy, and Wayne West.

Superintendents Who Attended

John Adcox, Fayetteville; Danny Beaman, Saratoga; Melvin D. Beaman, First Church, Wilson; James Beach, Tarboro; Robert Benson, Warsaw; Roney L. Davis, First Church, Goldsboro; Billy W. Dilday, Hickory Chapel; William N. Elmore, Lee's Chapel; Odell Howell, St. Mary's, Wilson; Rudolph R. Jones, Pine Level; Lloyd Jackson, Daniel's Chapel; Perry Kennedy, Sandy Plain; E. C. Lewis, Gum Swamp; James L. Martin, Virginia Beach; Willie H. Martin, First Church, Smithfield; Leon E. Norris, St. Mary's Grove; Joseph T. Peele, Unity; Francis Stoddard, Piney Grove (Pitt); Carl D. Smith, Pleasant Grove; Nelson Tugwell, Friendship (Greene); G. M. Vincent, Reedy Branch; and Edward Weaver, Tee's Chapel.

Special Invitation

Again this year, as we did last year, we are inviting schools who for any reason did not attend the convention, to make late reports which will be included in the final digest of reports given in the convention's "Yearbook." Use a regular report blank (two or more went to each school) or send a letter giving the name of the school, name and address of superintendent, secretary, and pastor; and list average enrollment during the year, average attendance for the year, number of classes, number of classrooms, and amount of offerings received during the year. These late reports should be sent to the North Carolina State Sunday School Convention, 1225 S. Washington Street, Greenville, North Carolina, in care of the Rev. L. E. Ballard. (Sending an offering with late report is optional. If check is sent, make it payable to the Free Will Baptist State Sunday School Convention.) About ten schools made late reports last year.

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The extent of some persons' religion is that they know the name of the church they stay away from!

For Your

CHURCH NEEDS

come in to see us at

The Smithfield Bookstore

139 West Market Street

(Branch of The Free Will Baptist Press Foundation)

Store Hours

Monday—Friday: 9 a. m. to 5 p. m.

Saturday: 9 a. m. to 1 p. m.

Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Sound Side Free Will Baptist Church, Route 2, Columbia, North Carolina, is seeking a pastor for two Sundays a month: first and third, or second and fourth. Any minister interested may write Mr. Edmund Brickhouse, Route 2, Columbia, North Carolina, or telephone 796-5546.

New Marriage Certificates Available

The Free Will Baptist Press has recently printed a marriage certificate that has been in demand for sometime.

It is in sheet form, sixe 8½ by 11 inches, printed on lithographed stock. The certificates are available in booked lots of one dozen for $2.95, or in single form for $.25 each. Each certificate in the booked, or padded form carries a stub for the minister's records.

Send orders to the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513. (State tax where it applies. Shipping and handling—20c for the first dollar and 5c for each additional dollar.)

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Is the day of judgment for all, both saints and sinners?—**R. E. M., Sacramento, California.**

Answer: There is to be a time of judgment that all shall be committed to, but there seems to be at least 1,000 years between the first which is referred to as the Judgment Seat of Christ, and the last which is called the Great White Throne Judgment (see Revelation 20:2-7).

Those who are in Christ have no judgment of condemnation to look forward to. "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24); "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Romans 8:1).

Those whose names are not written in the book of life will be judged for condemnation and their eternal placement. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Revelation 20:11-15).

However, all who accept Christ and die in Him, as well as those to be raptured at Christ's coming in the air for the Church, will appear before the Judgment Seat of Christ and be judged for rewards. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad (2 Corinthians 5:10); "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God" (Romans 14:10-12); "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matthew 12:36).

It seems from these verses, however, that our judgment for rewards will be based on all the experiences that we have had, how we have acted under all conditions, pressures in these experiences and whether or not we failed to remain obedient to Christ in carrying out His commission to us as members of the church in each test. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that you are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Corinthians 10:13). This Scripture will be a good verse for us to keep in mind as we contemplate this coming event set by divine wisdom and providence.

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Question: What will happen to this earth when the 1,000 years reign of Christ on it is concluded and Christ has turned every thing back into the hands of God the Father?—**B. B., Elk Grove, California.**

Answer: When Christ's millennial reign on the earth is concluded this whole earth will be destroyed by fire. It was destroyed by water once but now awaits the time when the same kind of wickedness will make it necessary that God destroy it by fire for Him to keep His promise in prophesying this judgment. "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly" (2 Peter 2:4-6); "That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandments of us the apostles of the Lord and Saviour: . . . For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (2 Peter 3:2, 5, 6, 7); "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea" (Revelation 21:1). (See Revelation 20:11-15.)

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The Qualifications of a Preacher

A preacher must have:
The strength of an ox,
The tenacity of a bull,
The daring of a lion,
The wisdom of an owl,
The harmlessness of a dove,
The industry of a beaver,
The gentleness of a sheep,
The versatility of a chameleon,
The vision of an eagle,
The hide of a rhinoceros,
The perspective of a giraffe,
The disposition of an angel,
The endurance of a camel,
The bounce of a kangaroo,
The resignation of an incurable,
The loyalty of an apostle,
The faithfulness of a prophet,
The tenderness of a shepherd,
The fervency of an evangelist,
The devotion of a mother,
And then he wouldn't please everybody.—Copied.

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Sometimes the window looks cloudy because we have not wiped off the fog. A little effort on our part clears up many problems.

STORIES

for our youth



DAVEY AND BUCKWHEAT

by
KITTY MILLER

DAVEY BLAKE and his best friend, Skinny Evans, pedaled their bikes down the blacktop road toward the pony farm. "I can hardly wait to see whether Marshmallow had her foal yet," Davey said.

"Me, too. I wonder what it'll look like," Skinny replied.

They were crossing the wooden bridge when they met a group of boys and girls from the crippled children's home. "Hi, gang," Davey called out, waving his arm. "Where are you going?"

"To the fish hatchery," Steve answered from a wheel chair.

"Hey, Davey, remember me?" an eight-year-old boy shouted.

"Where are you headed, Davey?" Joey hollered.

"To the pony farm. We want to see the new foals," Davey called back.

"Wish we could see them," Joey called out, as Davey and Skinny made the turn in the road.

Skinny nodded toward the group. "How did you get to know them?"

"Our Sunday school class invited them to our picnic last summer," Davey said. "We had a lot of fun. They're good kids. We go over to see them on holidays. Why don't you come with us next time?"

"Maybe I will," Skinny mumbled.

Twenty minutes later, Davey and Skinny eased their bikes to a stop near the corral. Davey spied Marshmallow cropping grass. Beside her lay a light tan foal.

"There they are!" Davey exclaimed, pointing to the mare and the foal. The boys walked over to the fence. "She's a beauty," Davey said; "light tan coat with mane and tail to match."

The mare moved close to her foal, nuzzling it on the head, neck, and shoulders.

"Hey, Marshmallow," Davey said. "Come on over to the fence and bring your baby with you."

The white mare trotted over to him. Davey stroked her tenderly. "You know me, don't you, girl? Call your baby over. We want to see her. We won't pet her, not yet. She's too young."

The boys laughed when the foal let out a baby whinny and began pumping her tail up and down and then from side to side. They watched the mare and the foal for a long time. Gradually a puzzled look spread over Davey's face. He frowned and nudged Skinny. "Look at the foal. Am I imagining things, or can't she see right?" He waved his arms to see whether the foal could follow the movement. "Come on, Skinny. Let's find Mr. Moore."

Mr. Moore told them, "The foal's about two weeks old now. Last week the vet examined her. He said she'll not be blind, but she'll never see perfectly."

"What are you going to do with her?" Davey asked.

"Well, we can't sell her, and we can't keep her either. There's not much we can do."

Davey gasped. "You've got to find a home for her! You can't get rid of her! You can't!"

The old man shrugged.

"Could I have her, Mr. Moore?" Davey asked. "She needs someone to love her and take care of her."

"She'd be more trouble than she's worth," the old man said.

"Not to me she wouldn't." Davey pleaded with the old man. "What else did the vet say?"

"The foal's strong and normal except for her eyes." Mr. Moore asked, "Are you sure you really want her?"

"Of course I'm sure. I could train her to pull a cart." Davey looked at Skinny. "You know that old cart in our barn? With a little paint, it'd look like new. It's small, too—just the right size for a pony."

"It'll take a lot of hard work, boy. Better ask your folks before you set your heart on having her. If you still want her in two months, she's yours. I figure I owe it to Marshmallow to let them spend a few months together in pasture."

"Thanks, Mr. Moore," Davey kept repeating, as he and Skinny rode off.

All the way home, Davey made great plans for the foal. As soon as he saw his father, he spilled out the news. "She wouldn't be any work for you, Dad. I'll feed and water her, clean her stall, exercise her, brush her down, and train her."

"You have a hard time now getting your chores and school work done. Think you can handle a pony, too?"

"Sure I can! I promise I won't let my chores or schoolwork pile up. Please, Dad."

"You understand that you'll have to take care of her all by yourself? I can't spare the time. Remember that."

"I will, Dad." Davey watched his father's face. "Can I have her?"

"All right, but remember your promise," his father said.

"I will, Dad, and thanks a million."

Later he let his mother and father and Skinny in on his plans. "I've named her Buckwheat. When she's trained to pull the cart, I'll take her to the crippled children's home, the retarded children's school, and the orphanage. We'll give all the boys and girls a free ride." Davey stopped to catch his breath. "Just wait and see. Buckwheat and I will be a great team!"—Gospel Herald.

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INFORMATION ABOUT

FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

MIDDLESEX, NORTH CAROLINA

MRS. M. L. JOHNSON, Acting Superintendent

MAY – Our Most Important Anniversary Month

It is most appropriate that May is Children's Home Month for Free Will Baptists of North Carolina. May is our most important anniversary month. Forty-nine (49) years ago this month—May 23, 1920—the doors of this Home were opened and the first children were admitted.

During this forty-nine years, a total of 587 children have been cared for. Ninety-two (92) of these are now in care at the Home and two others are being assisted in higher education. Four of those now in care are seniors in high school and will graduate in June. All of these plan to go on to college and will be assisted through our Program of Assistance in Higher Education. Several others will be admitted to the Home during the summer.

The loyal and generous support of Free Will Baptists and other friends of this Home have made this ministry possible. The extent to which this support is continued will determine the future of the ministry of the Home.

Gifts received this May, and throughout the balance of this fiscal year, will perhaps be the most vital of any period in recent years. We are nearing the end of the building program of our Golden Anniversary Development Program and we need your continued loyal and generous support to complete this program.

Since August 1962, we have built and equipped four new buildings. Our capital investment in new buildings and equipment has amounted to more than $122,000 to date. All of this has been done on a "pay as we go basis" in that this money has been raised, above general operating costs, during this period. If our people will continue this support, and perhaps increase it just a little, we will be able to complete the development program "on schedule" and on the "pay as we go basis."

Please give all you can and encourage others to join you as partners in this vital ministry.

= = = =

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BOOK REVIEWS

by ELIZABETH HILL

YOUR CHRISTIAN WEDDING by Elizabeth Swadley. Broadman, 1966, 138 pages, $2.95.

This is a wedding etiquette book for today's Christian bride. It gives step by step details as to how to plan and carry out a wedding in a proper and thoroughly Christian manner.

This book answers such questions as:

"What Is a Christian Wedding?"

"Where Should the Ceremony Take Place?"

"Who Does What?"

"What About Parties, Showers, and Teas?"

"How Are Guests to Be Honored?"

Also included are lovely new ideas for weddings as well as a chapter entitled: "Your Shining Moment."

HOW TO CHOOSE YOUR LIFE'S WORK by Clyde M. Narramore. Zondervan, 1969, 47 pages, 60¢, paperback.

Dr. Narramore says that a key factor in choosing life's work is determined by where the interest lies. A broad picture of aptitude, intelligence, and the leading of the Holy Spirit are also necessary elements in choosing life's vocation, he thinks.

Such subjects as "Where the Jobs Are," "What's the Salary?" and "Education Pays Off" are explored.

Surely this is a book to help high school graduates, and others, as they face some of the greatest decisions in life.

Other new books in the "Christian Psychology Series" by the author are:

"How to Help Your Child Develop Faith in God"

"Problems Missionaries Face"

"How to Handle Feelings of Depression"

"How to Build Bridges to Other People"

Each has from 32 to 48 pages, is illustrated, and retails for 60¢.

(Books featured may be ordered from the FREE WILL BAPTIST PRESS, P. O. Box 158, Ayden, North Carolina.)

ST. CLAIRE BIBLE CLASS

THE SUNDAY SCHOOL LESSON

FOR MAY 11



The Bible in the Language of the People

Lesson Text: Acts 2:1-12

Memory Verse: Acts 2:11

I. INTRODUCTION

The Bible is the most amazing book in the world. This would be a trite observation were it not so true. When we remind ourselves that about forty different men over a period of over 1,500 (some say 1,600) years wrote as the Spirit of God led them and never one time contradicted each other, we are amazed at this book. When we realize that there is a chief theme—the salvation of God through Christ—running as a "scarlet thread" throughout the entire sixty-six books, the 1,189 chapters, the 31,175 verses, and the 810,697 words, we stand amazed at this book. When we discover that this book came by verbal inspiration (that the words—not just the thoughts—were inspired) and by plenary inspiration (the full or whole Bible was inspired—not that it contains some inspiration and the rest uninspired), we praise God in our amazement of the Bible, the Word of God, the Holy Scriptures. When we are aware that the Bible is inerrant (wholly free from all error), we know that its author must have been the Holy Spirit. The writers, forty of them, were merely God's penmen (2 Peter 1:20, 21).

Such an amazing book, born in the infinite mind of God and channeled through the Spirit to man, had to be presented in the language of men. Since the tower of Babel, men have spoken different tongues; and natural boundaries, such as seas, mountains, and deserts helped to force men to develop their peculiar languages and to record their spoken words on tablets of stone, papyrus leaves, skins of animals, and metals of various kind. It was God's will that His Word be given to the peoples of all the earth. This lesson is designed to help us see how this was done.

Where there was little time in which to write the message of God, He empowered men to speak the words of the Bible in the language of the people. This marvelous phenomenon forms the background of our lesson today.—Advanced Quarterly (F.W.B.).

II. HINTS THAT HELP

1. Introduction
   - A. This passage which we study today is important because it records the coming of the Holy Spirit after the ascension of Christ.
   - B. It is also important because the various peoples gathered there that day heard the Word of God and the testimony of Christians in a language they could understand.
2. The Unity that Existed
   - A. The people who were there.
   - B. The place where they were.
   - C. The purpose for their being there.
   - D. The prayer they were praying.
3. The Coming of the Holy Spirit
   - A. The sound of His coming—as of a mighty rushing wind.
   - B. The sight of His coming—cloven tongues as of fire.
   - C. The language of the disciples.
4. The Witness of the Disciples
   - A. This was not an unknown tongue but a language known and understood by men.
   - B. It gave witness to the power of God through the Holy Spirit.

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. Evangelist Billy Graham said, "Our greatest need is not for organizational unity but for the church to be baptized with the fire of the Holy Spirit and to go out proclaiming the gospel everywhere."

Dr. Vernon Grounds said, "The ecumenical movement seeks a unity which is external and organizational. The unity of believers in Jesus Christ is a spiritual unity which is personal and voluntary. It is a unity of faith, hope, and love."

To have unity in marital life, Christians should marry those of "like precious faith" (2 Peter 1:1).

Advice columnist Ann Landers said, "The records show that individuals who share the same religious beliefs have five times as good a chance of staying married as those who do not."

Dr. Henry Waterman, professor of theology at Wheaton College, said, "When the Persian ruler Ahasuerus wanted to send an imperial decree to his subjects in 127 provinces of his domain, he sent letters to every people within his empire in their own languages. 'Into every province . . . after their language' (Esther 1:22).

"When the Holy Spirit gave utterance to the disciples at Pentecost, every one present from the far-flung corners of the Roman Empire heard them speaking in his own language. How wonderful are God's ways!"

Whatever our views may be in reference to glossolalia (speaking in tongues), there is one tongue which all of us should seek—the kind tongue: "In her tongue is the law of kindness" (Proverbs 31:26). What havoc the critical, caustic tongue works among God's children!—Bible Expositor.

2. Picture a man with large ears who has come to church hoping to hear God's Word. His eyes are opened too trying to see and hear what God has to say.

Now imagine the minister or teacher trying to help by teaching the lesson in Greek. This was, after all, the original language of the written New Testament. How much does this man understand? His desire to learn is of little value unless the lesson is taught in his language. He may as well be wearing earmuffs and sunglasses.

You may say that a translator could be secured for him, but the best solution would be to speak his own language.

If this man is going to take God's Word to heart, what he needs is God's Word in his mother tongue. Few people today would quarrel with Wycliffe's statement that the Scriptures should be "the property of the people, and one which no party should be allowed to wrest from them."

Sometimes we think that we have reached the ultimate, now that we have the Bible in the king's English, revised English, and new modern English. But what about the Eskimo? Or what about Indians and the Chinese? There are still whole races of people who do not yet

(continued on page sixteen)

Open Letter to Friends Of Virginia Beach Free Will Baptist Church

Thank you, dear friend,

For your interest in the ministry of the Virginia Beach Free Will Baptist Church, Virginia. We give thanks to God for His tremendous outpouring of blessings this past year. He added 72 new members to our church (present membership is 181), and enabled us to clear the indebtedness of our property (almost three acres, totaling $25,000). The lots are ideally located on the corner of South Witch Duck Road and Grayson Road. Recent value of this land was estimated at $75,000; so you see, we are very fortunate to have secured this valuable property.

On May 12, 1969, we will issue $100,000 worth of General Obligation Church Bonds so we can build a new chapel and educational building.

Our church has agreed to establish a sinking fund in the United Virginia Bank Seaboard National of Norfolk, Virginia, in the amount necessary to pay the bonds and coupons as they come due in the next 14 1/2-year period.

If you are not familiar with church bonds, may I explain briefly: Money is loaned to the church by members and friends. In return for the money, the church issues Church Bonds, payable to the bearer. These bonds have coupons attached, and the holder of the bonds clips a coupon every six months and thereby receives his interest. The bonds are on a maturity schedule and mature at six-month intervals. The bondholder may wait until all the interest coupons are due, or he may collect the interest as the coupons mature.

The church binds and obligates itself that it will not sell nor further encumber the church's equity in the buildings so long as any of these notes are outstanding. If for any reason the church should fail to meet its obligation as to the bonds, the property could be sold for the benefit of the bondholder and the other creditors. The interest on these bonds is seven percent.

I hope you will share with us in this ministry for Christ. Your investment will be twofold: you will help us build a church to the glory of God, in which we trust that literally thousands will come to know and love Christ; and you will reap a financial return from your investment.

This is an excellent way to invest in the future of your child's education. It's also ideal in that you will be saving for your own future.

I urge you to prayerfully consider investing in the present and future ministry of Virginia Beach Free Will Baptist Church. All you invest—and more—will be returned to you. If you are convinced that our church deserves your investment, please circle the amount of the bond you wish to purchase and return to me.

$1,000 $500 $250

Thank you again for your interest in our church, and please pray for us.

Sincerely in Christ,
Fred A. Rivenbark, Pastor
Virginia Beach
Free Will Baptist Church

NOW IS A GOOD TIME TO RENEW

YOUR SUBSCRIPTION

NEWS NOTES

(continued from page six)

boro, North Carolina 27530, as soon as possible for arrangements to take their examinations. Those who were recommended for license last June, or before, will be eligible to take the ordination examination at this time. All ordained ministers from other conferences accepting pastorates in this conference are reminded that they must be cleared through the Western Conference Board of Ordination.

= = = =

A little boy who fell out of bed explained it by saying, "I stayed too close to where I got in." Many Christians fall away and are lost because they content themselves with first steps and don't seek to grow in the Christian life.—1010 Illustrations, Poems and Quotes.

VACATION BIBLE SCHOOL WORKSHOP

SATURDAY, MAY 3

The annual Vacation Bible School Workshop will be held this year in Ayden, Saturday, May 3. The theme this year is, "All Things Through Him." The workshop should prove very helpful, as instruction is provided in each department by the writers and experienced teachers.

Registration begins at 9:30 a. m., and persons coming to the workshop should register with the teacher in charge of the department class they plan to attend. The classes, which begin at 10 a.m., are listed below with their instructors and meeting places.

GENERAL DIRECTORS . . . . . First Baptist Church Annex
Leah McGlohon

MUSIC DIRECTORS . . . . . First Baptist Church Sanctuary
Tommy Manning and Ralph A. Bowen

INTERMEDIATE DEPARTMENT . . . . . Free Will Baptist Church Annex
Austin Carter

JUNIOR DEPARTMENT . . . . . Community Building
Earl H. Glenn

PRIMARY DEPARTMENT . . . . . Free Will Baptist Church
Mrs. Minnie H. Chandler

PRESCHOOL DEPARTMENT . . . . . Free Will Baptist Church Sanctuary
Mrs. Jane B. Gainey

Music periods shall be as follows, and the Music Directors can meet with any or all of the following groups:

Preschool Teachers	**10:00—10:30 A. M.**
Primary Teachers	**10:30—11:00 A. M.**
Junior Teachers	**11:00—11:30 A. M.**
Intermediate Teachers	**11:30—12:00 Noon**

Lunch will be available at 12 o'clock noon for $1 per plate on the Free Will Baptist church grounds.

A complete assortment of VBS materials and supplies will be on display at the Press.

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St. Claire Bible Class

(continued from page fourteen)

have the Bible in their native language. —Adapted from the "Standard Commentary."

3. No greater moral change ever passed over a nation than passed over England during the years which parted the middle of the reign of Elizabeth from the meeting of the Long Parliament. England became the people of a book, and that book was the Bible. Its literary and social effects were great, but far greater was the effect of the Bible on the character of the people at large. The whole temper of the nation felt the change. A new conception of life, a new moral and religious pulse, spread through every class. That Bible was the beloved King James Version of 1611. —Selected.

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The Lighted Pathway

(continued from page four)

well to keep himself open to all approaches and look into them carefully before rejecting any.

5. He had best deal with one opening at a time or else he could be torn asunder by calls from two or more fields at the same time.

6. By this time he could take his deacons or elders into his confidence and let them know what he is doing, asking for their prayers and counsel.

Within a year he should be relocated. —Gospel Herald.

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A Million Friends Weren't Enough!

(continued from page three)

It was quite a contract. One clause, written entirely in capital letters, stipulated that T. Texas Tyler must be sober before every performance! He had broken that agreement all too often. But now Tex called to the promoter's attention the following statement in the contract: "All of the above clauses in this contract are binding and apply directly to T. Texas Tyler, with the exception of an act of God." Then the convert added, "I've been saved."

"You've been what?" barked the promoter.

"I've been saved!" repeated T. Texas Tyler. "And if that isn't an act of God, I don't know what is!"

Since then Tyler has t r a v e l e d for Christ as extensively as he traveled in the past as a professional singer. He left a career which had rocketed him to the top in the country and Western entertainment field.

"I'd be lying," confesses Tyler, "if I said I don't, at times, miss show business. There were some fine experiences for me there, in spite of the mess I made of things. But this preaching and singing of God's Word is my real role in life. I know that now. Besides, I couldn't afford to go back!"

Tex relates how he had dived into deep debt before his conversion. He owed his manager, Hank Snow, about four thousand dollars. Soon after he was saved, Tyler bought a twenty-five-dollar money order and mailed it to Snow with this note: "Don't laugh. Here's the first payment on my debt to you. I'll try to send twenty-five dollars a month until it's paid."

Hank didn't laugh, but he grinned in glee. He sent the money order right back to Tyler, expressing his great delight that his client had been converted. "As of now, you can consider the debt wiped out," Snow stated. "If, however, you ever backslide," he added, "you'll owe me the whole sum!"

That's one reason why Tyler says, "I couldn't afford to go back." But the biggest reason is that God has become his wonderful Friend. One million friends weren't enough for T. Texas Tyler. He needed God.

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When King Edward abdicated the British throne, the British Empire crowned a new king just as though Edward were dead. Officially, he and his former kingdom are dead to each other; each publicly acts as though the other did not exist. This is the way God wants us to act toward sin!—Donald T. Kauffman.

BIBLES FOR GRADUATES

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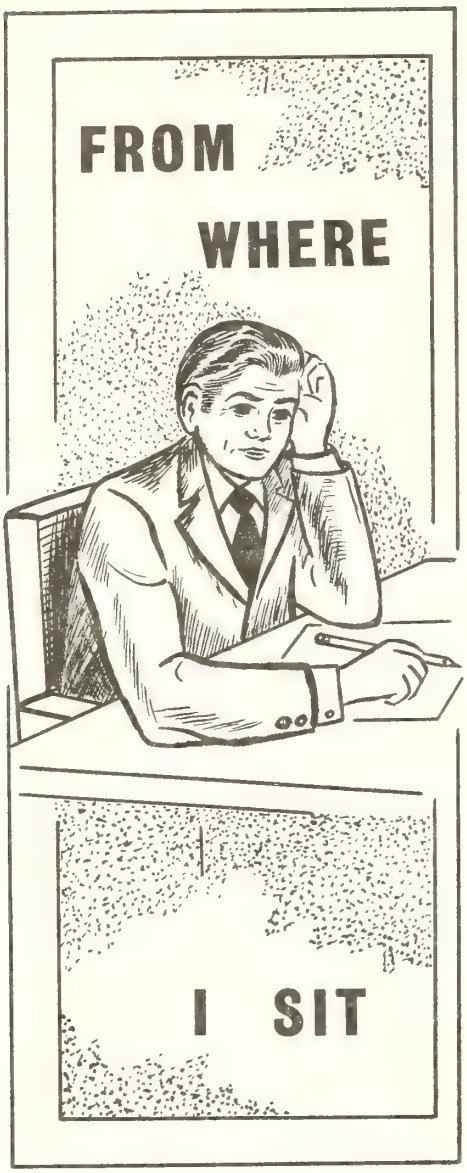


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SOMEBODY'S MAMA AT HOME

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, MAY 7, 1969



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Editorial--

Cover Photo by Luon

Nearly every person cherishes the moments spent in his mother presence. Often are the times when we return to our mother's home t feel her warmth; and we find there an immeasurable satisfaction an contentment.

The following poem is an attempt to express the feeling one receive when returning to the place of his mother's abode—a place often lackin in physical beauty, but a place excelling in spiritual worth. Though w often fail to show our love and appreciation, mothers have an innat quality which fathoms our unexpressed yearnings; and this poem is in tended to put into words those voiceless sentiments we all possess.

MY MAMA'S HOME

It has little beauty for eyes to behold;
The walls are draped simply—the pillars are old;
But yet, when I'm troubled and feel all alone,
I find ev'ry splendor in my mama's home.

The paint is now cracked and yellowed with age;
Storms beat upon it and garnished their rage;
Still, many warm beams of His sunlight have shone
On this humble dwelling I call "Mama's home."

The windows are shaky; the hinges all creak;
Wherever I walk now the floor seems to speak;
Yet, many a king would wish it his own—
This modest old house—it's my mama's home!

The framework is battered, and nails rusty too;
The roof needs a painting that's long overdue;
Yet, like a fortress it stands all alone—
A giant among houses is my mama's home.

It's flavored with kindness and love all way through;
Its merits are many; its sorrows are few;
And oh how I seek it whenever I roam—
The calm and the bliss of my dear mama's home.

Peace is the captain, and love is the king;
My mama lives there; the rafters all ring!
The reason is simple; no discord has grown;
A contented, fair haven is my mama's home.

My heart guards each mem'ry and beats a refrain
When Mama walks toward me and calls me by name;
Sweet is the music and mellow the tone;
I find part of heaven in my mama's home.

I'll never be able to tell you its grace,
But a palace or castle could ne'er take its place;
Its worth is not seen with the eye, but it's known;
A wonderful treasure is my mama's home.

Each time I return there, I find her there too;
She's charming, and gentle, and pure, and so true;
My soul blossoms out with the seed she has sown;
I nurtured and fostered in my mama's home.

If ever the day comes when I cannot see
This humble old dwelling that is part of me;
I'll hang my head sadly and walk on alone,
But somewhere up yonder, I'll see Mama's home!

A Gift for Mother

IRMA HEGEL

SHE opened the office door and stepped quickly back. She was a little gray-haired wisp of a woman, and the cleaning equipment she was pushing before her was almost as big as she was. "Excuse me, please," she apologized. "I thought everyone was gone."

"Come on in," I invited her. Hastily I gathered the copy on my desk and stuffed it into my brief case. "I intend to get home early for once. I know you want to get home early too. Tomorrow is Mother's Day."

A smile illuminated the small, wizened face. "If it's anything like it was last year—oh, ma'am, no mother ever had such a day!"

"What happened?" I asked.

She pattered to my desk on soft-soled shoes. "It was hardly light outside when my son-in-law, Jimmy, started banging on the door of my lodgings. 'Get up, Ma,' he called. 'Your magic carpet is outside.' I didn't have time to get myself breakfast; but that didn't matter 'cause Gertie—that's my daughter—had food enough along to feed a regiment.

"I got outside and saw Jimmy's old farm truck. They must have got up at midnight to make the long trip to the city. Land sakes, you should have seen that truck. It was shiny and clean and had a big seat covered with soft blankets for me and the grandchildren. 'Happy Mother's Day' they all cried. And Gertie told me, 'Ma, we're taking you to Black Horse.'

"Now Black Horse is the country town where I was born and raised. It's only fifty miles from this city, but I've never been back. I was as excited as my grandchildren. Such a warm, sunny day it was, and the fun I had pointing out farms and ponds to the kids! We were just in time for church service at the little white church, and I saw friends there I hadn't seen in years. Later, we picnicked together back in the churchyard, and I felt like a queen. Jimmy had to give up his factory job to take up farming, 'cause he had trouble with his lungs. My son-in-law and daughter have had it hard on that rundown farm they bought. They have no money to speak of, just a heap of love. That's what they gave me—love; but maybe that's what a mother wants most."

What a mother wants most—I thought of that for a long time afterward. I know mothers who are saddened by a pot of flowers which arrives without the giver's presence, by a package that contains a frothy negligee that can never be worn, by costume jewelry that is stacked regretfully away in a drawer, and by candy that a strict diet forbids eating. "If the children would only come home instead," runs the lament of these mothers. "If they'd just write and say some little thing for which they're grateful to me."

The most sentimental cards can sound cold. Gifts, without the giver, are bare. As Shakespeare wrote in **Hamlet**, "Rich gifts wax poor when the givers prove unkind."

I remember two married daughters and a married son who once sneaked a large box of snapshots from Mother's attic storeroom. To be sure, they didn't know all the faces in the photographs. But Aunt Mary and Aunt Cynthia remembered very well, and two more conspirators joined the Mother's Day surprise.

Mother received her usual gifts of perfume, lingerie, and cake, expecting nothing more. Then Walter, the son, brought out a slide projector he had borrowed and put up a screen. "Your life, Mother," he announced. "Are you all set? Quiet everyone."

Mother giggled like a girl when her baby picture flashed on the screen. She laughed over pictured childhood memories. Cried a little at the wedding picture of Dad and herself and all the treasured sequences, which included Walter, Margaret, and Elaine.

"Oh, Mom, that was my tenth birthday," Elaine spoke up. "You made it such a special day. I know I loved you forever then."

"I was getting over pneumonia," Walter announced during the last slide. "You'd been up with me night after night, but I wanted to go to that picnic, and we went. I'll never forget the lunch you packed in that hamper. How I ate."

"The happiest Mother's Day ever!" Mother exclaimed later. "To think that my children and grandchildren would prepare a trip into my past life and that I would enjoy it every bit as much as I did!"

This special surprise for Mother took time to prepare, but then Mother spent time too—a lifetime. The gift reflected the love of the givers and was geared to what Mother wanted most.

I know of retired mothers and fathers who are having considerable difficulty in getting along on inadequate pensions and Social Security. More than fancy gifts, these parents might need a hearing aid repaired, a new set of dentures, a new pair of eyeglasses, a telephone in the bedroom, the payment of a toll call to a distant son, daughter, sister, or brother.

The right gift expresses love—not any old gift, but the something that brings the sparkle to Mom's eyes and the real smile to her lips.

While we're at it, let's include Mom in the other 364 days of the year, like asking advice on occasion—Moms still want to feel needed and to share the lives and problems of their sons and daughters. Let's include Mom in an outing, a weekend at the cottage, a party, or a ride. She might not be as old-fashioned as we think; she might enjoy that new book we have just completed reading. She might even get a real laugh out of that funny story our husband told us at breakfast this morning. Let's pitch in on a stint of house cleaning, painting, or gardening. Let's phone and write regularly.

In Ohio, a club was formed known as "The Handicapped Assurance Club of Greater Akron." This club is a guiding force for helping the aged and infirm who live alone—those who get the feeling they are forgotten. Picnics, parties, entertainments, visits, and phone calls to senior citizens, regardless of color and creed, go on throughout the year.

The phone calls are most appreciated by the aged. A club member actually phones once a day, asking, "How's my lamb doing this morning?"

"I love it," said one delighted woman

(continued on page sixteen)

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

Mothers' Days Are Everyday

by Isabel Gray

If you have a mother's heart,
You'll have a mother's care.

For any needy child of His,
True comfort you will share.

Mothers' days are in demand everywhere, the year round. I hear from so many who have missed a mother's love and care and are reaching out for a mother's love "by proxy," shall we say? They are reaching for a sense of belonging, of being a part of a family, with its many privileges and blessings. . . .

One lady writes, "I had never known the love of a family, but God has so filled me with His love, it takes the place of all the unloved and lonely feelings." She says, "I am writing this because I feel God has given me a love ministry for others. What a joy to know God can take our pains and turn them into love! Pray that my life may be a blessing to others. I want God to use me so that His will might be done. I only want to know His will and bring glory to His precious name."

Another lady writes, "I feel so happy with all the lovely new friends I have found these past months. Truly, God is introducing me to sisters in Christ! How lovely to belong to such a large, happy, and wonderful family! God has blessed me with lots of 'moms' who love me, as I do them. How wonderful God is to His children!"

Another dear one says, "I was born the first time as an only child. Now my second birth has given me a family that just grows and grows. The Lord really does provide for all our needs!"

One of our circle, writing to a sister who has no children of her own, but who "mothers" many motherless ones, says, "Although you have no children of your own, you have more than many others! You have truly enlarged 'the place of thy tent' (Isaiah 54:2) through your many kindnesses. You seem always to know what gesture or word gives renewed courage, and our Lord will remember His faithful servant. In fact, He has already done so and will again."

Someone has asked the question, "What is a mother?" The answer, in part, says: "A mother is truth in a starched apron; wisdom with a smile on its face; devotion with a Bible in its hand; and love with an unselfish heart. A mother's love is the heart and soul of what is worthwhile in our civilization. It is self-sacrificing and everlasting. It knows no limits."

Another statement agrees with this, saying, "Mothers are found everywhere." They are found wherever love and understanding are, whether they are mothers in the flesh or in the spirit, which can go beyond the biological relationship. But there are such things as mothers without natural affection. We who grew up in the country can remember an occasional mother cat, chicken, cow, or horse that would not claim its offspring. Sometimes a little coaxing and patience produced signs of natural affection for the unwanted little one. The tendency of God-given love is not to reject one's offspring, and it is rare to note a bad mother among our animal friends. The God-given instinct of acceptance in motherhood stands out amazingly prominent, even in the adopted type of motherhood. We know of many instances where such acceptance is as real as the mother-love of their own little ones.

I recall my mother setting hens to hatch, and sometimes she would place some duck eggs in the nest along with the hen's own eggs. We had a small swimming pool for the ducks. It was fun to see the baby ducks go to it—like the proverbial "duck takes to water," but it was distressing to see the mother hen's reaction to her little ducklings' brief dip. She clucked and scurried about the pool, trying to rescue her reckless brood! Our mother knew that too much water wasn't good, even for ducks, at least baby ducks, so she would come to the aid of the poor mother hen. Mother would shoo the little ducks out and away from the danger of drowning, relieving the other mother of her alar for her adopted swimmers.

There is a saying that "God could nc be everywhere, so He made mothers, but He can be and is everywhere! H makes mother-hearts everywhere a well, with love and understanding fc His needy ones. . . .

Now, with the poet, we rejoice her and now, as we say, "God gives us Chris tian mothers, true and good; for this w owe Him endless gratitude!"—Gospe Herald.

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Weeds need not be wicked to b weeds. They are more often good plant in the wrong place. That is what Americ suffers from. Our heads are buzzing wit so many good ideas we don't have tim for the best. Christianity is fighting losing battle in so many of our lives, nc because we are bad, but because we ar too busy with our briefcase full of secon rate stuff.—David A. Redding.

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CHRISTIAN CHAPEL CHURCH PAYS TRIBUTE TO MR. AND MRS. JIMMIE TYNDALL

by
MARGARET ARD

T was Sunday, February 2. The morning worship service at Christian Chapel Free Will Baptist Church, Pink Hill, North Carolina, was in progress. Just before the choir sang, the pastor, the Rev. Norman Ard, picked up a box from the pulpit stand, removed the lid, and said, "Mr. and Mrs. Jimmie Tyndall, please come forward."

When Mr. Jimmie and Mrs. Ozella, as they are called by friends, reached the front of the church, Mr. Ard said, "About ten years ago Dr. Burkette Raper asked me to come to Christian Chapel and supply one Sunday. I decided to come down the Saturday afternoon before to find the church and to learn what I was supposed to do. When I arrived in the community, I saw a man beside the road. I asked him where the church was. He showed me. I asked him to whom I could go to learn something about the Sunday services. He told me to go see Jimmie Tyndall. Now this man I talked to beside the road was not a member of Christian Chapel or any church, but he knew about Mr. Tyndall and the work he was doing."



Mr. and Mrs. Tyndall

Mr. Ard continued, "At our last quarterly meeting, Mr. Tyndall resigned as deacon. I don't know of a man who has been more faithful in his responsibilities to his church. I have known the church treasury to be broke. Mr. Jimmie would take it upon himself to get money for the church. This morning the church wishes to bestow a long deserved honor on Mr. Jimmie Tyndall and his wife who has faithfully stood beside him. We present to him this plaque: 'Presented to Jimmie Tyndall. In recognition of outstanding work as deacon and devotion to Christian service. Serving October 5, 1935—January 4, 1969. By Christian Chapel Church.'"

Mr. Ard handed the plaque to Mr. Tyndall. Next he picked up two gifts and presented them with these words: "A family in the church, Mr. and Mrs. William Blizzard, wish to present these to you." The gift for Mrs. Tyndall was a silver pin with a pair of praying hands dangling from the word "faith." The gift for Mr. Tyndall was a silver tie button in the shape of a cross.

Jimmie Lutson Tyndall joined the Christian Chapel church October 1922. His Christian services, other than that of a deacon, include twelve years as church treasurer, work on various committees, Sunday school superintendent, and as a delegate to many conventions. He will continue to serve as an honorary deacon.

Ozella Lambert Tyndall joined the Deep Run Free Will Baptist Church. Later she united with the Christian Chapel church and has been a faithful member.

They have two married children: A son, Joseph Tyndall; a daughter, Mrs. Theodore Herring; and five grandchildren.

In Letter to Sasser, Representative Eagles States Opposition to Liquor by Drink Bill

Rep. Joe E. Eagles is opposed to "liquor by the drink" legislation now pending before the General Assembly.

Eagles' stand was spelled out in a letter to the Rev. Raymond Sasser, pastor of the First Free Will Baptist Church, Tarboro, North Carolina. The representative wrote:

"I wish to acknowledge receipt of your letter with the 25 pages of petitions signed by 397 legal voters who are taxpayers, law-abiding citizens, and strongly opposed to any form of liquor by the drink legislation being enacted into law.

"I note that you people did not go out on a special drive from house to house, but merely from time to time so that friends, fellow workers, and acquaintances could sign, if in opposition to this legislation, and as a result, a spontaneous petition grew in great proportion.

"I would like to state my position on this matter, as a representative of the people of Edgecombe and Nash Counties, as well as the State of North Carolina. During the past three months I have had some six people in my area who have asked me to consider supporting legislation that has been introduced into the General Assembly that could allow the serving of liquor by the drink; due to the vast numbers of those opposed to it, I do not have an accurate figure as to the total in opposition, but it does run into many hundreds. I realize that I can't answer personally this great number of people, so I am taking the liberty of forwarding a copy of this letter to some of the news media in our area.

"I appreciate the position of the proponents as well as the opponents relative to this type of legislation. I feel that I must try to represent the thinking of the majority of those who reside in my home district. So it is with this in mind that I will vote against HB 534, introduced by Rep. DeBruhl, if and when it comes to the floor of the House. This legislation is now in the Committee on Alcoholic Beverage Control and probably will not be considered for at least two more weeks. . . ."—"The Daily Southerner."

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A slap in the face sometimes wakes us up.

News & Notes of DENOMINATIONAL INTEREST

Winterville AFC's and YFA's Sponsor Singspiration

On Sunday night, April 27, the YFA and AFC groups of the Winterville Free Will Baptist Church, Winterville, North Carolina, sponsored a very enjoyable and successful "Youth Singspiration." Bruce Gray presided over the program featuring both visiting and local talent. Those participating were: the Marlboro Quartet, the Ayden Quartet, Deborah Hines from Piney Grove, Bryant Hines from Greenville; and Wayne Vincent, Judy Lupton, the Hines Cousins, Clyde and Pittman Hines, the Winterville Youth Quartet, and the Winterville Trio, all from the Winterville church.

During the program an offering was received toward the District Youth Project, which is to help raise funds for payment on the East Carolina University Fellowship Building at Greenville, North Carolina.

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Report of Cape Fear Mission Rally Held in Smithfield, April 14

Fifteen churches represented at the Cape Fear Mission Rally held in Smithfield, North Carolina, April 14. Free Will Baptist churches representing were as follows: Hopewell, Casey's Chapel, Daly's Chapel, Faith, Fayetteville, Goldsboro, Smithfield, Lee's Chapel, Mount Olive, Palmer Memorial, Pleasant Grove, Riverside, St. Mary's Grove, Tee's Chapel, and Wooten's Chapel. An offering of $213.78 was received.

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Revival Services in Progress At Elizabeth City Church

Revival services are in progress at St. Paul's Free Will Baptist Church, Elizabeth City, North Carolina. Beginning Monday evening, May 5, at 7:30 p. m., the revival will continue through May 10.

The guest speaker is the Rev. Walter Carter, pastor of the East Rockingham Free Will Baptist Church, Rockingham, North Carolina. The Rev. John Owens, pastor of St. Paul's church, is assisting Mr. Carter each evening. The church choir is rendering special music nightly. The pastor and the church membership issue a warm invitation to everyone to attend the remainder of these services.

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Mt. Pleasant Church, Fort Mills, South Carolina, to Hold Revival

The Mt. Pleasant Free Will Baptist Church, Fort Mills, South Carolina, announces revival services for the week of May 25-31. The Rev. Walter Carter, pastor of the East Rockingham Free Will Baptist Church, Rockingham, North Carolina, will serve as guest evangelist. The Rev. Truett Dick, pastor of the Mt. Pleasant church, and the church membership extend a cordial welcome to the public.

Successful Revival Held by Woodlief

The First Free Will Baptist Church, Crestview, Florida, experienced a successful revival during the week of April 21-25, according to an announcement by the Rev. Arnold Woodlief, evangelist. It is reported that the spirit of brotherhood was renewed and that many recommitted themselves to Christian service. Mr. Woodlief describes the revival as a "cup-running-over experience." He resides at 410 West Milton Avenue, Marianna, Florida, and is available for evangelistic services.

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Revival Services At Mount Zion

The Mount Zion Free Will Baptist Church, Cash Corner, North Carolina, announces revival services for May 12-17. Services begin each evening at 8 p. m. with the Rev. W. H. Willis of Kinston, North Carolina, doing the preaching. Mr. Willis will be assisted by the pastor, the Rev. E. E. Edwards of Chocowinity, North Carolina. The public has a special invitation to attend these services.

Coming Events

May 8—North Carolina State Woman's Auxiliary Convention, Stoney Creek Church near Goldsboro, North Carolina

May 11—Mother's Day

WE BELIEVE:

1. That there is only one God who is infinitely perfect, the Creator, Preserver and Righteous Governor of the Universe that His eternal existence is in three persons: Father, Son, and Holy Spirit; that all three are equal, but distinct persons. They are the divine Trinity.

2. That Jesus Christ is the only begotten Son of God; that He was born of the Virgin Mary; that He died for man's redemption; that He ascended to heaven and is today at the right hand of the Father as our intercessor.

3. That both, the Scriptures of the Old and New Testaments, were given by inspiration of God, and that they only constitute the infallible rule of faith and practice.

4. That man was created innocent, but by disobedience fell into a state of sin and condemnation and stands guilty before God and separate from Him.

5. That it is the privilege of all men to be saved; that God desires the salvation of all; that the gospel invites everyone; that the Holy Spirit strives with all and whosoever will may come and take of the water of life freely.

6. That the human will is free and self-controlled; that it is possible for a person who has been saved by divine grace to make shipwreck of his faith and become lost. The person (believer) who through grace perseveres unto the end of life has promise of eternal salvation.

7. That sanctification is initial at regeneration and continues progressively through the Christian experience, becoming final and complete in heaven.

8. That there are three gospel ordinances to be perpetuated under the gospel teaching: baptism by immersion, the Lord's Supper, and washing of the saints' feet.

9. That tithing is God's financial plan for supporting the work of the church here on earth.

10. That our Lord and Saviour, Jesus Christ, who ascended on high, and sits at the right hand of God, will come again; that there will be a resurrection of all men, each in its own order; that they which are saved will come forth to the resurrection of life, and they which are lost unto the resurrection of damnation; that the wicked will "go away into eternal punishment, but the righteous into eternal life." This is the final judgment.

MISSIONS

ABOUT MEXICO MISSIONS

by J. E. Timmons

At this writing I am glad to be able to report that the mission work in Mexico is going forward; our pastors are preaching with a purpose to win the lost; and people are answering the gospel call. One of the reasons our pastors are taking on new interest and making a renewed effort is because of the three days spent in Bible study at our Bible Institute each month.



An Altar Service

Just recently our missions director, the Rev. Joseph H. Ingram, spent a week here and visited and preached in most of our mission stations in Mexico. It was the last service that we especially wish to make mention in this writing. Sunday night, March 16, at the Emmanuel Free Will Baptist Church in Piedras Negras, Coah, Mexico, we met for evening worship. The small building soon filled, although not all of the members were present because of sickness; and since this was to be Brother Ingram's last service in Mexico this trip down, Brother Ortega brought some of his young people from the El Salvador Mission too. The service was not the usual long order of much singing, texts, testimonies, etc.; but the singing was something that certainly prepared the people for the message, and Brother Ingram brought the message that certainly presented Christ as Lord and Saviour to those present among the young people that were uncommitted to Christ. The message being finished, the invitation was given; and during the singing of two hymns, our hearts were made to rejoice because four young people came forward and knelt in full surrender to Christ as their Saviour and Lord. Two of these are regular attenders at the Emmanuel church and the other two attend Brother Ortega's El Salvador Mission.



Souls for Christ

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The Bible Institute and I

by Antonio Castillo

Before I tell you what our Free Will Baptist Bible Institute means to me, I must say this is an answer to my prayer and that also of our director in Mexico—that we could see the day when we would have a place to study and better prepare ourselves for God.

This dream was realized when, in January of this year, we met in the Timmons' home with some eleven students to open the first session of study. I would like to refer to 2 Peter 3:15-17 and compare our need which has been similar. Christ has taught us in His Word that we ought to search the Scriptures, for in doing so we can be sure of the doctrine we preach, and preach to others the gospel of redemption in Christ. The Apostal Paul made this clear in his exhortation to Timothy on several occasions concerning the preaching of sound doctrine; that by doing so he would not only cause others to be saved, but would conduct himself in the truth, thus keeping himself in the way of the Lord.

It is a great blessing for us to be able to meet for the purpose of study, and I very much appreciate this privilege offered to me. I want to be prepared to offer to my people the true message of Christ, and I want my people to be well-informed in the great truths of the Bible.

We are not only learning about preaching, but how to cope with pastoral problems, ethics in visitation and counseling, the importance of conducting the communion service in reverence and dignity, and also the meaning of the ordinance of foot washing. Certainly there is a great future for our work in Mexico if, in a united effort, we can continue our Bible institutes and other projects that will keep us busy in prayer and work, and together in one purpose—that we may be preserved in the faith until Christ soon returns. Help us have this dream come true by praying that someday we will have a definite place for our Bible institute.

(More MISSIONS on Page Ten)

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ON "THE RESTLESS ONES"

We were gratified to learn recently from one of our minister friends that the movie, "The Restless Ones," discussed in a recent editorial, did indeed reap tangible results. It has been reported that some young men did, because of influence gained from the viewing of the movie, make definite changes in their attitudes and did indeed accept Christ as their Saviour. We appreciate comments of this nature, and it is rewarding to learn that souls are still being reached for Him—and that various methods are being employed toward this end.—Ed.



SUNDAY, MAY 11

FRACTIONS AND MOTHERS

Scripture Reading—Exodus 20:12

A teacher in one of our public schools put this question to little James in the arithmetic class, "James, suppose your mother made a peach pie, and there were ten of you at the table—your mother and father and eight children—how much of the pie would you get?" "A ninth, ma'am," was the prompt answer. "No, no, James. Now pay attention," said the teacher. "There are ten of you. Ten, remember. Don't you know your fractions?" "Yes, ma'am," was the swift reply of little James, "I know my fractions, but I know my mother, too. She'd say that she didn't want any pie."—*Presbyterian National,* W. B. Knight, Eerdmans Publishing Co.

PRAYER THOUGHT

A loving mother often gives up much for her family's happiness and welfare.

MONDAY, MAY 12

TRANQUIL MOMENTS

Scripture Reading—Isaiah 32:17

Today's world is too busy to bother with minutes, so it could never know just how beautiful it is inside one single tranquil moment.

God is in it. He is the very center of it. He can brocade it with gold, signifying His love. He fastens it to eternity that grace might be justified. He sets a lamp in its window and never lets the oil of confidence run out.

There is music there to touch the heartstrings, as well as the old-fashioned, but proved, balm of Gilead for healing. His divine Presence is there to mend the broken heart.

All this—and, oh, so much more within this brief span of time called a minute! But, since the world is too busy to bother with moments, the hours and the days are fused into nothingness. Springs run dry at sunset, and eyes are so covered with the mist of weariness that they cannot glory in the evening star.

Heavenly Father, give to the heart a sense of the urgent need of the consciousness of each moment, made secure by thy holy presence, so that the hours might not be found wanting in revealing glory and honor to thy name.—Margaret Elsom, in *Gospel Herald.*

PRAYER THOUGHT

May we take time from our rushed living for restful and silent moments with our heavenly Father.

TUESDAY, MAY 13

'TAKE HEED WHAT YOU HEAR'

Scripture Reading—Mark 4:21-25

A lamp is not bought to be hidden under a bushel or under a bed. The purpose of a lamp or a candle is to give light. The gospel is intended to be heard and understood. In Jesus Christ light has come into the world with the intent that men should welcome that light. "Take heed what you hear; the measure you give will be the measure you get . . ." For him who hears, whose heart and mind are open to the gospel, he will be blessed by hearing more and more. God's revelation of Himself and His truth is limited by our understanding. The more we listen, the more we understand. And, the more we understand, the more God reveals.—*Richard Wood.*

PRAYER THOUGHT

God is revealed through listening to and studying His Word.

WEDNESDAY, MAY 14

THE MUSTARD SEED

Scripture Reading—Mark 4:30-32

Big oaks grow from small acorns. "The kingdom of God," said Jesus, "is like a grain of mustard seed, which . . . is the smallest of all the seeds . . . yet when . . . it grows up . . . becomes the greatest of all shrubs." We are prone, sometimes, to measure worth in terms of size. We are tempted to despise small beginnings, small things. But, the kingdom of God began with Jesus and a few disciples. Jesus fed a multitude that numbered five thousand with one boy's lunch. God has often accomplished much with persons who were at first dismissed as insignificant. God has often chosen the small, the insignificant, even the despised. —*Richard Wood.*

PRAYER THOUGHT

Great things often grow from humble beginnings.

THURSDAY, MAY 15

NO CONCERN

Scripture Reading—Romans 12:10

Three workmen fashioned a cross
On which the fourth must die!
Yet none of any other asked,
"And why? And why? And why?"

Said they, "This is our business;
Our living we must earn.
What happens to the other man
Is none of our concern."
—Clyde McGee, in 1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

Pray that we will be thoughtful and considerate towards our fellowman.

FRIDAY, MAY 16

THE BIBLE STILL STANDS

Scripture Reading—Mark 13:31

Despite the attacks of pagans, infidels, philosophers, and scientists, the Bible still stands forth against all—more widely read, more highly respected, more influential today than any book in the world.

Lordly Egypt has passed. The orators, painters, poets, sculptors, architects of once glorious Greece—all have long passed away. Imperial Rome has bowed her head and ceased to be. Desolation marks Carthage. Tyre and Sidon no longer send their ships to distant ports. The proud fleets of Spain, laden with treasure from the Aztecs and Incas, have ceased to sail. The ambitious schemes of Napoleon, Hitler, and Mussolini have failed. Empires have been overthrown, dynasties have fallen.

But the Bible still stands, defying infidelity, giving comfort and hope to Christians, and pointing sinners to the Lamb of God that takes away the sin of the world. —1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

Christ has promised that His Words shall never pass away.

SATURDAY, MAY 16

FISH BONES AND THE BIBLE

Scripture Reading—Jeremiah 15:16

In a dining car, an atheist and a minister sat at a table, enjoying a fish dinner. "You are a minister, aren't you?" asked the unbeliever. "Yes, sir," replied the minister. "You preach the Bible, don't you?" "I surely do," replied the minister. "You find many things in the Bible which are difficult to understand, don't you?" "Yes," replied the minister, "I do encounter some things which I am powerless to comprehend and whose explanation I will not know until I awaken in heaven and am endowed with full-orbed knowledge. Until then, I push aside the inexplicable things, just as I do these fish bones. How foolish it would be to choke on them!"—*W. B. Knight.*

PRAYER THOUGHT

The many mysteries of life will all be revealed someday by the Creator of life.

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SOLILOQUY OF SATAN

I work with a variety of tools in my business, but that sharp-edged gadget called jealousy is one of the most effective. I use it in so many ways, and more often among Christians than they like to admit.—Copied.

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The foolish and wicked practice of cursing and swearing is a vice so mean and low that everyone of sense and character detests and despises it.—George Washington.

TRAGEDY AND TRIUMPH COMBINE AS MISSIONARIES CONTINUE WORK IN VIETNAM

Saigon, March 24—In the war-ravaged ities and villages of Vietnam, churches re frequently reduced to rubble by mor- ar and rocket attacks. Yet the forces f Christian missions are still very much n evidence, ministering to the needs of ietnamese civilians and soldiers, U. S. ilitary personnel, and Vietcong prison- rs of war.

One American missionary, John W. eters of the Pocket Testament League, old of the direct impact of the com- unist late-winter offensive on the work f his organization in this section of sia.

"War plays no favorites," he said. Earlier this month, eighteen miles south f Saigon, a mortar projectile slammed nto the home of a twenty-four-year-old astor, killing his pregnant wife and an- ther woman, as well as injuring the astor, his three small children, and the usband of the other woman who was illed. Ironically enough, the visitors ad come to the pastor's house to seek efuge from the shelling.

"The young pastor who lost his wife nd unborn child on that horrible night s the son of our Pocket Testament eague national evangelist, Pham Van hau. As his father said at the me- norial service in Saigon—'He will carry n his ministry with a heavy heart. But arry on he will.' Young Pastor Thau is witnessing to the unquenchable spirit which prevails among Christian workers n this unhappy land."

Mr. Peters then explained how the TL teams of Vietnamese nationals pene- rate hostile areas of the country to each people in the smaller towns and villages, using sound trucks to take the gospel to many who have never heard of Jesus Christ before. "We Americans dare not take the risks that such trips involve," he said, ". . . risks much great- er for us because we are Americans. Yet there are many more open doors for our ministry than time and supplies will per- mit us to enter. Thus far, well over one and a half million Gospels of John have been distributed in South Vietnam. With our next shipment, this figure will go well over two million."

In this vital part of its worldwide evangelism, the Pocket Testament League attempts to keep in touch with every aspect of Vietnamese life—farm- ers, city dwellers, students, the military, government, business, and industry—even the Chieu Hoi, hundreds of men who have abandoned communism to join the South Vietnamese forces.

"We do not have forever to evange- lize in a dying world," John Peters said with feeling. "How tragic that while American Christians are overstuffed with the gospel, millions have yet to hear. In these few minutes before the midnight of this age arrives, we need to pray, and move, as never before to reach this lost world."

And indeed, the lost are being reach- ed, war or no war. Very often, the lit- tle gospel booklets are carried and read by recipients until the seed begins to germinate and a new life replaces the once-dead spirit. It is what the Scrip- ture calls "a new creation," a direct work of the Holy Spirit—a miracle man cannot destroy, in spite of his inhuman- ity to his fellowmen.

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GODLIKENESS

By T. B. Maston

God wants His people to be like Him. This is stated specifically in many ways and places in the Old Testament. One frequently quoted example is the state- ment in Leviticus: "Ye shall be holy: for I the Lord your God am holy" (Leviticus 19:2). What is said concerning holiness could be said concerning every other quality or character trait of God. God's people are to be like Him.

The appeal to be like God is also promi- nent in the New Testament. When Jesus exhorted His disciples to love their ene- mies, He gave us a reason or motive that they might be like their Father: "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matthew 5:45). He closes this exhortation with the abid- ingly challenging words: "Be ye there- fore perfect, even as your Father which is in heaven is perfect" (Matthew 5:48).

The initial and continuing invitation of Jesus was and is to follow Him. It is an invitation to walk in the way that He walked. This is what it means to be a real Christian. Although He does not give us detailed instructions concerning that way, we can discover some guide- lines from what He taught but especially from the life He lived while He walked among men.

No brief statement sums up any bet- ter the quality of life Jesus lived than Peter's words concerning Him spoken in the house of Cornelius. He said that Jesus "went about doing good." If we walk in His way we will go about doing good: comforting the sorrowing, minis- tering to the needs of people, associat- ing with the moral and social outcasts of society, reaching out in compassion to the restless masses who are "scatter- ed abroad, as sheep having no shepherd" (Matthew 9:36).

Paul over and over again exhorted those to whom he wrote to be like Jesus. He appealed to the Corinthians to be imitators of him as he was of Christ (1 Corinthians 11:1). He admonished the Ephesians to "walk in love, as Christ also hath loved us" (Ephesians 5:2): here is both example and motive. He pled with the Colossians to forgive one another as Christ had forgiven them (Colossians 3: 13). He told the Philippians that Christ had set the example for their humility: "He humbled himself, and became obe- dient unto death, even the death of the cross" (Philippians 2:8). Paul used the example of Jesus to appeal for a liberal offering to the saints at Jerusalem (2 Corinthians 8:9). He also said that the strong should not please themselves but should please their neighbors. Why? Because "Christ pleased not himself" (Romans 15:3).

We can be assured that if we walk in the way the Lord would have us to walk it will not be an uncharted course. Christ has traveled that way before us. He never asks us to walk in a way that He has not already explored. It is even more glorious to know that we do not have to walk in that way alone. He walks with us. His life is not only a pat- tern for us to follow: He is a companion to walk by our sides and give us the strength that we need as we seek to live for Him and for our fellowman. T. W. Manson expresses beautifully the rela- tion of the resurrected Christ to his fol- lowers. He says, "The living Christ still has two hands, one to point the way, and the other held out to help us along." —"Biblical Recorder."

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This is what I found out about reli- gion. It gives you courage to make the decisions you must make in a crisis, and then the confidence to leave the result to a higher power. Only by trust in God can a man carrying responsibilities find repose.—Dwight D. Isenhower.

'STUDY TO SHEW THYSELF APPROVED'

I am sure that 2 Timothy 2:15 now has a new meaning to our missionaries, Joe and Faye Barrow, as they are now in language study in Rusitu, Rhodesia. We have just received the pictures of them as they are working with the teacher of the language at the mission station.



In one of the pictures you see Joe and Faye as they are being taught by a senior missionary, David Evans. He (David) has now moved to Johannesburg, South Africa. Now the work of teaching the language is done by P h e n i a s Dube. Mr. Dube is an African.



Let us request that you have a daily prayer for Joe and Faye as they work with the language—that they will soon master it so they can be able to teach the wonderful story of Christ to the natives of Africa.

You certainly are a missionary—in the person of Joe and Faye Barrow—by helping to make possible their being in this place that God has called them. As they work for the cause of Christ, you are there in Rusitu, by having given to their financial support and also to their prayer support. If, by any means, you have not contributed both in prayer and financially to their going, I hope that you will not let another day go by without doing so. You can give through your church or directly to the mission board and your support will be credited to your church.

Many of our people have expressed a desire to write to Joe and Faye. You can do so by writing to the following address: Rev. Joe Barrow, P.O. Rusitu, Rusitu, Rhodesia.

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VIRTUOUS GIRLS

by Nada Waters

Dear girls of America, no matter what the price,
Hold on to your virtue is my sincere advice;
Do not indulge in liquor, for it disturbs the mind;
Live a life of virtue, be honest, true, and kind.

Dishonest friends may coax you, but don't follow with their crowd;
Just hold your own head high, and of yourself feel proud;
Don't ever be persuaded to go some place that's wrong;
Just smile and firmly say, "I'd rather stay at home."

Be careful not to do a thing you think there might be harm in,
And someday you will find your very own "Prince Charmin' ";
Live a life of virtue, a life of purest love,
And someday you will have a place in God's house up above!

(Suggested Scripture reading: Proverbs 31:10-31.)

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Often we complain that we are just too busy or tired to attend services in the Lord's house, but one thing is certain: we shall not be too busy or tired to die.

Bookstore Hours

The Free Will Baptist Press Bookstore, Ayden, North Carolina, is now observing the following hours:

Monday-Friday—8 a.m. to 5 p.m.
Saturday—9 a.m. to 12 noon.

BOOK REVIEWS

by ELIZABETH HILL

I STAND BY THE DOOR by Helen Smith Shoemaker. Word Books, 1967, 220 pages, $4.95.

From "An Apologia for My Life," Dr. Samuel Shoemaker says:

"I stand by the door.
I neither go too far in, nor stay too far out, . . .
The most tremendous thing in the world
Is for men to find that door—the door to God."

Few, if any, in this generation have made a greater impact for God on the Christian world than did Samuel Shoemaker. Billy Graham refers to him as a giant among men.

This remarkable giant, **b e f o r e** his death, transformed a struggling parish into a dynamic spiritual **c e n t e r**. He helped to found Alcoholics Anonymous and other significant movements of the laity such as Faith at Work and the Pittsburgh Experiment. Through his books and sermons, he was able to help many young men in the ministry and to bring thousands of others to Christ.

"I Stand by the Door" is the story of this man's life as told by his wife, Helen Shoemaker.

HUSHED WERE THE HILLS by Millie McWhirter. Abingdon, 1969, 175 pages, $3.95.

All around the widowed schoolteacher and her two daughters are romantic, heart-rending, mysterious, lovely things happening in Willow Creek. Teen-agers, even grandmothers, will want to read this book, t o s h a r e the superstitions, sights, and sounds of a rural town during the depression; and to recapture some of the simple pleasures; such as, enough cornbread to eat, a warm fire, and the taste of a sweet potato.

The author is a free-lance writer who grew up in an area of Tennessee much like the one she describes in this her first novel, destined to be one of the year's top sellers.

(Books featured may be ordered from the FREE WILL BAPTIST PRESS, P. O. Box 158, Ayden, North Carolina.)

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Please explain, "For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts. For if Jesus had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief" (Hebrews 4:3-11). What is this rest of which the author here speaks? My teacher said that it is heaven, but failed to explain sufficiently that we gained a clear understanding from what was said in class.—**S. D., North Carolina.**

Answer: I don't think this is to be regarded as a place but rather as a state of being. Even though what your teacher said may have been a good answer, if you had followed him in all that was said it may have constituted a more detailed answer than I can give here. Heaven and heaven alone is where man will come into a full apprehension of this rest, and not here on this earth while he lives o good Christian life. It is among the blessings of which he has full possession while here, but never fully uses or gains the final or complete enjoyment of. He is being prepared for the apprehension and full enjoyment of it as he obediently acts in its behalf while he keeps close in obedient fellowship with Christ who won it back for him. That complete rest Adam enjoyed was lost when he sinned, but is restored to the Christian in Christ.

When God finished exercising Himself in the activities of creation, He rested from that activity and has continued in this state ever since. The Bible nowhere indicates that God has created any material substance since. One day a new heaven conducive to spiritual activities and a new earth fitted for the same will come from the hands of God. God renovated or renewed the earth after the flood waters had destroyed it; and the soul that is born again is a new creation in Christ Jesus. But that is not a physical creation like that God first created and sanctified to a physical use by man or a natural use.

God gave man full dominion over all natural life and activities and told him how to stay happy in an eternal state of bliss; but when he refused to obey God's truth, giving heed to Satan's lie instead, God drove him from this state of rest in a local paradise and commanded him to work henceforth in order to sustain himself in the unrestful state and condition he had become subject to in his act of disobedience, when he chose the devil for his god instead of Jehovah God that had made him and provided for his every need.

Then he needed a rest provided of God. That is why God made such provisions in Christ. Satan was tricky in his deceptive vices to allure Eve and then Adam through her to eat of the tree forbidden to them. Now that unregenerated man is not of God but of his father the devil he can't be trusted, in fact, he can't trust himself.

How often we read of young criminals saying, "I don't know why I did it." They were governed by a perverted heart and mind. That is the reason. The devil, controlling their minds and hearts, made them slaves to sin, for the unsaved man's heart is controlled by the devil. "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jeremiah 17:9). The only way to be freed from this devilish state is to surrender completely—body, soul, and spirit to Christ who is seeking of everyone this commitment and dedication. "All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all" (Isaiah 53:6); "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18). See Matthew 11:28-30.

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It takes no thought, no mental ability, no self-control to curse or swear. It adds nothing to one's personality, but it destroys all that beauty that a person might have.—1010 Illustrations, Poems and Quotes.

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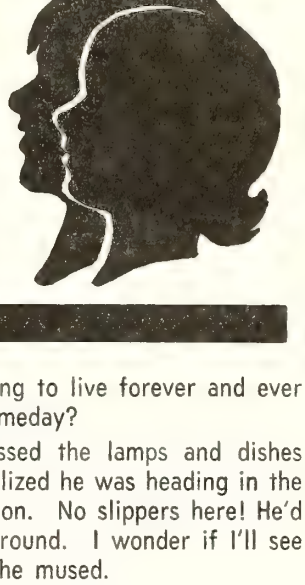
Store Hours

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STORIES

for our youth



SAMMY'S SECRETS

MATILDA NORDTVEDT

SAMMY followed his Sunday school teacher out to his car after church. "Do you still have ladies' slippers on sale at your store for $1.98?" he asked eagerly.

The tall young man grinned at Sammy. "We certainly do, but what do you want with ladies' slippers?"

"For Mother's Day," explained Sammy breathlessly. "I have $2.00 to spend."

Mr. Morton smiled at Sammy. "It sounds like a wonderful idea."

Sammy hesitated a moment. Should he tell Mr. Morton what he had done beside his bed last night? Should he tell him about taking Jesus as his Saviour? Suddenly, Sammy felt shy. No, he wouldn't tell his teacher or anyone his secret. "Good-by, Mr. Norton," he said as he started for the car. "See you next Sunday."

Sammy always felt a little bewildered when he entered the big discount store where Mother went to do her weekly shopping on Monday evenings.

"I'll pick up the groceries first and meet you here later," Mother said briskly, leaving Sammy by the men's shoes.

Perfect, Sammy thought as he waited for his mother to disappear into the crowd. Now to find the ladies' slippers.

Sammy wandered down the crowded aisle, looking curiously at the other shoppers. Were they looking for Mother's Day presents, too? He felt warm and happy inside. It was wonderful having Jesus as his Saviour, knowing that his sins were forgiven. Did all those people hurrying by know that he, Sammy Walters, was going to live forever and ever in heaven someday?

Sammy passed the lamps and dishes before he realized he was heading in the wrong direction. No slippers here! He'd better turn around. I wonder if I'll see Mr. Morton, he mused.

At last, Sammy found what he was looking for. The sign read, "Ladies' Slippers, Size 6, Reduced from $3.00 to $1.98." Sammy chose a pair of fuzzy blue ones and started for the check-out counter.

Suddenly, Sammy froze in his tracks. Mother was hurrying toward him, pushing a cartful of groceries. He couldn't let her see the slippers—not until Mother's Day. What could he do? Quick as a flash, Sammy popped the slippers under his jacket.

Mother hadn't noticed. "I'm nearly finished, Sammy," she said. "Just have to pick up some socks. You meet me at the check-out counter in a few minutes."

Sammy watched Mother go down the aisle. He had to make sure she was far enough away when he pulled the slippers out from under his coat. But before Sammy had a chance to do it, a hand grabbed his shoulder. Startled, he looked up into the stern face of the store detective.

"I saw you," he snarled. "I saw you put something underneath your jacket. Come with me."

"B—but, Mister," stammered Sammy helplessly, "I—" The man paid no attention but pushed Sammy before him down the crowded aisle to the back of the store.

"Jesus, help me," Sammy prayed silently as he stumbled along, blinking back the tears. "I belong to You now, Jesus. Please help them know I wasn't stealing."

Sammy's heart almost stopped beating when he stepped into the office with the store detective. An important-looking man seated at a big desk eyed him curiously.

"Caught another thief," said the detective triumphantly. "Open up your jacket, young man!"

His fingers trembling, Sammy unzipped his jacket. As he did so, the fuzzy blue slippers fell to the floor. Sammy opened his mouth to explain, but his tongue, dry from fright, wouldn't work. He swallowed and tried again, but no sound came.

The store detective took his stern gaze from Sammy's face when the door behind them opened. Sammy turned, wishing desperately he could escape. There stood his Sunday school teacher! Suddenly, Sammy's tongue worked again. "Mr. Morton!" he cried.

It wasn't hard to tell Mr. Morton what had happened. The words tumbled out of Sammy now. "I was just trying to hide the slippers from Mother," he explained. "I wanted to keep my present a secret. I didn't stop to think of how it might look to other people."

Mr. Morton put his hand on Sammy's shoulder and faced the important-looking man at the desk who was his boss. "I'm sure what the boy says is true, sir," he said. "He was talking to me yesterday after church about buying slippers for his mother."

"Church?" asked the store detective, looking not quite so grim.

"Yes, Sammy's in my Sunday school class." Mr. Morton turned to Sammy. "You have money to pay for the slippers, don't you?"

"Sure," said Sammy pulling two dollar bills out of his pocket. "Here it is."

"I guess I made a mistake," murmured the store detective sheepishly, "but you must admit the kid looked suspicious." He turned to the boy. "Sorry, son. You may go now."

But Sammy just stood there looking puzzled.

"What's the matter now?" asked the man behind the desk.

"What if I meet Mother again?" asked Sammy. "She'll see the slippers and—"

The men laughed. "Here, give me the slippers and the money," said Mr. Morton. "I'll take them through the check-out counter for you. That way we won't let the cat out of the bag."

As he walked down the long aisle with Mr. Morton, Sammy decided to tell him his other secret, about taking Jesus as his Saviour several nights before. "I was so scared when that detective grabbed me," he confided, "but knowing Je

(continued on page sixteen)

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

Ministers' Institute Plans Announced

by Michael R. Pelt

Mount Olive College will again sponsor the annual Ministers' Institute in cooperation with the North Carolina Ministerial Association of Free Will Baptists. The event is scheduled to be held at the College on August 4-7. The entire College facilities will be available for use during this period by the Ministers' Institute, including air-conditioned classrooms, dormitories, and the Moye Library on the new campus. The cafeteria and chapel on the old campus will likewise be used to accommodate those attending this year.

The program will emphasize the church's task in missions, evangelism, and Christian education in the local church. These areas of witness and teaching are at the very center of the life of the church. They deserve to be studied by every thoughtful member of the church and must be implemented if the church is to continue to be a vital force in the modern world. But if the task of Christian witness and teaching is going to be carried out, we must involve the laity as well as the ministry of the church. We are in error if we assume that the functions of witness and teaching can be delegated to the clergy alone. For this reason, we are making a special appeal to Free Will Baptist laymen to attend the institute this year. The planning committee even considered the possibility of changing the name of the institute in order to give it a broader appeal to our laymen. We think that the program this year will be especially helpful to lay leaders in the church—both men and women—as well as to pastors who see their ministry in terms of teaching and training lay persons for more effective witness and service in the church. We think that each pastor owes it to himself and his congregation to attend this three-day conference at the College and that he should insist on bringing with him at least two gifted laymen, perhaps an active young married couple or any person who possesses qualities of leadership. If at least half of those in attendance are laymen, we could do even more than provide a brief period of training. This would be an excellent opportunity for serious discussion and dialogue between the ministry and the laity of our church on matters of common interest and concern. Conversation between ministers and laymen is usually on an individual basis. Think of what we can learn from each other in a larger setting where we find ourselves engaged in examining the task of the church and discussing the most effective ways of doing the work of the church.

The program personalities for this event include a husband-wife team, Mr. and Mrs. Jack Sutton Jr. of Indianapolis, Indiana. Mr. Sutton, a layman, is employed as a field director with the United Christian Missionary Society of the Disciples of Christ. His wife is a former missionary. Mr. Sutton will conduct a two-hour period of study on evangelism each evening for both ministers and laymen, emphasizing the use of laymen in the program of evangelism in the local church. Mrs. Sutton will conduct two study periods each morning on missions and will speak at morning devotions each day. In addition, there will be a daily session on Christian education in the local church, which will involve participation on the part of Free Will Baptist pastors, adult laymen, and young people.

Other features of the program each day include use of the library for study and reading, a period of recreation (golf, softball, volleyball, etc.), and good wholesome fellowship.

The costs of attending the institute are modest—a $5 registration fee and $20 for room and meals (wives of ministers and laymen attending will be charged for room and meals only).

We urge every thoughtful reader to call this program to the attention of his pastor and leading laymen so that they can begin to make plans to attend this institute at Mount Olive College, August 4-7.

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"College Day" at Spring Branch

"Mount Olive College Day" will be observed on May 18 at the Spring Branch Free Will Baptist Church near Walstonburg, North Carolina. President W. Burkette Raper will teach the Senior Sunday School Class at 10 a. m. and will be the speaker for the morning worship service at 11 a. m. The Rev. E. C. Morris is the pastor of the church.

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A man may go to heaven . . . without health, without wealth, without fame, without a great name, without learning, without culture, without beauty, without friends, without ten thousands of other things; but he can never go to heaven without Christ.—Copied.

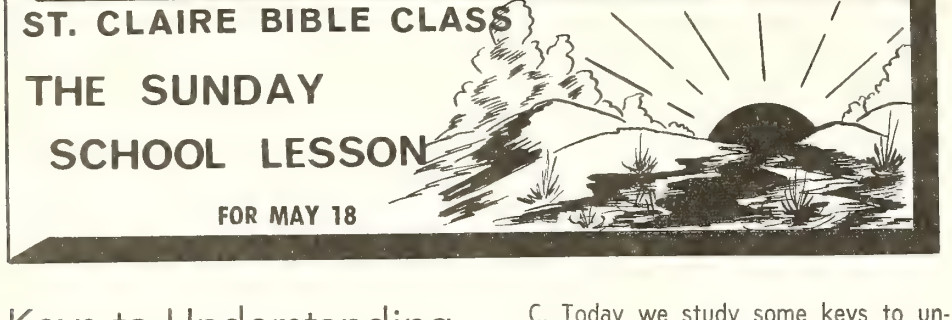
Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Rev. Lacy L. Sweatt announces that he is now available to serve as pastor for a full or part-time church. Any church desiring his services or further information may contact him by writing to him at 167 Sixth Street, East Rockingham, North Carolina 28379.

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The Rev. Jesse R. Matthis announces that he is now available for pastoral services, having recently completed his ordination requirements. He would consider a full or part-time church, and anyone desiring his services may contact him at 600 Cutchin Street, Clinton, North Carolina 28328, or by telephoning 592-5436.



Keys to Understanding the Bible

Lesson Text: John 16:12-15; Acts 17:10-12; James 1:22-25

Memory Verse: John 5:39

I. INTRODUCTION

As a divine-human book, inspired by God and written down by men, the Bible, unlike any other book (because no other book is like the Bible), requires an acknowledgment of both the divine and the human elements if it is to be comprehended. Since it is God-breathed (2 Timothy 3:16), God being its Author, it can be understood only with the help of the Holy Spirit.

But since the Bible is also a human book for men as they are, it demands, in addition to the Holy Spirit's tuition, certain qualifications on the human side. An open-minded eagerness to know God's truth, a spirit of studiousness and consecrated scholarship, coupled with simple faith and obedience, are essential.

In His farewell instruction to the disciples in the upper room just before His passion and death (John 13—16), our Lord featured the coming of the Holy Spirit. He placed particular emphasis upon the Spirit's ministry of unfolding the truth of the Scriptures to God's own in the world.

While the Lord himself had been with them in the flesh, He had taught them personally. Now that He was about to leave them to return to the Father, He would send them another Instructor, often called a Paraclete, to be along side of them to help and comfort them. The English word "paraclete" is a transliteration of the Greek word, parakletos, meaning "the One called along side of" (cf. John 14:16, 26; 15:26; 16:7).—Bible Expositor.

II. HINTS THAT HELP

1. Introduction
   - A. Why the Bible is a difficult book to understand.
   - B. Reasons for studying the Bible.
   - C. Today we study some keys to understanding the Bible.
2. Depend on the Spirit (John 16:12-15)
   - A. God is the Author of the Bible; therefore, the Holy Spirit is the best teacher.
   - B. Jesus promised that the Holy Spirit would teach us (v. 13).
   - C. The Holy Spirit will exalt the Lord Jesus Christ (vv. 14, 15).
3. Eagerness and Diligence (Acts 17:10-12)
   - A. There must be a desire to know the truth.
   - B. We must approach the Bible with an open mind.
   - C. We must be willing to accept the teachings of the Bible.
4. Be Willing to Obey (James 1:22-25)
   - A. A man who hears and will not obey deceives himself (v. 22).
   - B. The Bible is like a mirror; it will show our imperfections.
   - C. We must seek to translate the teaching of the Bible into Christian character.

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. Two similar events happened in two homes. In one a little child about six years old lay dying. As the family gathered at the bedside the child repeated, without prompting or suggestion, the Twenty-Third Psalm. It meant something to her, despite her tender years. At about the same moment, in another house, many miles away, an aged minister and educator lay dying, and with almost his last breath he repeated the same psalm. It gave him comfort and reassurance for his departing hour. The Spirit of God helped both to understand the words of the psalm.—Advanced Quarterly (F.W.B.).

2. The Bible is a treasure house of truth and guidance, and we shall gain its riches more easily if we use the proper keys.

First among these keys is Jesus. He is the center and heart of God's revelation. Whatever passage we study, from the New Testament or the Old, we will find more of its riches if we consider its relation to Him.

A second key is Jesus' apostles. These men were specially guided by the Holy Spirit, so their teaching was without error. We will understand the Bible better when we realize that the teaching of the apostles is the teaching of God.

It is said that the Bible is its own interpreter. A third key to understanding it is the Bible itself. Often we can use parts that are plain to help us understand parts that are more difficult.

These three keys are given to us, but there is another that we ourselves must supply. It is our own commitment. When we commit ourselves fully, we can take up the Bible expecting to learn and profit and enjoy it. When we are determined to do what the Bible teaches us to do we will find the Scripture easier to understand. If we are really to understand God's Word, we must give it our whole heart. Total personal involvement is the final key to understanding.—Standard Commentary.

3. "I have worked over the Bible, prayed over the Bible, lived by the Bible for more than sixty years, and I tell you there is no book like the Bible. It is a miracle of literature, a perennial spring of wisdom, a wonder book of surprises, a revelation of mystery, an infallible guide of conduct, and an unspeakable source of comfort. . . . Read it yourself. Believe its message. Follow its precepts. No man is educated without a knowledge of its teachings; and no man is uneducated who knows its message . . . I never go anywhere without it, and it is my chief joy."—Free Methodist.

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You get the impression from some people that they can believe in God only when the weather is fair, when things are going well; but when things go wrong, when tragedy or suffering come, then their faith begins ebbing away. But God, the Mighty Intelligence behind this tremendous universe, is too great to be revealed only in a life of fair weather. As someone so aptly put it, "It takes stormy as well as sunny days to reveal all the meaning of the sea." So it is with God.—Kermit R. Olsen.

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Contributing money is good, but one of the best ways to support the church is by attending regularly.

Church Finance Association, Inc., Makes Report

This is our first report to you since we were elected to the office of secretary and treasurer. It will be our policy to try to keep you informed about our Association.

The year 1968 was the second highest year in loans that the Association has ever had. During the year loans were made in the amount of $65,150. This makes the total loans made since April 20, 1940, to December 31, 1968, $654,-332.45. A total of $7,206.46 was paid out in interest to Free Will Baptists. This reflects the high cost of money in today's tight money market. This was the first year we have felt the high cost of money and as a result we show a loss of $6.10 for 1968.

The Board of Directors have taken steps to counteract the high cost of money. It has been necessary to make the following changes in loans made:

1. The cost of the loan, legal, appraisal, etc. is to be paid by the church or institution securing a loan. This is a practice followed by other loan institutions.

2. Any church or institution securing a loan must own or purchase memberships as follows: (a) one $25 membership for each $1,000 borrowed up to $4,000; (b) a $25 membership for each additional $5,000 or fraction thereof.

3. A 1 1/2 percent loan fee on all loans payable in advance.

4. Interest for loans is 6 percent which is 1 1/2 percent lower than the market.

The Board of Directors has authorized the Association to pay interest as follows effective April 8, 1969:

1. Four percent on deposits less than $500 with 60 days notice.

2. Five percent on $500 up with 90 days notice.

We hope this will enable our Association to secure the needed funds to meet the needs of our people. We have loans approved for over $100,000 to be made as soon as we can secure the money. We pray that our people will respond to our need in order that our Association can render the Christian service our people need. Our Association needs $300,000 in loans this year to make the progress needed under the present money market.

We need more memberships in order to increase our capital structure. We urge more members to purchase another membership. Two hundred memberships would give us an additional $5,000 to loan.

All of our accounts are in good standing. Please pray for your Board.

Hubert Burress
Secretary and Treasurer

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"Our Daily Bread"

What do you need today? Groceries, or a new outfit—complete with hat, shoes, and purse? Or would you dig up that list that's been accumulating for a long time—a new washer, rug, dishwasher, or piano?

It's often difficult to separate necessities from luxuries, isn't it?

Perhaps just this morning you prayed, "Give us this day our daily bread." How did you expect God to answer that request?

Not many of us—if any—really depend on God to give us our daily food because our cupboards are bare. But we know that life is more than food. Man cannot live by bread alone.

"Daily bread," for me, includes many types of nourishment to sustain me in a balanced day. I need patience, love, kindness, understanding, wisdom, calmness, courage, and strength.

Treasure these words from the Bible: "My God will supply all that you need from his glorious resources in Christ Jesus" (Philippians 4:19, Phillips).

God has proved this to be true many times in my own personal life. Not often does He provide miraculously, but sometimes He does. Usually He works through normal channels—giving added strength, new insights, nudging a friend to drop by with a word of encouragement, helping us acquire more money to meet an emergency, or showing me how to utilize better the resources at hand. Frequently it's helping me to sift wants from needs. Sometimes He sends an appropriate promise.

It seems that instead of trusting God to supply their need of calmness, patience, self-control, contentment, courage, many mothers prefer escapism. Instead of allowing God to show them how to meet their perplexing or strenuous situations, they prefer their own quick solution. And nowadays this is very easy to do! With all the modern drugs at our disposal, we can resort to them, instead of by faith accepting God's promises. I was very surprised recently to hear of some mothers and daughters who resorted to tranquilizers to get them through the wedding festivities. The American public spends nearly twenty million dollars yearly for pills to slow them down or to help them relax.

Maybe they are afraid God will tell them to drop some activities or change jobs, to spend more time at home, and to read the Bible and pray more often. Maybe they fear a change of schedule and plans. Whatever the reason, it seems they forget that God invites them to depend on Him.

What do you need today? Where are you looking for your "daily bread"?—Ella May Miller.

= = = =

A hard knock sometimes wakes us up.

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A GIFT FOR MOTHER

(continued from page three)

of eighty-five years. "I have children, grandchildren, and great-grandchildren living in all parts of the country. The children phone occasionally. I used to go for days without seeing or talking to anyone. Not now. Will, from the Club, phones me everyday. You'll never know what that friendly voice means to a lonely old woman. It makes my whole day happy."

These octogenarians could be called "adopted moms and grandmas." That's a good idea—to adopt a mom. Old people stand as much in need of love and attention as do children. Blessed are they who remember the aged in phone calls, visits, and friendly love.

Mother's Day is said to be overcommercialized, meaningless, and sickeningly sentimentalized. This isn't true, unless we ourselves make it that way. Love is still the greatest need in our world today. Our gift for Mom this year could tell her how much we really love her.—Gospel Herald.

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Sin might make a party out of life, but it will provide a tragic death!

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Boys' and Girls' Stories

(continued from page twelve)

sus was right with me helped a lot. He worked everything out, didn't He?"

Mr. Morton nodded. "He sent me to talk to the boss just at the right time!"

On the way home with his package hidden carefully inside his jacket, Sammy thought about his narrow escape with the store detective. He would so much like to tell Mother about it. But no, that would spoil his Mother's Day secret. He would wait until Sunday.

He could tell her his other secret, though, the one he had told Mr. Morton. His Sunday school teacher told him to tell everybody that secret. It was just too good to keep.—My Pleasure.

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IT'S ABOUT TIME

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, MAY 14, 1969

Cover Photo by Harold M. Lambe



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MAY 14, 1969
Volume 84 Number 20

TOMMY MANNING, *Editor*

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The Free Will Baptist Press

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IT'S ABOUT TIME

Everybody has some awareness of time, but it is difficult for an body to tell exactly what it is. It is described as a dimension, and v may add that it is a "moving" dimension. It is something that is bac of us, with us, and ever before us. It never stands still. It never wai for any man nor any condition. Time moves through space, and it slip through our fingers. It always changes in one direction—it goes fo ward. Often it leaves us behind.

All men must contend with time. They have no choice. Some me regard it severely and defy it and its effects, while others look favorabl toward it and champion its presence. The passage of time can be goo for us, for it can heal our griefs and quieten our quarrels. It sometime soothes our pains, but it sometimes adds to our burdens. We speak c time in hours and minutes. In one day there are 1,440 minutes; an there are 525,600 of these minutes in one year. Some of these minute are used—wisely or unwisely—and many of them are just wasted. W might consider ourselves prisoners of time, for we can never get out c it. If we could escape today, we could not escape tomorrow; for the fu ture is always ahead. Time is endless—as is God. Earthly time wi come to an end, but eternity will just be beginning!

Our minds are nearly always occupied with thoughts of the past an future. We are forever looking with anticipation toward the future, o nostalgically backward over the pleasures of the past. The present i usually unpleasant to us, and unwelcome. We bragg about what we'r going to do tomorrow, or what we did yesterday. It never concerns u that "now" is the time and that "now" always has been the time. Th present is ever with us and is a condition of our existence that cannot b denied, even if ignored. We cannot depart the present, though we striv for the future or try to relive the past. Properly defined, the presen is really the ending of the past and the beginning of the future. Toda will determine our tomorrow just as yesterday decided our today. It i impossible to hold onto time, and man should never try. Time is to b utilized, but not to be played with or thrown away. It is not to be laugh ed at, for even its fleeing moments are precious. There is no "secon time around." We are able to redeem the "times," but we cannot reclain wasted moments. Spilled milk cannot be poured back into the glass neither can wasted time be called back into use.

A frequent remark is, "I just don't have time." Viewed intelligently time is the only thing one does have; for just as sure as we are living it is with us, and it goes everywhere we go—as long as we exist. True our time may be accounted for, and we may already have its use planne in advance, but it is incorrect to say that we "don't have time." Techni cally, this is falsifying matters; yet, we all use this expression—an many times as an excuse to avoid having to do something that we didn' want to do in the first place. Usually we do exactly what we want to do despite the consequences; and strangely enough, it does not seem an im possibility to "make" time or to "take" time for our pleasures.

The Bible speaks a lot about time, and most of us do not have a much of it left as we would desire. Each coming day shortens the span Every tick of the clock is time lost. Each sigh makes us weaker. Eac beat of the heart brings us closer to death and to eternity. Each breat leads us closer to or further from God.

We cannot escape time. We grow old with it and call it cruel. W grow rich with it and call it good. We grow bitter with it and curse it We seek it and find that it is already gone. One truth is certain: It i high time for all men to be saved. If we are not saved, we need to be Time will not wait for us. Neither will God wait—forever! And, it' about time we did something about it!

Kneel with a Child

by
RUTH PETERSON

If you would learn to pray, kneel with a child.

All that Christ and the apostles taught about prayer and all that Christ said about children are being brought to my mind daily as I pray and grow in faith with my children.

Christ said, "When ye pray, say, Our Father" (Luke 11:2). A child properly brought up comprehends what that name implies. He knows of daily providence, love, and correction. He knows that his earthly father has better understanding of his needs than he has himself. Therefore, he can relate to a heavenly Father. He can pray, "Thy will be done," and be assured that his Father's will is right.

One example of this, which occurred in our home, comes to mind. Our little daughter was looking forward to her birthday party. The plan was to take her and her guests on a picnic. The night before, she prayed, "If you want it to rain tomorrow—it's all right then. But I'd rather it didn't." She let her request be made known to God (cf. Philippians 4:6). Then she left the matter to Him.

To hear adults pray at the weekly prayer meeting, one might at times conclude that their God was a little hard of hearing at best, or a little slow of comprehension at worst. Repetition of the same requests, as though heaven's door had to be hammered down, is a prayer pattern more common to adults than to children.

Our six-year-old son knew what it meant that Jesus is his "Friend." One night, he jarred me a little by starting his prayer with the greeting, "Hey, Jesus, do you know what?" I wondered whether this familiarity might not have shocked even the Apostle Paul, who said in Hebrews 4:16, "Let us therefore come boldly unto the throne of grace."

From my children, I am learning that there is no set style necessary for prayer. We adults have the tendency to try hard to frame our prayers for our seemingly far-off God, whom we appear to think of as so hard to reach, so reluctant to listen, and certainly anything but eager to give us the desires of our hearts. We are reminded in Hebrews 4:15 that our High Priest is not one who "cannot be touched with the feeling of



our infirmities." Rather, He is the One who has "blazed the way" for us (Hebrews 6:20, Williams). Surely, He will not refuse us because we get our "thou's" mixed up with our "thee's."

Our second-grade boy had to miss school one day because he had a slight cold. In his prayer that night, he prayed, as he did every night, for all the sick. "Take care of all the people in the hospitals and make them well, and all the people who are sick and not in the hospitals, please make them well, too." He then apparently remembered that he had been out of school that day and added, "That's me."

That's me! How important it is to be personal with our God! The prayer Jesus taught His disciples is personal from the first word to the end. "Our Father." (My Father.) "Give us this day our daily bread." (Today, Father, provide for all my physical needs.) "Forgive us our debts." (Forgive me of my sins. There's that one specific sin that needs atonement today. Lord, cover that sin of irritability with my family this morning.) "Lead us not into temptation, but deliver us from evil." (Lord, today strengthen me in the inner person against the wrong use of my tongue or my appetites.) When we pray, "Thy kingdom come. Thy will be done," we infer that we are willing to have this accomplished in our lives and through us. Daily, my children's prayers remind me that I have a personal God.

I have observed that the Lord bends very low to hear a little child pray. I have knelt with a child hot with fever, then have watched him virtually come back to normal, as though the great Physician delighted in honoring the faith of a child. Jesus said, "Except ye . . .become as little children, ye shall not enter into the kingdom of heaven" (Matthew 18:3).

I learned thankfulness in adversity from my son who had polio as an infant. His right arm, which had been paralyzed at the shoulder, was partly rehabilitated with orthopedic surgery at the age of five.

One night, when he was nine years old, he questioned me concerning why he had to have polio. I faltered considerably in giving my answer. After two or three tries, the Holy Spirit came to my rescue with Romans 8:28, "All things work together for good to them that love God," and Hebrews 12:6, 7, "He disciplines everyone He loves, and chastises every son whom He heartily receives. . . . God is dealing with you as His sons. For who is the son that his father never disciplines?" (Williams).

It was heavy doctrine, but I explained it as well as I could. Holding his limp arm, I suggested that he consider it his sign that he was God's child. The arm, then, would become his badge of sonship. Bowing his head, he showed his complete acceptance of God's Word in this simple prayer: "Thank you, God, for giving me polio. I know there is something you wanted to do for me that you couldn't do unless you gave me polio

(continued on page eight)

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

Five Solemn Facts

By Oswald J. Smith, D.D.

There are five solemn facts with which I want to deal, facts of such vital importance, that to ignore them is to willfully reject the warning and entreaty of God's infallible Word, and deliberately disregard the danger signals of divine truth. Therefore, beware!

FIRST: All will not be saved.

There is no such thing as universal salvation; some will be saved, others—lost. Make no mistake, let no one deceive you—a day of separation is surely coming, a separation of the wheat from the tares, the good from the bad, the sheep from the goats. On one side or the other, every man and woman will be arraigned. Such is the solemn declaration of Scripture over and over again; and the question is, Will you be among the saved or the lost?

SECOND: The majority will be lost.

"Wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat." Many does not mean few. Many means many. "Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." Few does not mean many. Few means few. There will be many on the broad way and few on the narrow (Matthew 7:13, 14).

THIRD: Many will perish who expect to be saved.

This is the saddest fact of all. Multitudes who confidently expect to be in heaven, will awaken when it is too late, to find that they have never been born again. All their lifetime they have been deceived. Satan has kept the scales on their eyes to the very last, and, finally, when it is too late, the scales fall off and they realize that they have never been saved. Oh, awful thought!—to be on a false foundation, unsaved, self-deceived, and lost eternally. Profession without possession, and the door of mercy closed.

Oh, my brother, my sister, can it be possible that this will be **your** fatal doom? Has Satan blinded **your** eyes; are **you** deceived? **You** who have listened to the gospel all your life; **you** who have been brought up in a Christian home, and trained in the Sunday school; **you** who have been an active member of the church—tell me, are **you** resting on a false foundation; and will **you** discover when it is too late that **you** were never saved at all?

FOURTH: There is no salvation after death.

We read in God's Word of a great gulf. We are told two things about this gulf. First, it is fixed. That means it can never be moved. It is permanent. Second, it is impassable. No one can cross from one side to the other.

This means that there is no second chance, in spite of what Jehovah's Witnesses have to say about it. If you, my friend, die unsaved, you will remain unsaved. The Bible does not offer a glimmer of hope to anyone who rejects Christ in this life. There is no hope beyond the grave, no second chance.

FIFTH: This may be someone's last opportunity.

"Yes, I would like to be a Christian, and intend to be sometime," said a man to his friend one day, "but I want to enjoy the pleasures of the world first."

"Well, that's all right," responded his friend. "Go on and enjoy the world! You can become a Christian afterwards."

"But just when should I become a Christian?" inquired the other, in a somewhat anxious tone of voice.

"Oh, **five minutes before you die** will be time enough," replied his friend in a casual sort of way.

"But I don't know **when** I am going to die," he exclaimed. "I may not have another five minutes to live."

"In that case," remarked his friend, "the time to become a Christian is **now.**"

"Boast not thyself of tomorrow; for thou knowest not what a day may bring forth" (Proverbs 27:1). You may have another chance, but, remember, there is a time coming when you will not, when you will have to make the final choice. And this, my unsaved friend, may be that time. As sure as God lives, the hour will strike when you will attend yo last meeting, hear your last sermon, a make your last choice. There is no "t morrow" with God. "Now is the accep ed time; behold, now is the day of salv tion" (2 Corinthians 6:2). God's time **now.**

Oh, then, be warned before it is fo ever too late, or you will be lost a lost eternally; for remember, "My Spi shall not always strive with man" (Gen sis 6:3). These are the solemn words God himself and you dare not igno them. If you are going to be saved yo must be saved "today." Will you, the accept the Lord Jesus Christ as your ov personal Saviour and accept Him—NOW —"The Peoples Press."

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A kind word is never lost. It kee going on and on, from one person to a other, until at last it comes back to yo again.—Anonymous.

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Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

Contracts Awarded For Men's Dormitory

The Board of Directors of Mount Olive College in their spring session held at the College approved a resolution authorizing the awarding of contracts for construction of a men's dormitory. Total construction contracts and furnishing costs approximate $500,000.

Bids on the building project were officially received on April 10. Low bids were proposed as follows: general construction, $259,851 by Fred C. Gardner Company of Kinston, North Carolina; plumbing, $36,761 by Carl C. Mims of Raleigh, North Carolina; heating and air-conditioning, $81,882 by J. H. Askins of Goldsboro, North Carolina; and electrical, $34,255 by Watson Electrical Company of Wilson, North Carolina.

Construction on the three-story building is expected to begin very soon. Designed to house 126 students, it will be built of white glazed brick, and features air-conditioning, television lounges, and special study areas.

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President Raper Speaks

On May 11, at 4 p.m., Dr. W. Burkette Raper, president of Mount Olive College, was the graduation speaker at Sacred Heart College in Cullman, Alabama.



Participating in ground-breaking ceremonies for a men's dormitory on the new campus at Mount Olive College, held in conjunction with the dedication of Moye Library, April 27, were, left to right: Charles H. Harrell, business manager-treasurer; William D. Tyndall, dean of students; Larry C. Stowers, North Miami Beach, Florida, president of the Student Government Association; Milton A. Goodman, superintendent of buildings and grounds; Ray Warwick, Newton Grove, North Carolina, member of the College Board of Directors; Dr. W. Burkett Raper, president; the Honorable David N. Henderson, Wallace, North Carolina, Third District Congressman and member of the College Board of Directors; and Dr. Michael R. Pelt, chairman of the religion department.

Moye Library Dedicated

Dedication services for Mount Olive College's new $400,000 Moye Library were held April 27, with Dr. L. Quincy Mumford presenting a formal address. Dr. Mumford is the librarian of the Library of Congress and a native of Ayden, North Carolina. He was introduced by the Honorable David N. Henderson, United States Congressman from the Third District.



Refreshments were served in the W. B. Everett Conference Room, named in memory of a former pastor of Saint Mary's Free Will Baptist Church, New Bern, North Carolina, during the open house at Moye Library following the dedication ceremony. Several hundred visitors toured the facility.

Ralph A. Morris, chairman of the College Board of Directors, presented the library, which was accepted for the College by Dr. Raymond P. Carson, dean, and for the community by M. C. S. Cherry, president of the College Area Foundation.

Presiding at the program was Dr. W. Burkette Raper, president of the College, who gave the welcome and recognized special guests. The invocation was spoken by the Rev. Willis W. Wilson, president of the Free Will Baptist State Convention, which sponsors the College. Musical selections by the College chorus were presented under direction of Mrs. Janet M. Gilmer.

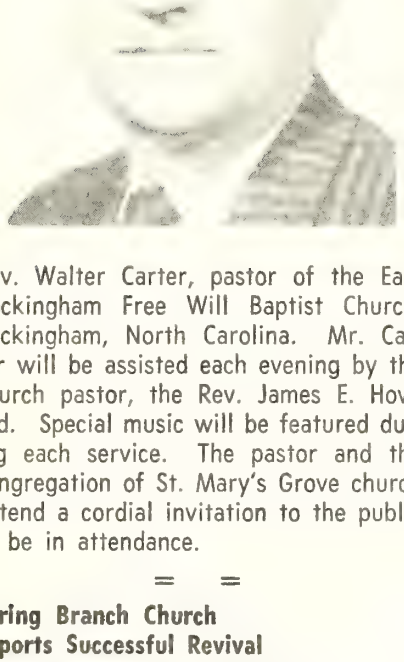
Gary F. Barefoot, librarian, presented remarks regarding the official naming of the edifice in memory of the late Rev. James Clayton Moye Sr., Snow Hill, North Carolina, and in honor of his widow, Mrs. Ethel Brooks Moye. A son, Dr. Robert W. Moye, Raleigh, North Carolina, representing the Moye family, made

(continued on page ten)

News & Notes of DENOMINATIONAL INTEREST

St. Mary's Grove Announces Revival

Revival services will begin at St. Mary's Grove Free Will Baptist Church, Route 3, Benson, North Carolina, Monday evening, May 19, and will continue through May 24. Serving as evangelist for this series of meetings will be the



Rev. Walter Carter, pastor of the East Rockingham Free Will Baptist Church, Rockingham, North Carolina. Mr. Carter will be assisted each evening by the church pastor, the Rev. James E. Howard. Special music will be featured during each service. The pastor and the congregation of St. Mary's Grove church extend a cordial invitation to the public to be in attendance.

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Spring Branch Church Reports Successful Revival

Spring Branch Free Will Baptist Church near Walstonburg, North Carolina, wishes to share the joys of God's blessings during its recent revival. Two young people, Ronnie Strickland and Jeffrey Joyner, gave their hearts to Christ; and the Rev. and Mrs. Frank Ray Harrison, and Mr. and Mrs. Dennis Strickland moved their memberships to Spring Branch.

The adult choir, with visiting singers, furnished music. A junior choir, organized by Mrs. E. C. Morris just prior to the revival, sang nightly and continues to sing at each Sunday night service.

With the pastor, the Rev. E. C. Morris, serving as evangelist, the church humbly feels and joyfully shares the good news of rich blessings realized through sermon, prayer, and meditation during the week of revival services. It is the prayer of the church that the rededicated lives will continue to lead to greater, humble service and to closer fellowship with God and with one another.

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Ewell Rogers Conducting Revival At Mount Calvary Church

The Rev. Ewell Rogers, pastor of the Hickory Grove Free Will Baptist Church, Route 3, Fayetteville, North Carolina, is conducting a revival at the Mount Calvary Free Will Baptist Church, Hamlet, North Carolina, which began Mother's Day, May 11, and is lasting throughout the week. The public is invited to attend and is urged to be much in prayer for the success of these services.

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Snow Hill Church, Albertson, To Observe Homecoming

The Snow Hill Free Will Baptist Church near Albertson, North Carolina, will observe its annual homecoming, third Sunday, May 18, according to an announcement by the pastor, the Rev. Ray Harrison Jr. All friends and former pastors are invited to attend. Dinner will be served at noon and will be followed by a singspiration.

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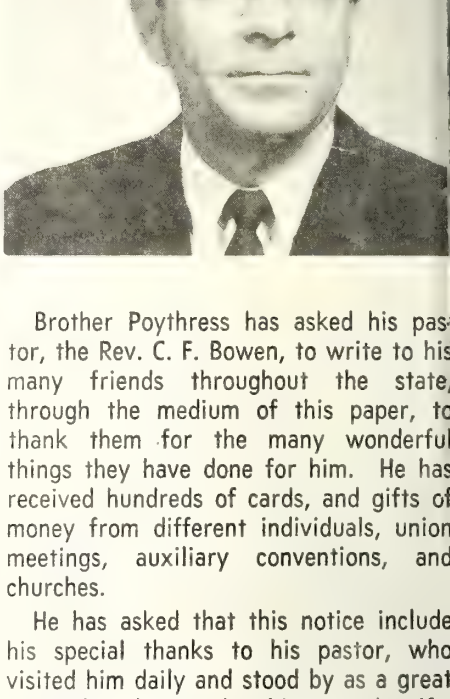
In vain do they talk of happiness who never subdued an impulse in obedience to a principle. He who never sacrificed a present to a future good, or a personal to a general one, can speak of happiness only as the blind speak of color.—1010 Illustrations, Poems and Quotes.

Coming Events

May 30—Memorial Day
June 15—Father's Day
July 4—Independence Day

A NOTE OF THANK

A few months ago the Rev. W. L. Poythress, Wilson, North Carolina, suffered a series of severe heart attacks which confined him to the intensive care ward of Wilson Memorial Hospital for several weeks. Today he is confined to his home in Wilson and must remain inactive for sometime. He has attended church only once since his first attack, and that was May 4, but had to be taken home before the service had progressed very far.



Brother Poythress has asked his pastor, the Rev. C. F. Bowen, to write to his many friends throughout the state, through the medium of this paper, to thank them for the many wonderful things they have done for him. He has received hundreds of cards, and gifts of money from different individuals, union meetings, auxiliary conventions, and churches.

He has asked that this notice include his special thanks to his pastor, who visited him daily and stood by as a great strength to him, and to his pastor's wife, Mrs. Bowen, who shared her husband's deep concern for him, and was largely instrumental in securing gifts for him which were most needful and useful.

Brother Poythress is improving slowly but is far from being completely well. His wife and children join him in requesting your continued prayers in his behalf. We believe God will completely restore him.

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If we have faith that intelligence directs life, that at the end of it all is purpose and at the heart of it all is love, we can face life on its own ground.—1010 Illustrations, Poems and Quotes.

INFORMATION ABOUT

FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

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MRS. M. L. JOHNSON, Acting Superintendent

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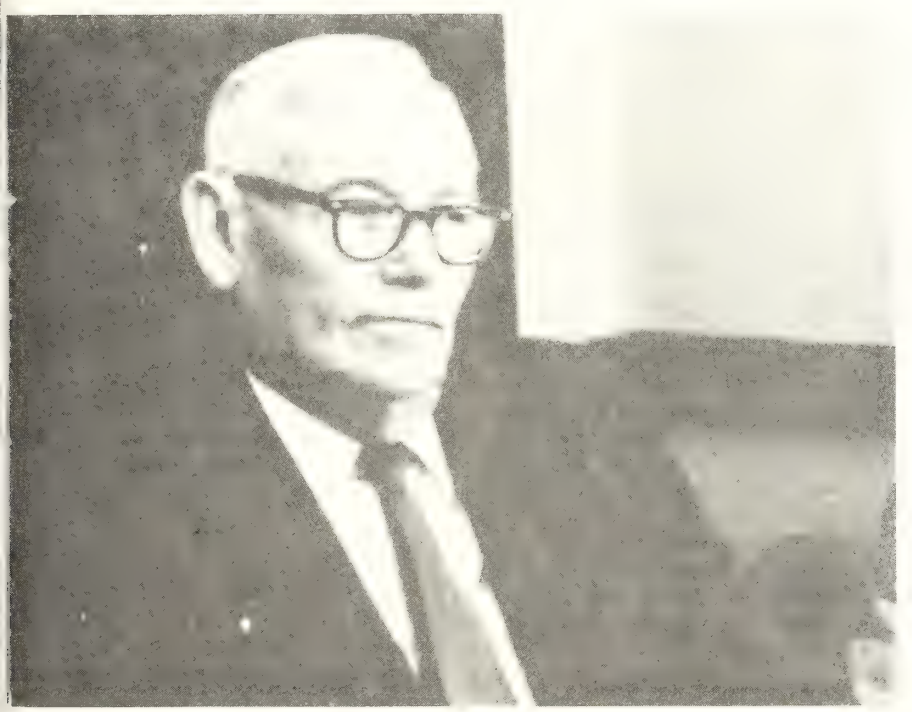
This article was prepared by the Rev. uce Barrow, a personal friend of Mr. gers. This friendship extended over a riod of twenty-five years.

The largest single gift ever made to e Free Will Baptist Children's Home as recently made by the late Mr. W. R. gers of Stantonsburg, North Carolina. Mr. Rogers was born January 24, 888, in the Saratoga community. His ublic school education was received in is same area. He attended Saratoga ee Will Baptist Church until he left the mmunity for further formal education King's Business College, Raleigh, orth Carolina, where he graduated.

After Mr. Roger's graduation from ing's Business College, he went to Bat-eboro, North Carolina, where he work-d for two years. After leaving Battle-oro he settled in Stantonsburg where e went into the lumber industry, bank-ing, real estate, farming, and mercantile business.

Soon after coming to Stantonsburg, Mr. Rogers married Miss Sarah Condon, June 12, 1919. For nearly fifty years they walked together in a loving and purposeful life. He and his wife were active members of the Stantonsburg Methodist Church.

From his early life until his death, Mr. Rogers was known as a person devoted to his family, community, church, and business. He was a humble man with a deep and loving concern for the welfare of others. He loved and lived by his neighbors in a neighborly manner. He lived to increase fellowship with his friends and strived to make and keep new friends from day to day. He ever kept in mind the needs of youth to be trained in character and to acquire knowledge. Although he and Mrs. Rogers never had children of their own, they used their influence and means to assist numbers of young people to get a college education. This generosity was large enough to embrace foreign war orphans also.



Mr. Rogers in a typical business pose.

Mr. and Mrs. Rogers at their leisure.

Mr. Rogers was a man of gentle spirit and simple faith in the dignity of an individual to work and earn. He believed in the right of man to choose his course of work and work that choice to its creative end. His generosity was always towards those who labored for worthwhile things to make life more meaningful and rewarding to themselves.

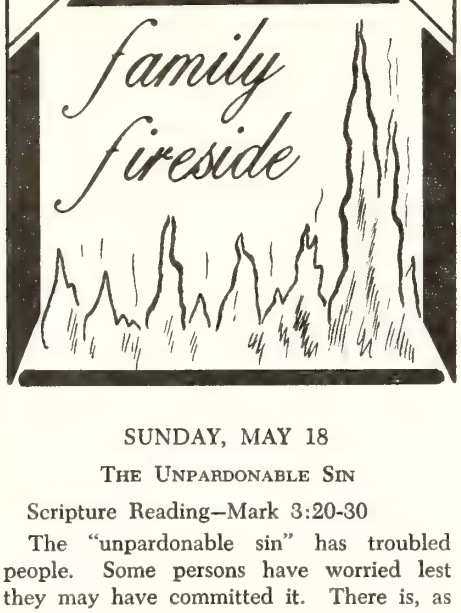
Then, finally, Mr. Rogers was a frugal man. As well as his believing in one's efforts to earn a good livelihood, he also believed in one's using his earnings wisely. Not only did he teach such in words, but he also practiced it in business and in the use of his own earnings. He further practiced and encouraged others to conserve natural resources. Being a lumber man, Mr. Rogers knew that he had a golden opportunity to practice what he preached in the conservation of natural resources. Such he practiced as he went from one forest tract to another, crushing, cutting, and gathering timber from those forest tracts.

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Report of Cash Receipts for The Month of April

The following is our regular monthly report of receipts for the month of April 1969. Receipts have been mailed to each individual, auxiliary, or organiza-

(continued on page nine)



SUNDAY, MAY 18

THE UNPARDONABLE SIN

Scripture Reading—Mark 3:20-30

The "unpardonable sin" has troubled people. Some persons have worried lest they may have committed it. There is, as Jesus said, a sin for which there is not forgiveness. But the guilty are not those who worry whether they may be guilty of it. The unpardonable sin against the Holy Spirit is, . . . the sin of calling evil what is good, the sin of saying that Jesus, the Son of God, is possessed by Beelzebul, the prince of demons. The scribes said of Jesus, "He has an unclean spirit." To behold God and call Him a demon—to be so depraved in mind and spirit that one cannot distinguish the supreme Good when he is faced to face with Him—for such a one there is no help. But for him who acknowledges his need of God, who confesses his sin, who asks forgiveness—there is always forgiveness.—Richard Wood, in *The Church Advocate.*

PRAYER THOUGHT

Christ has promised that all sins will be forgiven if we will only come to Him.

MONDAY, MAY 19

A SPRING PRAYER

Scripture Reading—Philippians 2:13

Great Father God, and Master of the universe,
Who made the sun to shine and send its warmth
To urge the plants to push their fingers green
Through chilly earth in answer to Thy call—
And then to open wide their buds
Of tender green, or colors bright,
To make the winter weary world alight—
Speak now to human hearts the world around—
Where hatred, envy, fear abound,
Let warmth of Thy great Father heart
Stir human souls to heed Thy call
As do earth's green things—as obedient be—
To offer but their very best to Thee!

—Grace Harner Poffenberger, in *The Church Advocate.*

PRAYER THOUGHT

May the Christians' prayer be that they shall bring forth their best for God.

TUESDAY, MAY 20

GOING TO HEAVEN

Scripture Reading—Psalm 92:1, 2

The children were listening intently to their teacher as she described heaven. When she was finished she asked, "How many of you would like to go to heaven?" Everyone raised his hand except Alex.

"Don't you want to go to heaven, Alex?"

"No, Ma'am."

"Don't you want to go to heaven when you die?"

"Oh, yes, Ma'am, but I thought you were making up a load to go right now."

We are like Alex. We have much to do, and we don't want to go in the "load" that is being made up right now. One of our friends said, "I don't know when the Lord will come for me, but I keep my grip packed all the time." It is a good idea for all of us to keep our grips packed with all the attributes that will make our calling and election a sure thing.—1010 Illustrations, Poems and Quotes, from the *College Caller.*

PRAYER THOUGHT

Christ should come before all other things in our life.

WEDNESDAY, MAY 21

LOST, STRAYED, OR STOLEN

Scripture Reading—John 10:7, 9

A large flock of Christian sheep: When last seen, they were browsing along the road of indifference that opens into the highway of neglect leading to the avenue of worldliness that ends in the place of apostasy. Anyone finding these sheep, please lead them home, if possible. If they refuse to come, lead them into the nearest fold and feed them upon the green pastures of God's holy Word.—1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

Pray that the sheep will stay close to their Shepherd.

THURSDAY, MAY 22

IF OTHERS ARE TO BE HELPED

Scripture Reading—Matthew 5:16

A boy said to his mother, "When I grow up I am going to be a Christian like Father. Nobody knows whether he is a Christian or not." That man was like the clock in a certain courthouse tower we used to see. It had no hands. It may have been working inside, but how were we to know it?—*Presbyterian,* W. B. Knight, Eerdmans Publishing Co.

PRAYER THOUGHT

If the Christian doesn't have the light of Jesus burning for others to see, they will think he is still in the darkness of the world.

FRIDAY, MAY 23

GOD HEARS YOU

Scripture Reading—Genesis 28:16

A man working in the baggage room of a large railroad station dropped a hea parcel on his foot and began to curse. little girl, standing at the doorway of t room, called to him: "Please, mister, do talk that way. Don't you know that G hears you?"

Her words gripped the man and convi ed him of his sinfulness. Throughout t balance of the day, and through the nigl her question plagued him. "Don't y know that God hears you?" And aga these words rang in his ears. It was t turning point in his life.

Within a few days this man cried out God in faith and was converted. The wi ness of a little child convicted him of h need and he found the way of life throug the gospel which he had often heard b had never heeded until this time.—*The P grim,* W. B. Knight, Eerdmans Publishi Co.

PRAYER THOUGHT

Every person, from the youngest to th oldest, can be a witness for God.

SATURDAY, MAY 24

MAN AND SOIL OF EARTH

Scripture Reading—Genesis 2:7

Modern Science says, "The identical si teen elements found in the human bod are also found in ordinary soil of the earth. The Bible says, with scientific accurac "Man is formed of the dust of the ground ". . . Dust thou art, and unto dust sha thou return" (Genesis 3:19). Said scientific lecturer, "If it were possible fo the human body to instantly lose all of th electrical values, that body would instantl fly into dust!"—*Selected,* W. B. Knigh Eerdmans Publishing Co.

PRAYER THOUGHT

Man was formed from the dust of th ground and should bear good fruit for God the same as the earth is expected to pro duce good results for man.

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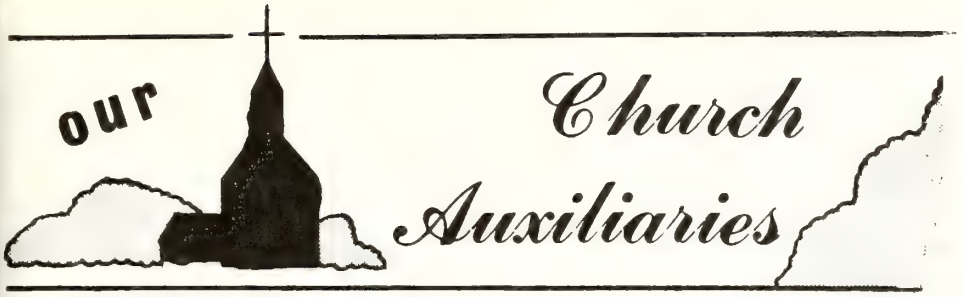
KNEEL WITH A CHILD

(continued from page three)

first. Help me to learn what you wan me to know."

That day, I took my first steps i thankfulness in adversity, and today can honestly say that there is no situa tion or circumstance in life in which cannot "rejoice in the Lord" (Philippian 4:4).

The Bible can teach us how to pray It's all there: Christ's and the apostles personal lessons on prayer, plus dozen of prayers in the Old and New Testa ments after which we can pattern ou prayers. Yet, I am convinced that th most effective education in the school room of prayer occurs to an adult when he kneels with a child.—"Gospel Herald."



NORTH CAROLINA WOMAN'S AUXILIARY CONVENTION TREASURER'S REPORT

The following is a report from Mrs. Raymond T. Sasser, treasurer of the North Carolina Woman's Auxiliary Convention, for the fourth quarter of the fiscal year, February 1—April 30, 1969.

Balance in Bank January 31, 1969		$1,606.83
Receipts		
Convention's General Fund	$ 149.54	
Per Capita Dues	635.20	
Registration Fees	180.40	
Denominational Enterprises	6,000.98	
Total Receipts		6,966.12
Total to Account For		$8,572.95
Disbursements		
Convention's Expenses and Allocations	$ 314.35	
Denominational Enterprises	6,000.98	
Total Disbursements		6,315.33
Balance in Bank April 30, 1969		$2,257.62
Summary of Bank Account Balances		
General Fund		$2,056.72
Interest		200.90
Total		$2,257.62
Banks		
Edgecombe Bank and Trust Company (checking)		$1,556.72
Tarboro Savings and Loan (savings)		700.90
Total		$2,257.62

DENOMINATIONAL ENTERPRISES REPORT

		Received	Disbursed
Home Missions, General		$ 643.56	$ 643.56
Foreign Missions, General		76.80	76.80
Missions, Designated:			
Harold and Sandra Jones	$609.25		
Timmons, Mexico	8.40		
Mexico Institute	127.87		
Mexican Missionary Salary	135.00		
Central Conference	27.25	907.77	907.77
State Project, Mrs. Joe Barrow		793.43	793.43
Mount Olive College:			
General Fund	316.12		
Alice E. Lupton Scholarship	75.00		
Piano	5.25		
Books	25.00		
Development Fund	3.75		
Albemarle $1,000 Club	56.00		
Chapel	171.72	652.84	652.84
Free Will Baptist Children's Home:			
General Fund	245.36		

(continued on page thirteen)

Crab Point AFCs Honor Mothers At Buffet Dinner

The Ambassadors for Christ girls of the Crab Point Free Will Baptist Church, Route 1, Morehead City, North Carolina, honored their mothers at a buffet dinner, Saturday, May 3, in the home of the youth chairman, Mrs. Julia Bennett. Mrs. Alice Ebren, sponsor, assisted the AFC girls in preparing the dinner.

Mrs. Ebren and the girls extended a welcome to the pastor and his wife, the Rev. and Mrs. D. W. Cleve Jr., and the twenty-two guests. The colors of the AFC, royal blue, Carolina blue, and gold; and arrangements of irises and candles in silver candelabra were used in decoration.

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Children's Home

(continued from page seven)

tion contributing; but totals are shown here only from each conference for the period covered.

Religious Contributions Received

(Includes Gifts for All Purposes)

Albemarle Conference	$ 152.00
Blue Ridge Association	13.76
Cape Fear Conference	686.56
Central Conference	5,110.81
Eastern Conference	1,587.59
Pee Dee Association	40.00
Piedmont Conference	40.00
Western Conference	815.46
Total Religious Contributions	8,446.18
Parents and Relatives	743.66
Friends	25.00
Other Income	394.11
Total Income	$9,608.95

Special recognition is hereby given to the following who made gifts of $100 or more during the month.

Honor Roll

Johnston Union, Cape Fear	$ 100.00
Hopewell, Cape Fear	100.00
Friendship, Central	300.00
Eastern Auxiliary District Fund	189.50
St. Mary's, Eastern	125.00
Bethlehem Sunday School, Eastern	125.00
Pearsall Chapel, Eastern	120.97
A Friend of the Eastern Conference	3,412.23
Wilson, Western	200.00
Smithfield, Western	150.00
The Rev. and Mrs. Hubert Burress, Central Conference (In honor of Mrs. Essie Burress and in memory of Mrs. J. G. Galloway.)	100.00
Daniel's Chapel, Central	275.00
Harrell's Chapel, Central	100.00
Rooty Branch, Eastern	100.00
Mr. and Mrs. Oris Tew, Lee's Chapel, Cape Fear Conference	100.00
Sherron Acres, Western	120.00

Mount Olive News

(continued from page five)

the presentation speech preceding the unveiling of portraits of the Rev. and Mrs. Moye. The portraits were unveiled by another son, Mr. David B. Moye of Kinston, North Carolina, and Mrs. Ruth Moye Taylor of Greenville, North Carolina, a daughter.

Other program participants included the Rev. C. Sheldon Howard, campus minister, who led the act of dedication, and the Rev. Charles L. Sapp, chairman of the social science department, who offered a prayer of dedication. Open house was held in the library for several hundred persons who attended.

The Moye Library is a two-story structure of concrete, steel, and glass, containing about 12,500 square feet of floor space. It is air-conditioned and equipped with the latest and most modern fixtures and equipment available. It has a sound system with piped-in AM and FM stereo music which can be used as a public address system. Designed to serve a student body of up to 800, with a book capacity of 35,000 volumes, it features private study stations, provisions for individual and group use of audiovisual media, typing alcoves, and carpeting.

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News from the Free Will Baptist Historical Collection, Moye Library, Mount Olive College

by Gary Fenton Barefoot, Librarian

Mrs. H. L. Spivey of Maury, North Carolina, has been designated to assist in the collection of historical materials for the Free Will Baptist Historical Collection at Mount Olive College. For many years Mrs. Spivey has been an avid historian for the denomination and has been instrumental in bringing together many items of historical value for the collection. Should any reader have materials related to the history of the Free Will Baptists, they may send them to the collection at Mount Olive College or give them to Mrs. Spivey.

An open invitation is extended to all interested persons to visit the Free Will Baptist Historical Collection in the new Moye Library at the College where, in new and larger quarters, the holdings of the collection are stored and displayed.

Gary Barefoot Given OYE Award

A Mount Olive College official was presented the OYE award as the most outstanding young educator in the Mount Olive area during the first annual Mount Olive Jaycee's Educational Recognition Program recently held at the College.



Gary F. Barefoot, right, is shown receiving the first Outstanding Young Educator Award in Mount Olive from Jaycee President George Kornegay Jr.

Gary Fenton Barefoot, Mount Olive College librarian, was presented the award by George Kornegay Jr., Jaycee president, at the conclusion of a banquet at which Dr. A. Craig Phillips, state superintendent of public instruction, was the speaker.

Barefoot served as chairman of the committee which planned and helped supervise the construction of the new Moye Library. He has assisted many local citizens and high school students in using the resources for personal and educational purposes.

Since Barefoot became librarian at the College three and one-half years ago, it was reported that the book collection has nearly doubled, and today contains nearly 18,000 volumes and more than 125 current periodicals. Under his leadership Mount Olive College has developed the most comprehensive collection of historical materials on the Free Will Baptist denomination known to be in existence.

While working at the College, he has served as chairman of the concerts and lectures committee, a member of the library committee, college council, landscape committee for the new campus, the self-study committee for the Southern Association of Colleges and Schools, and the committee on cultural events of the Association of Eastern North Carolina Colleges.

For the past two years, the MOC librarian has served as the coordinator of the cooperative program with East Carolina University for the cultural development of students and the enrichment of the Mount Olive community. Through the program he has been responsible for bringing to Mount Olive art exhibits, drama and musical programs, an opera workshop, and art festival.

Barefoot is the chairman of the MOC concerts and lectures committee which includes local citizens; and through this committee, he has helped to bring to Mount Olive internationally-known lecturers and musicians. He also assisted with the local membership drive for the Wayne Community Concert Series which sponsors outstanding programs.

He is a member of the North Carolina Library Association and, within the organization, serves as chairman of the Junior Members Roundtable, associate editor of "North Carolina Libraries," and is a member of the development committee.

Other professional memberships include: the American Library Association; the Southeastern Library Association; the Association of Eastern North Carolina Colleges Committee on Library Affairs; Beta Phi Mu, the national Library Science Fraternity; Phi Theta Kappa, the national junior college honorary scholastic society; the North Carolina Education Association; and Phi Delta Kappa, the professional education fraternity for men.

The OYE winner was born in Sampson County on May 13, 1939, to Mr. and Mrs. Willard Barefoot. He is a graduate of Mount Olive College, and the University of North Carolina at Chapel Hill. He completed requirements for a graduate degree in library science at UNC in 1968. He served as the Mount Olive public school librarian before joining the College staff.

Barefoot has participated in a wide range of community affairs, including the Heart Fund, civic projects sponsored by the Jaycees, and the MOC Alumni Association. In 1967 he was selected as one of the "Outstanding Young Men of America" and was featured in the publication.

He is an active member of Robert's Grove Free Will Baptist Church, and serves as church organist and teacher of the Young People's Sunday School Class.

Barefoot served as chairman of the project to improve Steele Memorial Li-

(continued on page fifteen)

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Please explain, "And for this cause God shall send them strong delusion, that they should believe a lie" (2 Thessalonians 2:11).—**W. K. G.**

Answer: This seems to be the general principle upon which God works in His dealing with disobedient people. The gospel, everytime it is preached, hardens the hearts of all unbelievers that willfully reject Him as they listen to His Word proclaimed. Judas Iscariot was present with Christ up to the very last night on earth and the last supper, and heard Christ tell of his act in betraying Him. This should have, it seems, been sufficient to melt the heart of the most calloused person on earth; but instead, Judas allowed Satan to come into his heart as, or in a way, he had never allowed him before.

I have known people to hold out to what it seemed to be the last, almost ready to accept Christ, and then finally turn against the gospel and against God. I remember a boy only a few years older than I who did this through several good meetings, then finally died a violent death at 16 years of age. The last meeting this friend of mine attended seems to have been his last chance. Sometimes it's the last chance as it was with Judas.

At the end of the ninth plague God brought upon Egypt at the hand of Moses, Pharaoh held out; but when the firstborn son in his own household was slain by the death angel, he gave in, being gripped by fear only to change again in his course of action and pursue the Children of Israel into the Red Sea which proved to be his death trap, making it his last opportunity to oppose God.

These in 2 Thessalonians are those who, when they hear the gospel during the great tribulation when Christ is held up to them by the witnesses of that day, refuse Him in favor of the antichrist and his allurements. Don't forget that even though 144,000 faithful witnesses continue to preach by life and lip until they are murdered, there will be allurements from Satan on a widespread scale during those dark and trying days that will be universal before the tribulation ends. Satan will be allowed great power that he usurps by which he will cause fire to come down from heaven; and he will be able to perform many wonders, causing some of the stars to fall and all the earth to be subject to him, and all who buy and sell to wear his mark. There will be a great number during these days that will refuse the mark of the beast of Revelation 13, who will be martyred; but there will be a greater number also that will worship antichrist and his image because when they refuse the gospel, even though accepting it will mean death, they will be saved. Christ requires faithfulness unto death. So because one fails to be identified with Him, He will send "strong delusions" through these three creatures —creatures once happy, but who fell because they sinned: the devil, the antichrist, and the false prophet. (Read Revelation 12—13 and 17—18.)

Of course, as is the case now, the devil will use unregenerated men to foster his purpose, and there will be many voices under the two beasts of Revelation 13 that will be heard. There are three evil spirits that are set forth in Revelation that will influence the unsaved people and the poorly equipped that are saints in that day. (See Ephesians 6:12-18 and Revelation 16:13, 14.) So it is, as has been asserted before, a general principle of God's that delusion and misinformation will be allowed to be propagated by Satan when one rejects God's Word—God's living Word in Christ. The written or spoken Word sets Him forth as we and all people need to see Him. He is the light of the world; when this light is rejected, darkness only can be substituted for it.

In the case of the Early Church, the true witness was turned from; so a form of idolatry was made available in the form of the Roman Church, which was then and is now heathen in principle but carried with it some Christian ceremonies and claims. It took the Protestant reformation to turn some back to Christ, but now that we have become complacent and are "resting at ease in Zion," God is allowing "strong delusions" to come to our children in such molds as Roman Catholicism, Christian Science, Jehovah's Witness, Mormonism, Liberalism, and such other teachers that tickle the ears of worldly, carefree church members and other people that had rather believe such lies than to face the truth as found in the Bible. All these will head up at the end of this age in the appearing of the antichrist portrayed in the form of a beast in Revelation 13 and 17. These and all who respond to their lies will end up in the lake of fire.

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STORIES

for our youth



THE HERMIT'S SECRET

ELSIE MILLER GESNER

THE whole episode really started on Jim Olsen's eleventh birthday. His grandmother sent him a sleeping bag, and his parents gave him a super telescoping fish pole, with a reel. Jim and his best friend Johnnie Bergen immediately laid plans to visit Pete Wilcox, an elderly hermit whom they had met some time before as they fished upstream in Pequoid River. He had taken a liking to the boys, and they had visited him many times, finally receiving the invitation to stay several days.

No one knew much about Pete, but it was rumored that he had once owned a hardware business until it went bankrupt. He was not known to have any relatives, but he did have many friends in town when he came in on his infrequent shopping trips.

A few days later, the boys were catching fish from Pete's tiny dock. He helped them clean the fish and fry them for lunch and again for supper. When they bedded down that night in sleeping bags on the cabin floor, Jim pulled out his New Testament to read it in the flickering lamplight. Pete rummaged through a drawer, then pulled out a worn Bible.

"Find the place for me, Jim, please. I haven't read it for many years," Pete said. The boys read and prayed. Pete listened silently.

The next day the boys could not seem to catch any fish from the dock.

"I'll tell you what," Pete suggested. "If we take the boat and head upstream, we'll find a fine hole up there. It used to be full of trout."

They headed upstream with Pete and fished for several hours with very little success. Jim was the only one catching anything. Tempers were getting short.

"You're lucky. You have a good rod," Johnnie grumbled.

"It's not much better than yours," Jim objected. "Maybe I'm just a good fisherman."

"My, are you conceited! Anyone can see that my rod is no good. I'd catch plenty if I had your rod," Johnnie explained.

They argued some more. Pete twinkled his eyes, but said nothing. Suddenly Johnnie pulled hard on his line. He had a large fish, and it was fighting. Excitedly he jumped up and as he reeled in the fish, he knocked Jim's pole out of his hand. The pole splashed overboard and disappeared quickly.

"Hey! My pole," Jim cried. "Now look what you've done!"

Johnnie lost his fish and sat down dismally. "How can I get my pole?" Jim appealed to Pete. Pete poked an oar down.

"Just as I thought; it's too deep. It must have gone to the bottom. I—I don't think you'll see it again, Jim. I'm sorry," Pete said sympathetically.

"Why—why—you!" Jim doubled up his fist and snarled at Johnnie. "A boy who doesn't know enough to sit still in a boat ought not be allowed to go fishing," he screamed, close to tears.

"I'm sorry," Johnny said sincerely.

"Sorry? What good is that?" Jim queried.

Without a word Pete rowed back to the cabin. The boys parted company. Jim struck off into the woods angrily, probably to hide the tears which he did not want Johnnie and Pete to see. Later Jim picked at his supper silently. At bedtime he quickly pretended to be asleep.

"See here, Jim," Pete said at last, "Johnnie apologized. If you can't accept it and realize it was an accident, I don't want you boys here just enduring each other's company. You are supposed to be Christians. Now shake hands and make up before you go to sleep. Can't you find it in your heart to forgive him, Jim?"

Jim opened one eye. He had been thinking about his testimony before Pete, who was not even a Christian.

"W—would you be able to forgive someone who destroyed the most wonderful thing you owned?" Jim demanded.

"Well, I think I'd try," Pete answered. Then a strange look passed over his face. He witnessed the boys shaking hands, and long after he had blown out the light, he lay staring into the dark, his own heart heavy with guilt.

The boys did not mention the lost pole the next day. Pete gave Jim one of his old poles and invited them to stay a few more days. Eagerly the boys started downstream to get groceries, Pete's mail, and to tell their mothers. They were storing the groceries in the boat for the return trip when they heard a timid voice behind them.

"Are you going upstream, boys?" the stranger asked.

"Yes," Jim responded, surveying the tall boy only a few years older than they were.

"How about giving me a ride? I heard in town you were on your way to Pete Wilcox's camp."

"Sure. Is that where you want to go?" Johnnie asked.

"Yes."

"O.K., climb in. I didn't know he was expecting anyone."

"Well, I wrote him last week, but he didn't answer."

"Pete doesn't come into town very often. Your letter is probably right in this bundle of mail," Jim volunteered.

The stranger talked very little on the trip, but the boys found out that his name was Ben Farmer. He had never met Pete, but he knew about him, and he had come to see him on business.

Pete was waiting for them on the dock. As they approached, Jim called, "We've brought you company, Pete."

Pete brushed his hand over his eyes and stared. "Who?" he asked hoarsely before the boat pulled alongside of the dock. The boys introduced their new friend, then politely left them, taking the groceries into the camp.

When they had stored the groceries on the shelves, the boys went out. Ben

(continued on page sixteen)

Woman's Auxiliary Treasurer's Report

(continued from page nine)

Clothing	794.90		
Mother's Day Offering	74.00		
Memorial Steeple	539.45		
Floors	85.55		
Mary Ann Warren, Piano Lessons	24.00	1,763.26	1,763.26
Superannuation:			
General Fund	76.95		
Widows and Ministers	24.35	101.30	101.30
Cragmont Assembly:			
General Fund	126.80		
Kitchen Repair	5.00		
Steps and Mattress	31.30		
Icemaker	.75		
Debt	20.00	183.85	183.85
Life Membership Fee (Children's Home)		20.00	20.00
Anna Phillips Loan Fund		4.50	4.50
Miscellaneous:			
Tony Hill	4.50		
Evelyn Herring	3.00		
Church Finance Association	.85		
E. C. U. Student Center:			
Indebtedness	200.00		
Kitchen shower	57.55		
Silverware	15.00		
Fellowship	10.00	290.90	290.90
Christian Service Fund:			
Missions	140.69		
Mount Olive College	140.69		
Children's Home	112.56		
Cragmont Assembly	112.56		
Superannuation	56.27	562.77	562.77
Totals		$6,000.98	$6,000.98

Brief History of Virginia Beach Church

by Mrs. Coretta Martin, Church Clerk

After much prayer and the leadership of the Holy Spirit, Virginia Beach Free Will Baptist Mission, Virginia Beach, Virginia, was organized September 21, 1964, with 18 members. Kempsville Meadows School was chosen to be our meeting place. With a place to worship, the mission began to grow under the leadership of Mr. M. C. Boyette, a Christian layman who served as interim pastor while we made efforts to secure a full-time pastor for the group. On March 17, 1965, the Rev. Bobby G. Bazen became our pastor.

In February, 1965, we purchased a parsonage located at 190 Hill Prince Road. The mission continued to grow and with some consistent tithers, the treasury began to grow.

In October, 1965, with the help of the North Carolina Mission Board, we made a down payment on property located on Witch Duck Road in Virginia Beach, on which we plan to build a church house. The original cost of the property was $25,000, and it is now valued at about $75,000. This note was erased at the bank in August, 1968, under the leadership of the Rev. Fred A. Rivenbark, who became pastor January 15, 1968. During Mr. Rivenbark's first year with us, 72 additions were added to the membership. March 5, 1969, the Executive Committee of the Albemarle Conference, and the Rev. Joseph Ingram, missions director, came and organized us into a church. We are now in the process of selling church bonds for the purpose of erecting a chapel and educational building. We now have 181 members on our ledger, and our weekly offerings average $450. We are asking all of our good brothers and sisters to pray for us, that God may fully lead us as we submit ourselves to Him. Thank you for your prayers, and for the support given us throughout our history.

Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Rev. Lacy L. Sweatt announces that he is now available to serve as pastor for a full or part-time church. Any church desiring his services or further information may contact him by writing to him at 167 Sixth Street, East Rockingham, North Carolina 28379.

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The Rev. Jesse R. Matthis announces that he is now available for pastoral services, having recently completed his ordination requirements. He would consider a full or part-time church, and anyone desiring his services may contact him at 600 Cutchin Street, Clinton, North Carolina 28328, or by telephoning 592-5436.

Bible School Workshop Successful

The Daily Vacation Bible School Workshop held in Ayden, Saturday, May 3, proved very successful. Approximately 350 people were in attendance, with 295 actually registering for classes. As always, the registration number is never a true picture of the attendance, for many who come do not register or attend a class.

Instruction was provided in the following departments, with teachers and number of registrants given: Music, Ralph A. Bowen, Lorena Moseley, and Tommy Manning, 44 registering; Preschool, Jane B. Gainey, 66 registering; Primary, Minnie H. Chandler, 50 registering; Junior, Earl Glenn, 49 registering; Intermediate, Austin Carter, 43 registering; and, Directors, Leah McGlohon, 43 registering.

This year's workshop compared favorably with those of past years.

ST. CLAIRE BIBLE CLASS

THE SUNDAY SCHOOL LESSON

FOR MAY 25



Geographical and Cultural Backgrounds of the Bible

Lesson Text: John 4:3-10, 19-26

Memory Verse: Isaiah 49:6

I. INTRODUCTION

For a better understanding of the Bible one needs to have some knowledge of its geographical and cultural backgrounds. The Bible student will be pleasantly amazed at the new joy he will find in his search for truth in God's Word as he uses helpful materials relative to these backgrounds.

Every Bible student should have at least six basic books on hand as he starts out to study the Bible. Let us list these: the Bible, of course; a good concordance, complete as possible; a Bible dictionary; a topical textbook; a book on Bible geography and customs such as Cowan's, **Handbook of the Bible** or **Halley's, Bible Handbook**; and if needed, an ordinary pronouncing dictionary. Other books may be helpful, but these should be a must. Certainly all Sunday school teachers should be adequately equipped with such helpful tools as these.

The lesson today is an example of Bible narrative that requires some background knowledge of the geography and culture (or customs) of the people surrounding Jesus in His ministry. The bigotry of the people, their preconceived ideas of God and worship, and the teachings of generations of rabbis and other Hebrew fathers, all served to thwart many of the efforts of Jesus and His disciples to reach the people with the good news of the gospel. The mores and background culture of the disciples themselves even hampered Jesus in some of His plans (John 4:27).—Advanced Quarterly (F.W.B.).

II. HINTS THAT HELP

1. Does our love for Christ constrain us to go through difficult places in order to win souls? (John 4:4).

2. In witnessing to a stranger, begin with whatever is at hand and whatever is timely and appropriate (v. 7).

3. Do not be embarrassed when someone questions your motives for witnessing in a friendly way (v. 9).

4. Do your friends know the gift of God? (John 4:10; cf. 3:16; Romans 6:23).

5. Be encouraged by the thought that God wants us to ask Him for His blessings (John 4:10).

6. If you are weary of your burdens, here is your remedy and relief (John 4:10; cf. Matthew 11:28-30).

7. When you see Christ in the Bible, do you perceive that He is a Prophet, a Priest, a King, your Saviour, and Lord of your life? (John 4:19).

8. Our place of worship is important, but it is not the all-important matter (vv. 20, 21).

9. Our worship should be in harmony with the nature of God—in spirit and in truth (vv. 23, 24).—Bible Expositor.

III. ADDITIONAL TRUTHS

1. The Christian movement was started by a Jew. Yet the religion of the Jews themselves was hereditary. Parents and school taught Jewish children the religious laws. They used careful systems that these same laws described. But the religion of Judaism was only for the Jews.

Although Judaism contained higher moral teachings than any other religion, there was no plan for sharing it. No teachers (scribes) or preachers (priests) went into neighboring villages or other countries to take Judaism to Gentiles.

Jesus received these exclusive teachings of Judaism. But His own teachings were advanced far beyond them. Jesus told about salvation from sin, happy (blessed) living on earth, and a life after death. Such a message should not belong to one race or nation. Every living person would hunger for such words.

For three years He taught them to those who would listen. Many words were necessary to break down these deep truths so that simple people could understand them. Some gave up, returning to their homes and the religion they had inherited. But others hung on, straining to get the meaning of the patient Teacher.

The three-year teaching period came nearer its close. The Teacher reminded His hearers more frequently that His message would mean as much to one person as to another. "Tell everybody what I have told you," said Jesus. "Go everywhere and tell all what I have been telling you. Every person needs to have my message. Go and tell!"—Intermediate Quarterly (F.W.B.).

2. Take a walk down main street some pleasant summer day. You see all the usual things—stores, signs, parking meters, people in cool clothing.

Imagine your surprise when you come to a bridge that doesn't cross anything, a boat in the street, and a woman in a coat.

You are astonished because ordinarily you see bridges that lead to somewhere, and you expect boats to be in water. You are amazed at the woman in a coat because the weather seems warm. Then someone tells you that the boat is going to be in a parade; that the bridge is being taken to the little creek in the park; that the woman has lived all of her life on the equator.

Many passages of the Bible are puzzling too, because they do not fit our background and culture. The Samaritan woman's reaction to Jesus is explained by her personal background, just as this coat is explained by the wearer's personal background in the tropics. The enmity between Jews and Samaritans is explained by past events, just as the boat is explained by a current event, the parade. Jesus' trip through Samaria is explained by His destination, Galilee, as the bridge is explained by its destination in the park.

Astonishment changes to appreciation when we consider all factors that influenced biblical people.—Standard Commentary.

3. Atmosphere has a great deal to do with worship. It is much easier to realize the presence of God in His sanctuary with the aid of stained-glass windows, sweet organ music, the flicker of candlelight, and the reverent attitude of others at worship. On the other hand, the presence of God is not confined to the so-called "Holy of Holies." Our forefathers found Him in groves, barns, schoolhouses, and in "The Church in the Valley by the Wildwoods."—Selected.

SMITHFIELD CHURCH TO HOLD "VICTORY DAY"

by J. Stewart Humphrey



On May 18, 1969, "Victory Day" will be celebrated at the First Free Will Baptist Church, South Third at Rose Street in Smithfield, North Carolina. The First Church in Smithfield has had many victories in her 45-year history. Since 1924, when the church was originated and met in the Prize Tobacco Warehouse in Smithfield, the church has seen many victories in her life. The sanctuary was built in 1927, and remodeled in 1960. In 1957 an education unit was added and the entire structure is now completely heated and air-conditioned. Total value of the church property far exceeds 100,000 dollars. Our only remaining note has been paid, and the note will be burned during "Victory Day" services.

Since 1952 the church has had full-time worship services. She has had many dedicated pastors throughout the years. The Revs. R. H. Faircloth, J. D. Barrow, J. R. Bennett, Dewey Tyson, Robert Wiggs, C. F. Bowen, Minot Godwin, J. C. Joyner, J. W. Alford, James Evans, L. H. Worthington, W. H. Lancaster, Earl Glenn, Chester Phillips, Wayne Smith, J. Garland Teasley, Harry H. Jones, and presently J. Stewart Humphrey have served the church.

The First Church would like to invite all her friends, former pastors, and former members to share in her "Victory Day" celebrations. Sunday school will meet at 9:45 a.m.; morning worship begins at 11 a.m., during which time the note burning will take place. A picnic lunch will be enjoyed at noon, and those who love singing will enjoy the singspiration planned for the afternoon. Again let us welcome all of you to "Victory Day" at the First Church.

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NOTICE

The Church Finance Association is paying interest as follows: 4 percent up to $500 with up to thirty days' notice of withdrawal; 5 percent on $500 or more with up to ninety days' notice of withdrawal.

Certificates of deposit are issued for each deposit. For further information, contact Church Finance Association, in care of the Rev. Hubert Burress, Post Office Box 326, Pinetops, North Carolina 27864.

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Don't expect to have a good conversation with the Lord on Sunday if you haven't talked with Him all week!

= = = =

A little faith will give us a glimpse of heaven, while a lot of faith will open wide its gates!

Mount Olive News

(continued from page ten)

brary in Mount Olive. The library and the Board of Aldermen were requested to appoint a study commission for the continued improvement and development of the local library.

As a Jaycee, Barefoot was the winner of the "Speak-Up" contest and a Spark Plug award. During 1968 he served the club as internal vice-president, a member of the board of directors, chairman of the installation banquet, and a member of committees to assist with Jaycee projects. He has attended area and regional meetings and the state convention. He has served the club as secretary.

Dr. Raymond P. Carson, dean of the College, made the nomination and said, "Gary is one of the distinguished members of the faculty at Mount Olive College, and the highlight of his achievements in 1968 was the completion of the new Moye Library. Because of the contributions he has made to his profession, community, and church, I believe that he deserves to be named the Outstanding Young Educator of this community."

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"Coming Events" at Mount Olive College

May 22—Awards Day, 11 a.m., College auditorium.
June 1—Commencement Exercises, First Baptist Church, 3 p.m., Dr. A. R. Burkot, dean, Campbell College, speaker.
June 15-20—Summer Youth Conference opens at 3 p.m.
June 23—Summer session begins, 8 a.m.
August 4-7—Ministers' Institute.

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Boys' and Girls' Stories

(continued from page twelve)

was nowhere in sight, and Pete was staring off toward the distant hills. The rowboat was missing.

"Ben left," Pete explained eventually. "I told him I'd pick the rowboat up at the town dock later with the canoe." He remained seated.

Jim went into the camp. Seeing the old Bible, he picked it up wonderingly. A picture fell out, and he stared at it lying on the rough floor. Suddenly Pete was inside the door.

"It looks like Ben. Is it, Pete?" Jim wondered.

"No, it's Ben's father. It was taken the last time I saw him. I—I think I've made a big mistake. Remembering what happened to you two boys yesterday and how you pulled together on the oars so beautifully today has brought me to my senses. You see, all these years I've been alone because I harbored a grudge. I could not forgive my best friend, Elijah, Ben's grandfather, for something he did to me when we were in business together years ago. Now Ben has come to tell me Elijah is in the hospital. He had a heart attack. Ben has just learned about me from him. His own parents are dead. He asked me to go to his grandfather and forgive him. I turned him down! I've done no better than you two boys did yesterday." He shook his head sadly.

"Do you think you can rustle up some lunch—enough for four?" Pete asked suddenly. "I'm going downstream in the canoe to get Ben. We'll come back for lunch, then we'll catch the evening bus for Elijah's." He smiled at last. "Maybe I'll even dare to ask the Lord to forgive me and become a Christian like you want me to," he finished happily as he hurried down to the canoe.—"My Pleasure."

= = = =

God wants us to lean upon Him, but He does not want us to wait until we are crippled.

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for

HIGH SCHOOL STUDENTS

MOUNT OLIVE COLLEGE

MOUNT OLIVE, NORTH CAROLINA

JUNE 15 - 20, 1969

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and
$5 for commuting conferees
($5 for registration)

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The conference will begin with registration at 3 p.m. on Sunday, June 15, and close with lunch on Friday, June 20. It is open to any young person who will be in high school during the fall of 1969, or who has completed his high school program.

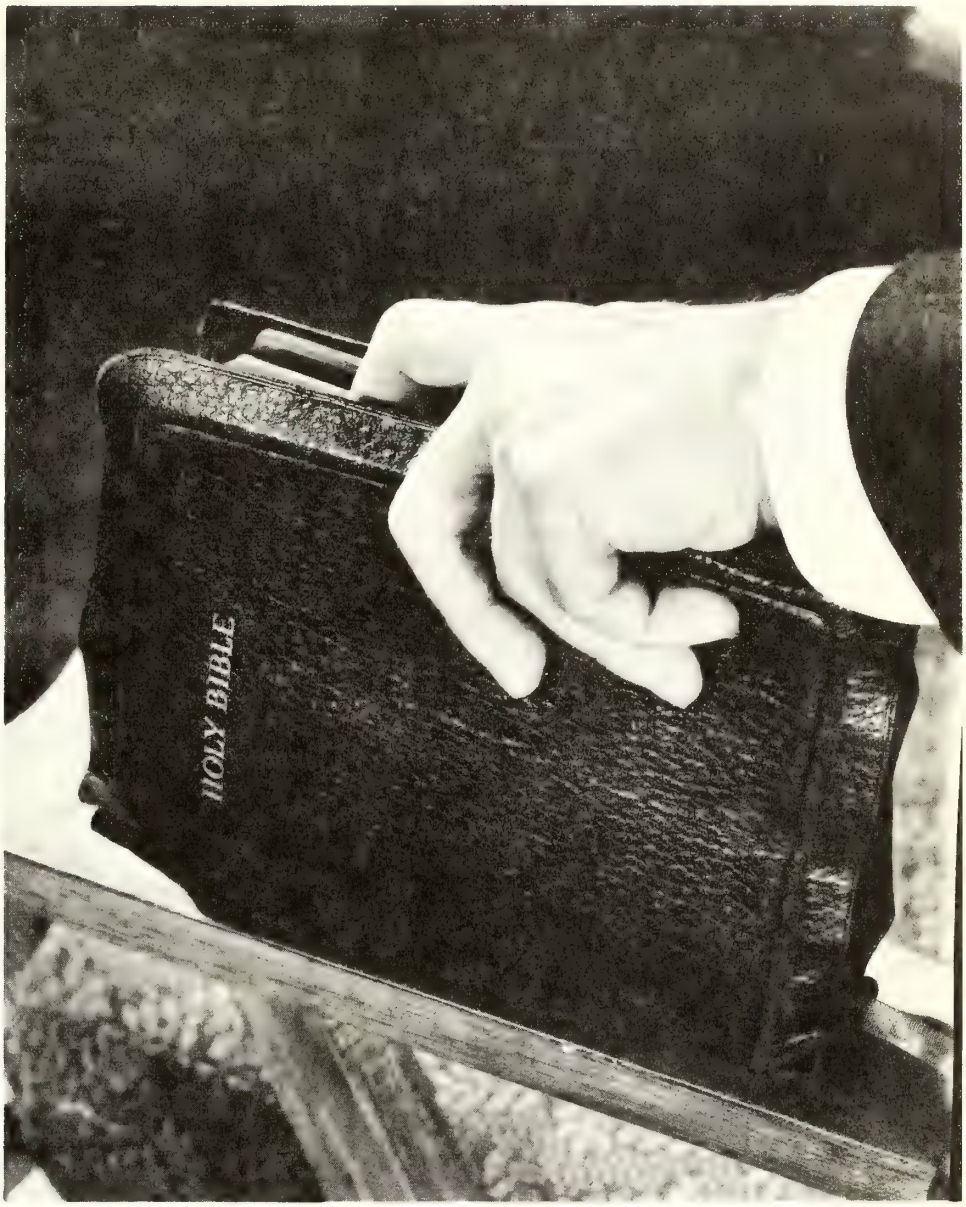
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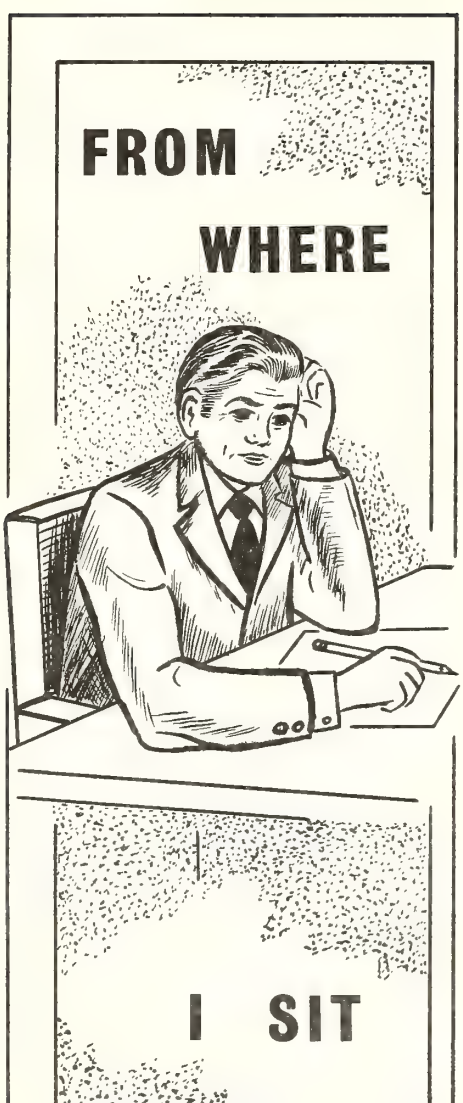
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BEWARE OF "THE BIBLE SALESMAN"

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, MAY 21, 1969



The Free Will Baptist

MAY 21, 1969

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TOMMY MANNING, *Editor*

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Editorial--

Cover Photo by Harold M. Lambe

THE BIBLE SALESMAN

A knock is heard, and the woman of the house goes to answer th door. As she opens it, she sees before her a young man whom she appa ently does not know. In his hand the young man is holding a Bibl which is an oddity considering his looks and manner. Calling her b name, the fellow speaks and explains his position, "Hello, Mrs. Johnso I've never been here before, but I'm your friendly Bible salesman; an I've come to take you home!"

Now Mrs. Johnson is probably taken aback. Surely a friendly Bibl salesman is the last person she had expected to see at her door—an especially one this friendly. Nevertheless, she allows him to make hi "pitch" with or without asking him in. (We are not certain whether o not he entered the house.)

The salesman explains how nice the Bible is—how its binding is th very best; and how this book can solve all of Mrs. Johnson's problems He tells her that it speaks of Jesus and the way of salvation, and hov He walked upon the water. He interests her further with the full-colo picture of the baby Moses hidden in the bulrushes and the picture of th shepherd boy David who became a king. Then the friendly Bible sales man explains again—and this time he emphasizes the fact—that he ha come to take Mrs. Johnson "home"—that the Bible can take her to th promised land!

By this time, Dear Reader, you are probably shaking your head i disbelief. Well, all of this is really happening—and it's happening to swinging beat. You see, "The Bible Salesman" is a new song bein "swung" to by the "now" generation. If one were to listen carefully one could detect a message in the song; however, the beat counteract and overshadows the words. Then too, the tone of the singer's voic does not seem appropriate for his occupation. His expressions lack sin cerity, and one is made to wonder concerning another possible motive fo his being at Mrs. Johnson's door. Even if he is not sarcastic when h speaks of Jesus, he certainly shows little reverence for Him!

Why did the Bible have to be brought into all this anyway? There is enough so-called "soul" music around without one having to desecrat the Word. "Psycedelic" sounds are the rage, but the Bible ought to b left alone. If people want to "trip out" we would suggest that they d it to something other than Scripture. The Word is not to be tampere with; neither does it mix with "pot" and "LSD." It does not keep th same company, for it condemns the use of these substances as well as al other sinful practices. The Bible could prove to be a cure for all miscon duct, but it would have to be taken seriously.

True, we sometimes have to employ modern means to reach moder people, but it is obvious that "The Bible Salesman" was never meant t reach anybody with any serious communication, for it leaned toward th ridiculous—and there is nothing ridiculous about the Word or its mes sage. We are to "communicate" Christ, but we should be serious about it People who "see sounds" and "hear colors" might be reached with swinging gospel, but it is doubtful. We do know that Jesus talked t Satan on at least one occasion, but He certainly did not "pal" aroun with him!

We do not know whether or not Mrs. Johnson purchased the Bible for the song gives no real indication of this fact. It would not have help ed unless she chose to read its contents. If it became just another book to gather dust, it would have little power. Its worth could never b realized unless it were opened. Pretty pictures would not produce salva tion. It is doubtful that Mrs. Johnson did purchase the Bible from th young man in view of his attitude. We believe also that he had some thing other than Bible selling on his mind.

In any case, a finger-snapping, jazz-footing, trip-taking fellow coul never convince this writer that selling Bibles was his "bag." Our advice Beware of "The Bible Salesman!"

Where

LS

God?



by
MRS. HERSEL BOWEN
Winterville, North Carolina

HE Lord spoke of two things that were built upon a rock—the Church and e home. In Matthew 16:18 the Church mentioned as being built upon the nfession of Peter: "And I say unto ee, That thou art Peter, and upon this ck I will build my church; and the tes of hell shall not prevail against it." Matthew 7:24 we find words which eak of the better home as one being ilt on a solid foundation, a rock: herefore whosoever heareth these say-gs of mine, and doeth them, I will lik- him unto a wise man, which built his use upon a rock."

The church and the home began as e. The first churches were in the mes, and Christ of the Church was the rist of the home. First Corinthians :19 reads, "The churches of Asia lute you. Aquila and Priscilla salute u much in the Lord, with the church at is in their house." The combina-on of church and home may sound range indeed to our minds today. We ve churches of every size and shape. ey are found on just about every cor-r. In those days it could be very dan-rous for one to express his belief in God in public. Do you believe that this will happen to us? Awaken and listen to what is happening all around us.

With the doors closed and barred, these people of old saw the whole world as an open door. When they pronounced their benediction, they went out of "the church of the house" to be a witness in a lost world around them. We do have evidence to indicate that they must have left those "churches of the house" meetings on fire for God, with love for Christ and the Book of books. Can we see the flame in the steps or actions of our people today? Are they hurrying to get out to tell others the "good news"? What are "we" talking about as soon as the minister pronounces the benediction?

The church and the home were instituted and designed by the Lord Jesus not to compete with or to contradict each other, but to compliment each other. I can remember the old-time prayer meetings in our homes—how we had so many people to come—and they were really interested. Great things came out of these meetings. Do we even have time to have a prayer meeting in our churches? Is it too old-fashioned to pray? Have we stood so tall in our own way that we've forgotten how to bend our knees? We need to get back on our knees in prayer before it is too late! We think of Jesus as He was so deep in prayer that great drops of sweat like blood fell from His body. Dare we become so concerned? We have air conditioning to keep us cool, heat to keep us warm; yet, something is keeping us from using time we have for a time of prayer meeting. Comforts seem to help very little.

I believe that our homes should not be something apart from the church—the two should not be divided. God should be in our homes. Also, let us worship, read our Bibles, practice missions, and pray in both our homes and in our churches. We should be thoroughly active in our churches, but we should start our own "church" at home. If we contend that all the members of our family will not join in if we have "church" at home, we must remember that God holds each of us responsible for his own actions. A church is only a family church when it has church families. Certainly the pastor had rather hear us say, "We have begun to practice in our homes what you preach in our church," than for us to say, "I appreciated your sermon, Pastor."

When I go to the seashore I always have a feeling of wanting to open my arms to draw the Lord closer to me. As I gaze out upon the water, I know that God is there just for the asking—as He is everywhere. I've stood upon the mountain. There I have a desire to reach up, a feeling that I can almost touch God! As I reach up, I know He reaches down. God will meet us over halfway.

I am a farmer. Many a time I have

(continued on page fifteen)

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

Why Teens Quit Church

According to the National Sunday School Association survey, one out of six teen-agers in evangelical churches quits. But J. Edgar Hoover reportedly has stated that seven out of eight teen-agers in America leave the churches—including evangelical, liberal, Roman Catholic, and Jewish congregations. In **Youth Look at the Church,** Helen Spaulding states that nearly half of the 1,311 youth and young adults interviewed dropped out.

What are the reasons for the high percentage of teen-age church dropouts? Who is responsible? What can be done to keep teens in the church? What changes need to be made in the church and its program if it is to hold its youth through the turbulent teen-age years?

Several significant surveys of evangelical youth have been made in recent years. The one sponsored by NSSA is perhaps the most extensive and valid survey ever made of church youth. This survey interviewed 2,646 young people by means of a twenty-six-page questionnaire. They represented 197 congregations, carefully chosen by random sampling from almost forty evangelical denominations.

Another important survey was conducted a few years ago by Dallas Theological Seminary. It uncovered basic reasons for the teen-age exodus from the church. The leading complaints made by those interviewed were:

(1) Provision for our social needs are not made by the church.

(2) The church is not really interested in our problems.

(3) We are not given reasons for many answers to questions that are of great concern to us.

(4) We see too much inconsistency in adult lives.

(5) We see no connection between religion and everyday life.

"We want the church to give us more counsel on our sexual problems, more information on vocational opportunities, and more instruction on marriage preparation," more than half of the teen-agers interviewed in the NSSA survey replied. Other help expected from the church by a majority of teens includes guidance on how to meet parent-teen conflicts, help in managing time and money, and instruction in church history. Making a happy marriage and gaining a college education seem to be the two main goals that occupy the thinking of today's youth.

To a large extent, the church has not provided help in these areas of specific and crucial concern to its youth. Such matters have been left to the home and the public school. Too often these agencies have failed to provide the necessary training, or their help has proved inadequate or faulty. As a result, youth looks to the church for the solution of its problems.

It may be argued that some of these concerns are not the primary responsibility of the church. The church is to be an evangelistic force, not a counseling clinic, some may say. But if the church is to follow the scriptural pattern and face the problems of life in a practical manner, it will be both. The church's mission remains the same as its Lord's: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, t preach deliverance to the captives, an recovering of sight to the blind, to se at liberty them that are bruised, t preach the acceptable year of the Lord (Luke 4:18, 19).—"Gospel Herald."

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Cragmont Assembly Schedule for 1969

June 1-8—Open Period

June 9-14—General Youth Conferenc (Registrations sent with $5 for eac camper to the Rev. L. E. Ballard, 122 S. Washington Street, Greenville North Carolina 27834.)

June 15-21—Ministers' Conference (Reg istrations sent to the Rev. Adria Grubbs, 2627 Layden Street, Raleigh North Carolina 27603.)

June 23-28—Christian Cadets' Conferenc (Registrations sent with $5 for eac camper to the Rev. Cedric D. Pierc Jr., Route 3, Box 325, Greenville, Nort Carolina 27834.)

June 30—July 5—Youth Frontier Confer ence, YFA Camp (Registrations sen with $5 for each camper to Mrs. Davi W. Hansley, P.O. Box 205, LaGrange North Carolina 28551.)

July 7-12—Youth Frontier Conference AFC Camp (Registrations sent with $ for each camper to Mrs. David W Hansley, P.O. Box 205, LaGrange North Carolina 28551.)

July 13-19—Open Period

July 20-26—Open Period

July 27—August 3—Open Period

August 4-9—Young People's Bible Con ference (Registrations sent with $ for each camper to the Rev. L. E. Bal lard, 1225 S. Washington Street Greenville, North Carolina 27834.)

August 10-17—Open Period

August 18-23—Woman's Conference (Reg istrations sent with $5 for each camp er to Mrs. N. Bruce Barrow, Route 2 Snow Hill, North Carolina 28580.)

August 24-30—Family Week (For infor mation write to the Rev. Herma Grubbs, Route 4, Box 14-A, Kinston North Carolina 28501.)

August 31—October 15—Open Period

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If you are piloting a little ship, sta out of the deep water. If you don't have a good supply of spiritual reserve, don' play with temptation.

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

orena Moseley to erve as Instructor

Miss Lorena Moseley, a native of Winerville, North Carolina, and a teacher in he Greene County schools, will serve as n instructor in the Youth Conference at Mount Olive College, June 15-20. The heme this year is "Achieving the Impossible Dream."



Miss Moseley

Miss Moseley, a graduate of Mount Olive College and East Carolina University, Greenville, North Carolina, will each two classes per day on the topic of "Character Development." Classes will be oriented toward vocational guidance and Christian commitment. One class will be composed of freshmen and sophomores, and another will be made up of juniors and seniors. Miss Moseley will also assist Miss Dianne Brown with music during the week.

Lorena is a member of Ayden Free Will Baptist Church, Ayden, North Carolina, where she has served effectively in various capacities.

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If we think the sun isn't shining, it may well be that we haven't drawn our blinds!

"Coming Events" at Mount Olive College

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June 1—Commencement Exercises, First Baptist Church, 3 p.m., Dr. A. R. Burkot, dean, Campbell College, speaker.

June 15-20—Summer Youth Conference opens at 3 p.m.

June 23—Summer session begins, 8 a.m.

August 4-7—Ministers' Institute

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Spring Branch Observes "College Day"

Spring Branch Free Will Baptist Church near Walstonburg, North Carolina, observed Sunday, May 18, as "Mount Olive College Day" according to an announcement by the Rev. E. C. Morris, pastor. President W. Burkette Raper taught the young people's Sunday school class at 10 a.m. and spoke at the 11 a.m. worship service.

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Youth Conference for High School Students

"Achieving the Impossible Dream"

Application forms and further information about the Youth Conference to be held June 15-20 are available on request to the Summer Youth Conference, Mount Olive College, Mount Olive, North Carolina 28365.

Austin Carter, director of development at the College who will serve as director for the 1969 Youth Conference, announces that there is still time for students to make plans to attend. The conference is open to all high school students and graduates and will begin with registration on June 15 and end with the noon meal on June 20.

Using "Achieving the Impossible Dream" as the conference theme, the staff will attempt to help teen-agers through leadership development, character development, and the development of a stronger Christian commitment. This year the conference will attempt to relate the theme to vocational aims of young people and how this faith in God is a part of their chosen vocation.

Staff members include Carter, director; the Rev. Harold "Mac" Wallace, pastor of Sherron Acres Free Will Baptist Church, Durham, North Carolina, worship leader and counselor; Bob Sutton, professor of health and physical education and coach at Mount Olive College, recreation director; Dr. Michael Pelt, professor of religion at Mount Olive College, instructor and counselor; Mrs. Faye Carter, social director and counselor; Miss Lorena Moseley, teacher in Greene County and former Mount Olive College student from Winterville, North Carolina, instructor; Miss Dianne Brown, teacher in Wayne County and former student at Mount Olive College from Selma, North Carolina, instructor; Peter Ettesen, food service manager at Mount Olive College, food service; and Chris Singleton, member of LaGrange Free Will Baptist Church, LaGrange, North Carolina, and a sophomore at Mount Olive College, assistant counselor and bus driver.

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Mumford Emphasizes Library's Importance

In his dedication address for Moye Library at Mount Olive College, April 27, Dr. L. Quincy Mumford, librarian of the Library of Congress, compared the schools and libraries of his boyhood and the early years of our country with some of the great libraries in the USA today. He said, "Today the library's place in a college is evident. It is the core around which the institution develops. Frequently students as well as faculty are attracted to a university or college by the excellence of its library."

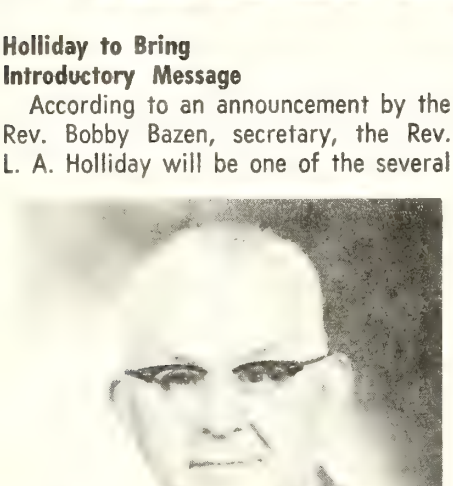
He further related, "The colleges of the late 18th and the early 19th century were like barracks with few comforts. There were no lounges, study halls, or even reading rooms. It is not surprising, then, that students gravitated to the more inviting rooms of their literary or debating societies. These groups built up libraries of their own that were often used much more heavily than the college library. The rivalry between the societies extended to their book collec-

(continued on page fifteen)

News & Notes of DENOMINATIONAL INTEREST

Holliday to Bring Introductory Message

According to an announcement by the Rev. Bobby Bazen, secretary, the Rev. L. A. Holliday will be one of the several



outstanding speakers to appear on the program of the General Conference meeting with the Black Jack Free Will Baptist Church, Route 3, Greenville, North Carolina, July 8 and 9, 1969. Mr. Holliday is presently serving his ninth year as pastor of the High Hill Original Free Will Baptist Church, Lake City, South Carolina. He was the first president of the South Carolina State Association of Free Will Baptists and served in this capacity for fifteen years. He was the first moderator of the International Convention of Original Free Will Baptists, now the General Conference. He also served for a number of years as the director of missions for the South Carolina State Association.

Mr. Holliday was educated in the public schools of Clarendon County, South Carolina; Nettles College Preparatory School, Manning, South Carolina; and Eureka College, Ayden, North Carolina.

He is married to the former Loyrea Brewer of Manning, and they have three children: L. A. Holliday Jr., Lila Oliver, and Vivian Holliday.

Mr. Holliday will bring the introductory message on the opening night of the conference and will be introduced by the Rev. James Evans of Kinston, North Carolina.

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Western District Youth to Meet

The Western District Youth Fellowship will meet May 24 at the First Free Will Baptist Church, Micro, North Carolina. The meeting begins at 7:30 p. m., and inasmuch as a regular meeting has not been held in two months, everyone is urged to be in attendance.

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Rains' Cross Roads Observes Homecoming and Memorial Day

The Rains' Cross Roads Free Will Baptist Church, Route 1, Kenly, North Carolina, observed homecoming and Memorial Day, May 18. The Rev. Bill Futch, pastor, delivered the message.

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Change of Address

The Rev. Tony Maynard wishes to announce a change of address. His address has changed from 105 East South Street, McArthur, Ohio, to 82 Maple Street, River Rouge, Michigan 48218. Mr. Maynard expresses appreciation for all correspondence received and requests the prayers of his friends.

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While serving as a juror the writer was impressed both with the solemn oaths which were constantly sworn to in court and with the obvious fact that since witnesses under these oaths so flatly contradicted each other, the oaths invoking the name of God meant nothing to many of those who swore them. Our Lord saw that the best proof of truth is not in oaths but in honest speech.—Donald T. Kauffman.

Coming Events

June 15—Father's Day
July 4—Independence Day

BOOK REVIEWS

by ELIZABETH HILL

CREATIVE CRAFT IDEAS FOR ALL AGES edited by Shirley Beegle. Standard Publishing, 1966, 119 pages, $3.50.

Excellent for vacation Bible school are these craft ideas which may be used for church, home, school, camp, and scouting. These ideas are grouped according to departments: preschool, primary, junior, and teen-age.

Among other things, the reader may learn to make a cross from matchsticks, to draw or cut a star; to make a crown, a scroll, and a Bible-times coat.

So often a creative craft serves as a Bible-truth reminder, or a character building aid, or a thoughtful gift for someone else.

VISITATION MADE EASY by C. S. Lovett. Personal Christianity, 80 pages, $1.00.

"Visitation Made Easy" is a practical book for the Christian worker who wants to learn how to visit. The author considers three levels of visitation: caller-centered, church-centered, and Christ-centered.

What to do if the television is going and how to make people like you are among the subjects discussed.

Other books by the author are "Soul Winning Made Easy" and "Witnessing Made Easy."

MORE PARABLES FROM LIFE by Arnold Prater. Zondervan, 1969, 119 pages, $2.95.

These little parables can be wonderfully adaptable as "five minute" devotionals for women's groups, children's sermons, youth groups, and men's groups.

The author has used these in Sunday school and vacation Bible school opening assemblies and as story sermons for children during worship services.

"Somebody's Neighbors," "The Fox and the Crows," and "A Nest of Robins" are among the parables in this book.

(Books featured may be ordered from the FREE WILL BAPTIST PRESS, P. O. Box 158, Ayden, North Carolina.)

our Church Auxiliaries

Reedy Branch Youth Present Mission Program



The above group presented an unusual mission program.

The Youth Fellowship Auxiliary of the Reedy Branch Free Will Baptist Church, Winterville, North Carolina, under the direction of Joyce and Tommy Manning, youth directors, recently presented a very interesting and inspirational mission program. The church was decorated with flags of different countries and other items indicative of the theme. An altar display, consisting of a globe, a cross, figurines of differing nationalities, and candles, was used effectively. A candle burned at each window.

The entire program was rendered by candlelight, and was entitled, "Christ for the Whole Wide World." The service began with a period of meditation complimented by soft background music of records, after which an introduction was presented by the Rev. Willis Wilson, pastor of the church. The congregation sang, "Oh Lord Send Me."

Two flagbearers carrying the American and Christian flags, followed by ten other YFAers bearing smaller, but identical flags, marched in to the music of "Christ for the Whole Wide World." In formation the group presented a flag drill, which consisted of patterned movements of the American and Christian flags in tempo, while they sang. The intricate movements of the flags made an impressive show against the background of a lighted cross, while they emphasized telling about Christ "in the East and in the West."

When the flag drill was completed, various members of the YFA presented "The Needs of the World," a dramatic interpretation representing the physical, educational, and spiritual needs of the world's peoples. A "Gift for God's World" consisted of monologues by members of the group revealing what Christ can do with and through yielded individuals. After the concluding monologue a little child stepped forward and asked, "Does Jesus love me too?" The response was, "Yes!" and a rhythm band of young children marched toward the front playing their instruments while the group sang, "Jesus Loves the Little Children." At the conclusion of this, a missionary plea was recited.

A time of dedication closed the service. The record, "Room at the Cross" was softly played, and each person participating in the program came forward to light his candle. This signified the giving of the light to others. As they lit their candles, they gathered around the lighted cross. Every member of the congregation was provided with a candle, and as they came forward, each one in succession lit his candle and moved into place until a chain of light encircled the sanctuary. It was noted that there was not a single break in the chain.

The concluding song was, "Send the Light." Emphasized in the program was the idea of spreading the light of the gospel of Christ in the neighborhood, as well as throughout the world. This program proved to be one of the more effective of the Reedy Branch services.

Those participating, pictured left to right in the back row are: Pam McLawhorn, Arduth Little, Wanda Dail, Beverly Little, J. C. Boyd, Joyce Manning, Kevin Little, Steve Tucker, Clevie Averette, Thomas Bowen, and Allen Moye. Pictured in the front row are: Noel Thomas Manning, Terri Averette, Lorraine DeCuzzi, Mike Nobles, Charles Nobles, Lisa Moye, and Eric Deal.

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ROCK OF ZION YFA MEETS

by Joan Brinson

The monthly meeting of the Rock of Zion Youth Fellowship Auxiliary, Grantsboro, North Carolina, was held recently at the church fellowship hall. The meeting was opened with the singing of "We'll Work Till Jesus Comes." Shirley Fodrey, YFA president, presided. A program entitled, "What About Myself?" was given by Jack Spivey, Marion Cahoon, and Kathy Spivey. The group was then led in the singing of choruses by Mrs. Carolyn Mayo.

The minutes of the previous meeting were read and approved. The roll call showed sixteen members and four visitors present. Gregory Harris reported that there was $45.51 in the treasury. Mrs. Mayo requested that anyone planning to attend the youth retreat in Au-

(continued on page ten)



SUNDAY, MAY 25

LEARN TO LET GO

Scripture Reading—Psalm 51:10

If you wish to be healthy, morally, mentally, and physically, let go of the little bothers of everyday life, the irritations and petty vexations that cross your path daily. Don't take them up and nurse them. They are not worthwhile. Let them go.

That little hurt you got from a friend, perhaps it wasn't intended, perhaps it was; but never mind, let it go. Refuse to think about it.

Let go of that feeling of hatred you have for another, the jealousy, the envy, the malice; let go of all such thoughts. Sweep them out of your mind, and you will be surprised at what a cleaning-up effect it will have on you, both physically and mentally. Let them go; you house them at a deadly risk.

But the big troubles, the bitter disappointments, the deep wrongs, and heartbreaking sorrows, the tragedies of life; what about them? Why, just let them go, too. Drop them, softly, maybe, but surely. Put away all regrets and bitterness and let sorrow be only a softening influence. Yes, let them go, and make the most of the future.—American Holiness Journal, in *The Union Signal.*

PRAYER THOUGHT

May we rid all hurts and disappointments from our lives to make room for better things.

MONDAY, MAY 26

WHAT ARE YOU DOING WITH IT?

Scripture Reading—Hebrews 13:21

The story is told of a little girl who was given a new globe for her birthday. A few weeks later the parents were talking about some of the new African nations where we have missionaries. The father decided to find out where they were. He slipped into the daughter's room to borrow her globe. The light from the hall awakened her just as her father was leaving the room with the globe. Still half asleep, she sat up in bed and called after him, "Daddy, what are you doing with my world?"

Sometimes I feel sure that God would like to ask some of us that question. He wants us to use all our talents, time, and treasures to help this world know about Jesus. The big question is, "What are you doing with the world God gave you?" —Richard B. Douglas, in *The War Cry.*

PRAYER THOUGHT

Pray that we will each do something to make our world a better place.

TUESDAY, MAY 27

THE PRESENCE

Scripture Reading—Isaiah 55:6

Have you encountered yet the living Christ?
Have you beheld His glory on your way?
I know you can with Him keep holy tryst
If you but pray alone some time each day;

Or, if awake at night, you whisper low
His precious name, Heaven will be with you there;
His brooding Presence comes—oh, this I know,
For I have found it true in my own prayer.

—*Emily Beach Hogan.*

PRAYER THOUGHT

God's presence is felt through seeking Him in prayer.

WEDNESDAY, MAY 28

INSTANT OBEDIENCE

Scripture Reading—Daniel 7:27

Two friends were out walking in the mountains. Following hard at the heels of his master was a faithful dog. The dog's ears and eyes were listening and watching for words of command from his master. In conversation, the master began gesticulating. He raised his arm in the direction of a precipice. The faithful dog, thinking that his master was giving a word of command to him, instantly leapt to his death over the precipice! O, that we were as quick to obey our Master's behests!—*W. B. Knight.*

PRAYER THOUGHT

May we be obedient servants unto our Master.

THURSDAY, MAY 29

O, GOD, HELP!

Scripture Reading—1 Chronicles 12:18

God's strongest saints realize their weaknesses, and appeal to Him for strength. One Sunday morning, as Charles H. Spurgeon passed through the door back of the pulpit in the Tabernacle, and saw the great crowd of people, he was overheard saying, "O God, help!" Strong as he was, he realized that he was insufficient for so great a task as preaching the gospel in power, unless God should be his helper.—*Dr. A. C. Dixon,* W. B. Knight, Eerdmans Publishing Co.

PRAYER THOUGHT

All, both weak and strong, need God's help.

FRIDAY, MAY 30

I DID NOT STAY FOR CHURCH

Scripture Reading—1 Samuel 10:19

I told my church that I did not need it. I received all the spiritual power I needed in Sunday school. I told the minister that his work was useless. All the effort I put into learning what God wanted said all the work in preparing that message to make it effective, all his energy in delivering—those were of no use, at least to me.

I told my family it would be better for us to go home than to remain for the hour of worship. I told them we would receive a greater blessing by going home than by staying to worship God.

I told the children in Sunday school that it is not necessary to stay for preaching in order to be a good church member. I told them that one hour a week is all that God needs of our time.

I told my unsaved friend that I was not interested in his finding Christ as his Saviour. I knew that he would never be saved if he did not attend church services. But I was not particularly concerned. So I went home.

I told Christ I had heard enough of Him for one day. I did not care to hear any more about Him. I did not care to hear my pastor lift up Christ to a lost world. I did not care about having fellowship with my Christ. So I went home.—*Selected,* 1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

When we neglect our church, we neglect God.

SATURDAY, MAY 31

GOD'S PLAN

Scripture Reading—Romans 8:16, 17

God is planning to take men—not all men, not evil men, not stubborn men, not worldly wise men, not men who walk by sight, not men who deny His Son and treat His Word as common and unclean—regenerated, redeemed men into eternal partnership with Himself. He who does not thrill to this thought must suffer from a reprobate mind.—*Copied,* 1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

Pray that we may become the kind of person that God will take into partnership with Him someday.

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FAMOUS LAST WORDS

by
NATHANAEL OLSON

NAPOLEON BONAPARTE, the famous military strategist of France, said, while waiting for death: "I die before my time, and my body will be given back to the earth. Such is the fate of him who has been called the great Napoleon. What an abyss between my deep misery and the eternal kingdom of Christ!"

Voltaire, the noted French infidel, said to his doctor: "I am abandoned by God and man! I will give you half of what I am worth if you will give me six months' life. Then I shall go to Hell, and you will go with me. O Christ! O Jesus Christ!"

Thomas Hobbes, a skeptic who corrupted some of England's great men, sighed: "If I had the whole world, I would give it to live one day. I shall be glad to find a hole to creep out of the world at. About to take a leap into the dark!"

M. F. Rich, an atheist, cried, "I would rather lie on a stove and broil for a million years than go into eternity with the eternal horrors that hang over my soul! I have given my immortality for gold, and its weight sinks me into an endless, hopeless, helpless Hell."

Sir Thomas Scott, on his deathbed, said, "Until this moment I thought there was neither a God nor a Hell. Now I **know** and **feel** that there are both, and I am doomed to perdition by the just judgment of the Almighty."

Dwight L. Moody, the great evangelist, exclaimed, "I see earth receding; Heaven is opening. God is calling!"

John Wesley, English preacher and religious leader, said with confidence: "The best of all is, God is with us!"

Mrs. Catherine Booth, wife of the Salvation Army General, said joyfully, "The waters are rising, but so am I. I am not going under, but over. Do not be concerned about dying; go on living well. The dying will be right."

Mrs. Ann Hasseltine Judson, missionary to Burma and wife of Adoniram Judson, faced death with these words: "Oh, the happy day will soon come when we shall meet all our friends who are now scattered—meet to part no more in our Heavenly Father's house."

Samuel Rutherford met death with this attitude: "I am in the happiest pass to which man ever came. Christ is mine, and I am His; and there is nothing now between me and resurrection, except—Paradise."

What a difference in these famous last words! Do you know why?

The Bible has the answer. **"He that believeth on the Son (Jesus Christ) hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him"** (John 3:36).

A personal faith in Jesus Christ made —and still makes—the difference!

The modern outlook is, "It doesn't matter what you believe so long as you're sincere. The important thing is to believe something!"

But this "foolosophy" doesn't work in real life, nor in real death. Napoleon, Voltaire, Hobbes, Rich and Scott all believed in **something**—but it didn't help them! The other five believed in **someone**—Jesus Christ, and this personal belief brought personal peace, even in the hour of death.

The soul who can claim, **"The Lord is my shepherd,"** is the only one who can truthfully conclude, **"Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou (God) art with me"** (from Psalm 23).

Remember, Christ's famous last words were: **"It is finished . . . Father, into thy hands I commend my spirit"** (John 19:30; Luke 23:46). He completed full and free forgiveness for you. There is nothing you can or need to do to be converted from your sins, except believe! **"Believe on the Lord Jesus Christ, and thou shalt be saved"** (Acts 16:31).

Will you believe Christ? Will you receive Him as your personal Saviour—TODAY?

If you will, you can say with the Apostle Paul: **"For to me to live is Christ, and to die is gain"** (Philippians 1:21).

What better last words could you say? —American Tract Society.

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My friend, the late Dr. W. E. Sangster of London, whose untimely death was such a loss to the church, once made a trip around the world. When he returned he reported that he had seen no Atheists' Home for Orphans and no Agnostics' Hospital for the Poor. But everywhere he found the Christian Church at work caring for the needy and feeding the hungry.—Gerald Kennedy.

New Marriage Certificates Available

The Free Will Baptist Press has recently printed a marriage certificate that has been in demand for sometime.

It is in sheet form, sixe 8½ by 11 inches, printed on lithographed stock. The certificates are available in booked lots of one dozen for $2.95, or in single form for $.25 each. Each certificate in the booked, or padded form carries a stub for the minister's records.

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AUXILIARY NEWS

(continued from page seven)

gust should turn in their money and applications to the Rev. Jack Mayo. Everyone was urged to attend the next youth rally.

Mrs. Mayo and three of the YFA members attended the State Youth Convention in Pinetown, North Carolina, April 26, 1969. The declamation and essay contests were discussed. It was moved and seconded that the YFA send $5 to Deborah Hines to help pay her expenses to Cragmont this summer. Miss Hines, a missionary candidate, will be spending her entire summer at the camp.

Mrs. Mayo asked the members to be thinking about the possibility of purchasing some recreational equipment to be used during the summer. It was noted that Gregory Harris and David Hall would be hosts for the next meeting.

The meeting was adjourned, and the benediction was pronounced by Mrs. Mayo. Refreshments and recreation were enjoyed by everyone.

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Mount Zion Woman's Auxiliary Presents Mother's Day Program

The Woman's Auxiliary of Mount Zion Free Will Baptist Church, Roper, North Carolina, presented a special Mother's Day service May 11, beginning with the morning worship service with the ladies of the auxiliary occupying the choir.

At the evening worship service a program was presented by the auxiliary and other members of the church. The program opened with the congregation singing "Faith of Our Mothers." This was followed with prayer by Mrs. Faye Elliot, vice-president of the woman's auxiliary. The welcome was given by little Miss Natalie Oliver. The beginners' department took part with each one telling "What Mother Means to Me." A poem, "Mother's Love," was read by Mrs. Mae Oliver. Janet Spruill read the poem, "I Remember," and sang a solo, "Let Us Thank God for Our Mothers."

"Mother's Day" was spelled out by the junior and senior departments. This was followed with the Ladies Trio singing, "I Found It in Mother's Bible." Next "A Tribute to My Mother" and "A Challenge to My Daughter" was given by Miss Debbie Hardison and Mrs. Hilda Hardison.

Scripture verses with the word "mother" was given by four juniors. A reading, "God Bless Mother," was read by Eloise Hassell.

This was followed with Mrs. Toledo Chappel, president of the woman's auxiliary, and the Rev. Charlie Overton, pastor of the church, presenting gifts to the following mothers: Mrs. Odell Peele, the mother who has been a member of this church for the longest time; Mrs. Peggy Modlin, the mother with the youngest child present in church with her; Mrs. Mae Oliver, Mrs. Darlene Oliver, and Mrs. Lucy Jones, the mothers with the greatest number of children present with them in church (each having four children present).

The service came to a close with all the mothers present standing at the altar with their children facing them and all singing "Blest Be the Tie that Binds."



My Personal Divine Healing Testimony

by Norma Benson
First Free Will Baptist Church
Eastwood Avenue
Fayetteville, North Carolina

For the past five years my life has been a living torment. The reason for this was an almost nonactive thyroid gland. The doctor found this to be the problem when I became tired, listless, and no longer wanted to live. I was so emotionally disturbed, that had it not been for the strong religious life within our family, I would have committed suicide.

For five long years I have been scuttled from doctor to doctor, taking medication and more medication with seemingly no results. I was told that there was no surgery that could help me and that I would be on medication for the rest of my life. There seemed to be no real help for me as the dosage of medicine was increased to the maximum; and I got no better, but rather worse.

About six months ago I was referred to Duke Hospital in Durham, North Carolina, for treatment. In the meantime, my pastor continued to talk to me about divine healing and I had had special prayer and anointing for healing not just once, but on numerous occasions. Seemingly, God just did not see fit to heal me. However, I continued to be persistent and to call on Jesus for help.

Tests were begun at Duke, and during this period all medication was stopped. The first series came back with the same old results.

During this period of time, our church did something it had never done before. The whole church (without my knowledge) fasted and prayed especially for me for a whole day. The next series of tests were taken and the miracle had been wrought. The thyroid gland was functioning normally. I don't know the exact instant that God healed me. I just know that gradually I felt better. I began to look different and the depression was gone. I don't know why He chose me to work a miracle, but I do know that whereas I once was sick, now I am well and to God goes the glory. The doctors are astounded, and so am I!

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BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Please point out the most prominent Jewish feasts.—**J. J. R.**

Answer: The Feast of the Passover—God designated that this should commence the fourteenth of the first month at even (Exodus 12:15). It was also called the Feast of Unleavened Bread (Mark 14:1). No leavened bread was eaten or even kept in the house during this feast (Exodus 12:15; Deuteronomy 16:3). On the first day the pascal lamb was to be eaten and the feast was to be observed commemorating the Passover, the firstborn and the deliverance of Israel from bondage (Exodus 12:6, 18; 13:17).

The Feast of Pentecost—This was held the fifteenth day after the offering of the first sheaves of barley harvest (Leviticus 23:15, 16) and was called Feast of Harvest, Feast of Weeks, Day of Firstfruits, Day of Pentecost (Exodus 23:15; 34:22; Numbers 28:26; Acts 2:1). It was to be perpetually observed and all males were required to attend it as a holy convocation and a time of holy rejoicing (Exodus 23:16, 17; Leviticus 23:21; Deuteronomy 16:11, 12). At this feast the firstfruits of bread were prepared and sacrifices were made (Leviticus 23:17-19). The Law from Mount Sinai was given upon the Day of Pentecost, in Moses' day, as was the Holy Ghost in the day of the apostles (Exodus 19:1, 11; Acts 2:1-3).

The Feast of the Tabernacles—This feast was held after harvest and vintage, and began the fifteenth day of the seventh month and lasted seven days (Deuteronomy 16:13; Leviticus 23:34, 39, 41; Deuteronomy 16:13-15). This was called the Feast of the Ingathering (Exodus 34:22). The first day, as was also the last, were days of holy convocation at which sacrifices were offered (Leviticus 23:35, 39; 23:37). This was to be observed with rejoicing and also perpetually. During all the days of the feast all the people attending dwelt in booths, bore palm branches, drew water from the pool of Siloam and sang hosannas. All this they did to commemorate the sojourn of Israel's 40 years in the wilderness (Leviticus 23:40, 43; Isaiah 12:3; Psalm 118:24-29).

The Feast of the New Moon—This was the holy day the Jews observed on the first day of the month and was celebrated by the blowing of trumpets and the offering of sacrifices (Numbers 10:10; 28:11-15; Psalm 81:3, 4). It was a time when the messengers of God inquired of Him and worshiped. Also they restored to a period of entertainment and enjoyment (2 Kings 4:23; Isaiah 66:3; 1 Samuel 20:5-18). This feast was observed in great solemnity; therefore, the outward appearance that characterized it just before Judea fell to Babylon was obnoxious to God (1 Chronicles 23:31; Isaiah 1:13, 14).

The Feast of Trumpets—This was held the first day of the seventh month as a memorial of blowing of trumpets. It was a holy convocation at which sacrifices were offered (Leviticus 23:24, 25; Numbers 29:2-6).

The Feast of Purim or Lots—This was instituted by Mordecai when he had gained the victory over his and the whole Jewish race's enemy, Haman. It began the fourteenth day of the twelfth month (Esther 9:17, 20; 3:7-15). It continued two days and was the occasion for much joy, of rest, and of sending of presents (Esther 17:19, 20). The Jews, after the victory over Haman was confirmed by royal authority, bound themselves to keep the day (Esther 9:27-29).

The Feast of Dedication—This convened during the winter month Chisleu, to commemorate the cleansing of the temple after it was defiled by Antiochus Epiphanes (John 10:22; Daniel 11:30).

The Feast of Sabbatical Year — The Jews kept this feast once every seven years. It was the Sabbath for the land at which time all the laborers in the fields ceased and whatever fruit the fields produced was common property. During the whole of the time, from the beginning to the end, a man had the same right to eat the food produced on any farm as he did that his own fields produced. All debts owed by Hebrews to other Hebrews were cancelled. Hebrew slaves were all given their freedom (Leviticus 25:2-5; Exodus 23:11; Deuteronomy 15:1-3). When the Jews neglected to keep this according to instruction in the law, they were threatened; and for disobedience regarding the keeping of it they suffered judgment imposed upon them during the 70 years captivity. After the 70 years it was restored as they were released of the bondage inflicted for its abuse (Leviticus 26:34; 2 Chronicles 36:20, 21; Nehemiah 10:31).

The Feast of Jubilee—This was held every fiftieth year and began on the Day of Atonement (Leviticus 25:8-10). This was called the "year of liberty," "year of the redeemed," and "acceptable year" (Ezekiel 46:17; Isaiah 61:2; 63:4). It was especially holy. This feast was the occasion for the following enactments: the cessation of all field labor, the fruits of the earth were common property, redemption of sold property, restoration of all inheritances, and release of all Hebrew servants (Leviticus 25:2, 40, 41, 54; 27:24; 11:10, 13, 23-28).

For further information than what you are able to get from the Bible, consult Bible dictionaries and Bible encyclopedias.

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The printed page is deathless; the page can be destroyed, but the press can produce millions more; often as it is martyred, it is raised again; the ripple started by a given tract can widen down the centuries until it reaches the great white throne.—Copied.

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STORIES

for our youth



THE UNKIND NOTES

by HILDA V. RICHARDSON

KAREN propped the math book up on her desk. Behind it she opened the note that had been passed across the room from Susan.

Her blue eyes widened. She bent her head still closer as she read the note a second time, hoping she had been mistaken.

A puzzled pucker formed between her eyebrows. She crumpled the paper in her hand and shoved it into her sweater pocket.

How could Susan write such a note? We've been good friends since the second grade! Karen pondered. A tight feeling seemed to grow in her throat.

Then the noon bell rang, and she joined the rush to get in line at the cafeteria. As soon as she had eaten, she was to attend a committee meeting for the Girls' League.

After the last class period, she went to her locker to put away some of her books. When she opened the door, a folded piece of paper fell out. Karen picked it up and opened it. She recognized Susan's handwriting.

Karen stared at the unkind words in shock and unbelief. What could have brought this on? she wondered. Something's happened to Susan. This isn't like her.

She was due at the gym for after-school sports; so she slipped the second note into her pocket with the first.

The next morning, when Karen sat down at the desk in her first period class, she spied what was becoming a familiar-looking piece of folded paper lying there.

Not another! she breathed, as she opened it. There she saw more unkind accusations.

What is Susan trying to do? Start a quarrel? Break off a long friendship?

She found it difficult to keep her mind on the lesson. As soon as the class was dismissed, she hurried to catch up with Susan.

She tugged at Susan's sleeve and spoke as though everything were as always. "What are you doing after school?"

"Going shopping with my mother," was Susan's haughty reply as the two walked down the hall.

"Oh," said Karen, "I thought we might stop at the malt shop on the way home from school."

"Sorry," was all that Susan said before darting between several students and disappearing.

More ugly notes were left for Karen during the next two days. The words were beginning to hurt less than they had at first. Maybe it was because Karen was becoming so deeply concerned about Susan and her strange attitude. Karen spent a great deal of time pondering the matter.

One evening Karen's mother found her staring over her homework, which was spread out on the table.

"Haven't you started your homework yet?" she asked. "You look as if you've lost your best friend."

"That's what I'm afraid of," said Karen.

"Oh?" queried her mother.

Karen brought out the notes and showed them to her mother.

"Who wrote these?" her mother asked, with a firm look about her mouth.

"Susan," replied Karen.

"What's wrong between you two?"

"Nothing that I know of, Mother," answered Karen with sincerity. "We've never quarreled. We've always been the best of friends. I'm really worried about Susan. Maybe you could call her mother on the phone and tell her about these notes."

"Would that be wise?" her mother asked. "She'd probably say that you tattled to me and that I interfered and got her daughter into trouble."

"Maybe you're right," agreed Karen, brushing her blond bangs off her forehead. "There must be another way to handle it, but I don't know what it is."

"Why not pray about it, dear?" suggested her mother. "God has helped us with problems before. He knows all the answers. He will help if we ask Him in faith."

"That's the right thing to do," Karen said, brightening. "I'll pray about it!"

Karen prayed that night about the matter that was lying heavily on her heart. She prayed every time she thought about Susan during the day.

Two mornings later she came down to breakfast and laid an envelope on the table. "I'm sending the notes to Susan's mother," she announced.

"Just like that?" asked her mother with a lift of her brows.

"I added a note saying, 'I don't think your daughter is very happy, or she wouldn't have written these.'"

"Are you sure that is what God wants you to do?"

"It is the only way I can see to deal with the whole situation," replied Karen. "Susan won't even talk with me."

Karen was about to drop the envelope in the corner mailbox when she heard running footsteps behind her and a voice calling, "Hi, Karen!"

Karen turned, envelope poised in mid-air. She stared open-mouthed at Susan, who came to a stop at her elbow.

"Hi," replied Karen, hesitatingly.

Susan changed her books to her other arm. She shook out her long hair and cleared her throat. "I don't know how to say what I have to say, Karen, but I'm terribly ashamed about the way I've acted—the notes, the snubbing, and all. I wouldn't blame you if you never spoke to me again." Then she stopped for breath.

Karen slowly lowered the envelope from the mailbox slot. She didn't take her eyes off Susan's face. "What made you do it?" she asked.

"You've always been my best friend. I don't make friends easily—the way you do. This last month you have become

(continued on page sixteen)

INFORMATION ABOUT

FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

MIDDLESEX, NORTH CAROLINA

MRS. M. L. JOHNSON, Acting Superintendent

Steeple Fund Donors – Memorial To M. L. Johnson

The children and administration of the Free Will Baptist Children's Home express their deep appreciation to the many donors contributing to the Steeple Fund, as a memorial to the late Rev. M. L. Johnson.

The following organizations and individuals have contributed to this fund through April 30, 1969. A subsequent list will be published. Any name omitted will be listed next time if we are notified.

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Mr. and Mrs. Roy Garner, Holly Springs Church, Eastern
Mr. and Mrs. Otto Slaughter, Holly Springs, Eastern
Mrs. Lou Gray Teachey, Snow Hill Church, Eastern
Mr. and Mrs. R. W. Reardon, Snow Hill Church, Eastern
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Winterville Willing Workers Class, Central
Juniper Chapel AFC, Eastern
Hopewell Auxiliary, Cape Fear

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Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Rev. Ray Wells wishes to announce that he is available for pastoral services, full or part time. Any church desiring his services may contact him at 1102-C Anderson Street, Wilson, North Carolina, or by telephoning 243-2470.

Note On the Rogers' Article

Last week an article authored by the Rev. Bruce Barrow appeared, concerning a bequest of the late Mr. W. R. Rogers to the Children's Home. We would like to note that Mr. Barrow is a member of the Board of Trustees of the Children's Home, and the article appearing was prepared by Mr. Barrow representing the appreciation of the board for the generous gift, which constitutes the largest single gift ever made to the home. It is rewarding to hear of men of Mr. Rogers' caliber.

NOW IS A GOOD TIME TO RENEW

YOUR SUBSCRIPTION



Literary Forms in the Bible

Lesson Text: Exodus 15:1, 2; Luke 15:3-10; 24:44; Philemon 1-3

Memory Verse: 2 Timothy 2:15

I. INTRODUCTION

The Bible is a living book. Over a period of more than fifteen hundred years the Bible was written by about forty different persons. Some wrote history, some poetry, some theology, and some prophecy. The Bible is filled with stories of human interest, pathos, drama, and incidents that stir the deepest emotions of man and challenge him to great endeavors. Its pages are filled with true biographical data of some of the greatest men who ever lived, and the biography of each gives all facets of its subjects' traits and character, whether weak, good, or bad.

The wisest words that ever fell from the lips of man are recorded in the Bible. Chapter after chapter in the Proverbs, for instance, are filled with sage sayings that only inspired men could write. Astounding applications are easily made from the down-to-earth parables that Jesus told His disciples. These parabolic literary gems are as fresh in their impact as when given nearly two thousand years ago. Prophecies of things to come given centuries before they happened all came to pass as God said that they would. Visions of future things yet unhappened promise sure fulfillment in due course of time.

The reader of the Bible who searches earnestly and honestly for its truths admits in wonder and awe that the Bible is far from being a dry, uninteresting, dull book. The Spirit that gave it life and light in the long ago still hovers over its life-giving words so that even the wayfarer, though a fool, may not err therein. The Bible is to be trusted, for it is the Word of the living God. It will outline a thousand times the most potent critic who reads its pages only to castigate and defame its value and purity.

Let us examine, therefore, some of the literary forms of the Bible with the view toward understanding its past, present, and future contributions to the human race.—Bible Student (F.W.B.).

II. HINTS THAT HELP

1. Introduction
   - A. Review briefly the lessons of the last two Sundays.
   - B. Name some of the literary forms not discussed in the lesson today. You will find them in the introduction to this lesson.
2. Poetry (Exodus 15:1, 2)
   - A. This does not appear as a poem in the King James Version of the Bible; therefore, we suggest that you use some other version to see the poetry here.
   - B. One form of poetry used in the Bible is synthetical parallelism.
   - C. Another form of poetry used in the Bible is antithetical parallelism. It would be a good idea to show the class illustrations of each of these in their Bibles.
3. Parables (Luke 15:3-10)
   - A. This is one of the favorite methods Jesus used in His teachings.
   - B. Define a parable and discuss its meaning.
   - C. Look at the illustration given in today's lesson.
4. Epistles (Philemon 1-3)
   - A. This method is confined to the New Testament.
   - B. Name the persons in the New Testament who wrote epistles and discuss them.
   - C. Show how God used these personal letters to give us a message.

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. Can you match the following hats? They are: a sailor, a baker, a cowboy, a history teacher, and a policeman. Here are the books these men need: History Book, Navigational Chart, How to Cook, How to Herd Cattle, Rules and Regulations, and most important of all, the Holy Bible.

Let's suppose that our sailor is going on a long trip. There he is in the middle of the ocean. What does he refer to when he wants to know where he is? Why, a cookbook, of course. What else? When the baker wants to make a loaf of bread, where does he find the recipe? You'd expect him to turn to a history book, wouldn't you? The cowboy learns about cattle from the sailor's navigational chart book. The history teacher instructs from the policeman's rules and regulations. The policeman reads and lives by "How to Herd Cattle."

How foolish! But why? Are these not all good and helpful books?

This is the approach we sometimes use when we study the Bible. The Bible is not one long book of poetry. It is not one large book of law. Instead, it is many different kinds of books; such as, law, history, poetry, prophecy, biography, letters, etc. The Bible contains all of these and many more. Certainly our understanding is increased if we know and appreciate which literary form the writer used.—Adapted from the Standard Commentary.

2. Heaven is a place. Some theologians say that it is merely a state of mind or a pious myth, but Jesus said, "I go to prepare a place for you. And . . . I will come again, and receive you unto myself" (John 14:2, 3).

The Bible mentions two kinds of joy in connection with heaven. The first is the joy among the angels of heaven expressed when a sinner accepts Christ as Saviour (cf. Luke 15:10). The second is the joy of the believer himself when he enters that wonderful place of God's promise (cf. Jude 24).

A young doctor whom God had called into His service as a medical missionary was preparing to go. But he fell in love with a beautiful Christian girl. They became engaged, and he went to her father to ask his approval of their marriage. The father gave his consent on one condition—they were to remain in America. For days there was a struggle in the doctor's soul. Then he acquiesced to the father's condition and married the girl. They remained in America. The doctor prospered and lived in affluence. But in later years he confided to a close friend, "From the day I gave my consent to remain in America, God's peace went out of my heart, never to return as I once knew it!"

(continued on page sixteen)

Mount Olive News

(continued from page five)

tions. Graduates as well as student members at Princeton, to cite one example, helped to build impressive libraries through subscriptions.

"Today, as the national library of the United States, the Library of Congress supplements the resources available to the scholar and research worker at institutions throughout the nation. It might interest you to know that we made several hundred loans to libraries in North Carolina last year. In addition, through its expanded program of acquisitions, the Library of Congress is enabling libraries in this country to acquire materials of value to research published around the world.

"Much has changed since those early days. We have but to look at the library that is dedicated here today to see that its planners have built it for use. The open spaces, the lounge areas, the study carrels, the allowance for growth, the endowment for books—all these indicate that this library is built for service to students as well as to faculty members. It is obvious that Mount Olive shares Thomas Jefferson's belief in the importance and value of books but underscores that belief by making the books readily available.

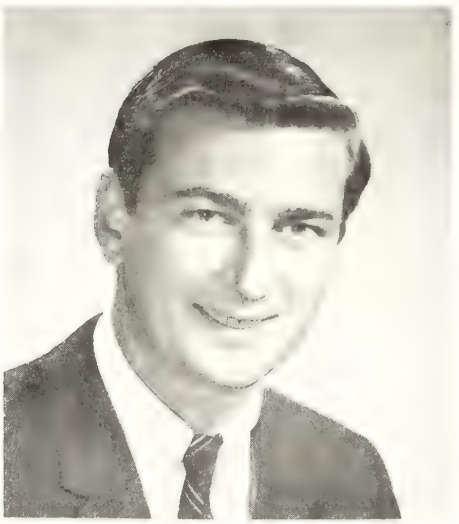
"No visiting speaker needs to tell you that the scholastic campus today is a place of action, turmoil, and revolution. This is hardly news nor is it new. Riots and revolts, breaking of furniture, firing of buildings, rolling cannonballs down the corridors (a post-Revolution development at Harvard that was copied by other colleges) were common enough in this country in the eighteenth and nineteenth centuries. But the real revolution—the eternal impact of mind against mind, the quiet explosion of ideas—takes place within the walls of the library. Here the wonderful mind of youth, still free of experience, of caution, and of conservatism—the wonderful mind that questions, that seeks answers for itself, that ponders and values—here, I say, that mind can meet the minds of other men of every age. Here, in the library, you can carry on your own conversation with the philosophers, the scientists, the economists, the historians, the artists, the writers—the dreamers and thinkers of many ages and many nations. And from these conversations evolves your own philosophy, your own wisdom. In brief, you begin the never-ending process of education.

"And so today we dedicate not a building but the ideas that it will contain, the ideas that will develop under its sheltering roof, the ideas that its users will bring to bettering our world."

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Wallace to Serve As Worship Leader And Conselor

Harold "Mac" Wallace, pastor of Sherron Acres Free Will Baptist Church, Durham, North Carolina, will serve as worship leader and counselor for the Youth



Conference for high school students scheduled at Mount Olive College. Mr. Wallace is a Mount Olive College graduate and a student at Duke University, Durham, North Carolina.

During the week there will be swimming and hiking at the Cliffs of the Neuse State Park; a film entitled "Misfit"; a picnic; a campfire; a stunt night; and other recreational activities. Also, there will be classes on leadership development, character development, and Christian concepts as they relate to vocational ambitions.

Special outside guests will participate in the programs during the week, including a doctor, a lawyer, and a successful businessman.

Bookstore Hours

The Free Will Baptist Press Bookstore, Ayden, North Carolina, is now observing the following hours:

Monday-Friday—8 a.m. to 5 p.m.
Saturday—9 a.m. to 12 noon.

WHERE IS GOD?

(continued from page three)

gotten on my knees to see if a seed was coming up. There I could feel God looking at me as the little seed began to peep through the ground. God is watching over us from all places, for He is everywhere.

To me, the home and the church have a special place for God. I know as I sit in church that God's arms are around me. I don't have to reach up or go out looking for Him. Yes, God is everywhere! He seems to cradle me in His arms in our home—and church—as His Word is read and studied. He is talking to us, and giving to us the bread of life. How much does it take to fill our needs? We ask people to come to church because they are in need. The church needs them too. God needs all of us, and He needs us now. Most importantly, we need Him!

"Seek and you shall find." What are we seeking? Where do we go to seek? We usually find what we are looking for, unless it is lost forever. Are we really happy with everything that we seek and find? God said for us to seek Him and we would find Him.

"Knock and it shall be opened." What doors are we knocking on? Some doors are easy to enter, but so terribly hard for us to find our way out again. We must be sure of the door on which we are knocking. Many a person has walked into the door of sin, never to return.

Someone asked me, "If you are such a good Christian, why do you lock your doors at night?" We must remember that the devil is still loose. We have to lock sin out of our hearts and lives by the grace of God, knowing God will someday remove forever the threat of sin and the devil.

We as Christians must put action behind our faith; and when we ask the question, "Where is God?" it requires a lot of thought. Is He really everywhere? Do we take Him everywhere we go, or do we ask Him to stay outside so that we might have a few moments alone? Indeed! We are alone without God. We dare not take time out from Him. Where is God? And where are we?

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One reason prayer fails is that we may expect God to do things for us that He can do only through us.—1010 Illustrations, Poems and Quotes.

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Boys' and Girls' Stories

(continued from page twelve)

so involved with school activities that you didn't have much time for me. I just couldn't stand it. I was jealous—horribly jealous. Please forgive me for acting so obnoxiously," pleaded Susan, wiping her hand across her cheek.

"I have nothing to forgive," smiled Karen. "You are my best friend, too. The Bible says, 'A friend loveth at all times' (Proverbs 17:17). I knew you must be terribly unhappy about something. And I'm sorry if I've been neglecting you."

"Thanks for being so understanding," said Susan.

Karen put her arm through Susan's. "We'll be late for school if we stand here any longer." Then she added, "Why don't you stay for after-school sports? We're going to play volleyball. You're good at that."

Susan suddenly pulled back. "You forgot to mail your letter."

"I changed my mind. I'm not going to mail it now," Karen said, crumpling the envelope into a ball and thrusting it deep into her sweater pocket.

"What were you saying about volleyball after school?"

"Will you play?" asked Karen, with a prayer of thanksgiving in her heart.

"I'd love to." Susan beamed.—"Gospel Herald."

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St. Claire Bible Class

(continued from page fourteen)

Grace precedes the bestowal of God's peace. Peace is ours when we fulfill God's conditions: "Thou wilt keep him in perfect peace, whose mind is stayed on thee" (Isaiah 26:3).—Bible Expositor and Illuminator.

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One who ignores the church is like a man who builds a house without windows and then blames God because he has to live in the dark!—Selected.

Men have had to mass huge armies, move mountains of groceries, immobilize nations to monopolize thrones and make an empire. God sets His up with a pocketful of seeds—a speck of love, a pinch of faith. He fed His multitude with a few loaves and two fishes, built His cross from an acorn. "The kingdom," He said, "is like a mustard seed." —David A. Redding.

After church services, a woman thanked a minister for his discourse. "I found it helpful," she said.

The minister replied; "I hope it will not prove so helpful as the last sermon you heard me preach."

"Why, what do you mean?" asked the woman.

"Well," said the minister, "that sermon lasted you three years."

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for

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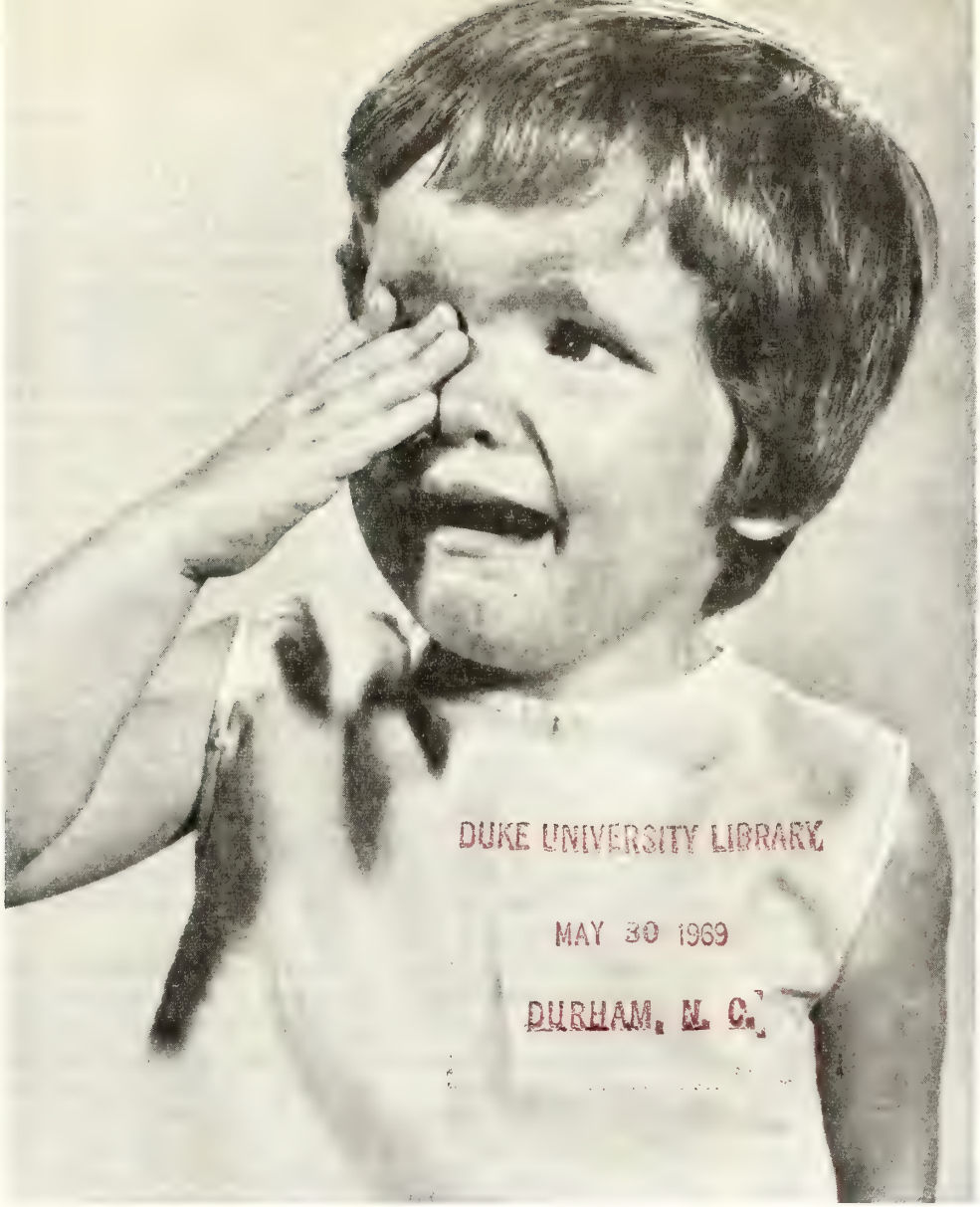
The conference will begin with registration at 3 p.m. on Sunday, June 15, and close with lunch on Friday, June 20. It is open to any young person who will be in high school during the fall of 1969, or who has completed his high school program.

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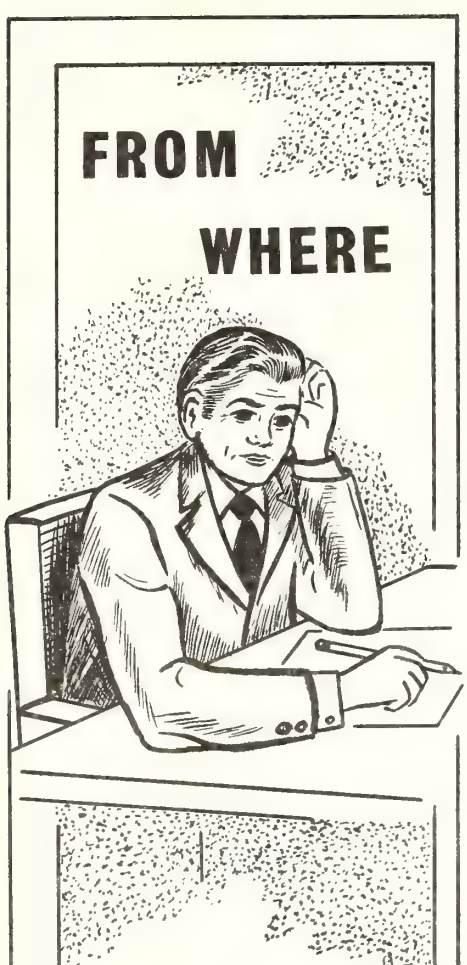


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LET'S HAVE A GOOD CRY!

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, MAY 28, 1969



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TOMMY MANNING, *Editor*

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Editorial--

Cover Photo by Harold M. Lambert

TEARS ANYONE? LET'S HAVE A GOOD CRY

Tears are those things which come from our eyes, wet our cheeks, and sometimes run down into our mouths and taste salty. They are brought about by a number of reasons—some good, and some bad. Some people cry when they're sad; some people cry when they're glad.

Some tears are easy to come by. Some people can turn them on and off like a faucet, and can bring them forth for any appropriate occasion. Often, people with this "talent" for crying will curse one fellow and cry in front of another, relating the "terrible abuse" they received from the first fellow. These are the people who can "water" they eyes at any old given moment. They are the ones who brag about their tenderheartedness, and while telling you this they wish hardship on the one who has "hurt them to no end." They want pity from one and subjugation from another; then too, their plan is often revenge, and they take joy in getting their consoler to join causes with them. If anything ever was, this is a sure sign of immaturity.

Mama always put everything in its proper place by saying, "Now Child, everything is going to be all right." As we grow older, however, we find that Mama is not always around to provide this security, so we want our friends to provide it for us. Some mamas, in defending their children, have been known to say, "They had better not pick on my 'young'un.'" This usually made everything right. The trouble is, there are a lot of old "young'uns" in this world! Some reach middle age and still run to Mama for help. We all like to comfort a child, but when the child is fifty years old—it's preposterous!

We do not suggest that one should not seek the counsel of a wise and loving mother or father, but we do believe that most parents want their children to be mature enough to work out some problems for themselves. It is a poor parent who does not want his child to stand on his "own two feet" and be a man—or a woman. Little girls and boys are supposed to grow up and put away the baby tears with the dolls and the toy trucks! Some people still want someone else to dry their tears and wipe their noses; yet, a sympathetic handkerchief will not prevent tomorrow's confrontation! After awhile the quality of sympathy is strained; and in order to get it, we have to run to the same little group for "understanding."

Welled up within all ot our breasts are strong, heavy feelings; and when these feelings are released, they can produce an abundance of tears—and not all tears are distasteful. Some tears are genuine and sincerely shed—and crying can bring us "to ourselves" and help us see things in their proper perspective. A free flow of tears never cleansed any heart, but crying can be the outward appearance of a work done within. Crying before the Lord in repentance has its value. Having a good cry can relieve us of a heavy load, and doctors tell us that holding tears back can bring about ulcers or aggravate the ones we already have. But! they do not advise crying just for the sake of crying. If we "poor mistreated things" compel sympathy from our cohorts for attention's sake, it is devoid of any merit. Some people weep silently while others really wail it out to enhance their sincerity. Some call on the name of the Lord, but not for the proper reason.

Jesus was a person, and the Bible tells us that He wept too; but He wept for a most important reason. He wept over the souls of lost humanity. We who claim to follow Him could learn much by examining His values. If we could learn to weep for others, we would find less time to cry for ourselves. Jesus condones tears; and He would urge us to cry, lest we become so hardhearted that we lose the ability to shed a tear. Yet, He would not want us to cry over trivialities.

We conclude that all of us at one time or another have cried for some reason. Crying does not necessarily separate the "men from the boys," but the reason for crying could very well separate them! Right?

MAKE YOUR REQUESTS KNOWN

by
PEGGY PAGE

ONE Sunday afternoon I was praying for a neighbor's child, who was desperately ill. My husband came into the room. "I'll pray with you," he said, and he knelt beside me.

"Lord, if it be thy will," he began. I did not hear the rest. I was not listening.

Some time later I told him that I would prefer to pray alone rather than to have him join me, unless he could believe—really b e l i e v e—that t h e Lord would heal.

"But of course I believe that God can heal," he protested.

"It is easy enough to believe that He can," I replied. "But do you believe that He **will?** That is more important. When I hear someone pray, 'Lord, if it be thy will, do this,' do you know what I think? I think the person is afraid to put his faith to a test. Sometimes we don't really believe God will grant our requests; we pray in a timid fashion and expect no positive response. Then when our requests aren't granted, we say, 'Well, it must not have been His will.' "

"But you know that we are told to pray according to His will," my husband reminded me.

"I know," I replied. "Therefore, what I am asking is that He will make it His will to heal Tommie."

"But what if the Lord has decided to take him? What if it is not His will to heal him?"

"In that case," I told him, "I am asking Him to change His decision."

My husband was shocked. To speak of asking the Lord to change a decision seemed to him like blasphemy.

Why do so many Christians feel this way? Moses pleaded with God for the people, and the Lord relented and said, "I have pardoned according to **thy** word" (Numbers 14:20).

David, a man after God's heart (cf. Acts 13:22), asked God to change his decision. David knew that the Lord had said the child born to him and Bathsheba would surely die (cf. 2 Samuel 12: 14); yet he fasted and wept, explaining, "Who can tell whether God will be gracious to me, that the child may live?" (v. 22). David realized that God wouldn't necessarily be moved by his prayers to change a decision, but he did not fear to plead with the Lord.

Christ himself taught this attitude toward prayer. When the disciples asked Jesus how to pray, He taught them the prayer we call "the Lord's Prayer," and then He told them the following parable: "And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him?" (Luke 11:5, 6). Here we have a request on behalf of another person. It is a picture of intercessory prayer.

Jesus continued the parable: "And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee" (Luke 11:7). Here is not only a refusal but the suggestion that it is too late now; even if he were willing to grant the request, the door is shut. The situation seems beyond hope. The circumstances are not favorable; it is not his will. But read on.

"I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth" (Luke 11:8). Because of his importunity! To importune, according to the dictionary, is "to beset with persistent requests or demands."

Was Christ not teaching them to persist, to continue in prayer, even after having been refused?

Again, as related in Luke 18:1-6, Christ taught that men ought always to pray and not to faint. In this parable, a widow asked a judge to avenge her of her adversary. It was not his will to do so; "he would not for a while" (Luke 18:4). And yet, ultimately he did what she asked because of her continual coming—not because it was his will.

Consider Christ's reaction to the woman who persisted in asking Him to heal her daughter (cf. Matt. 15: 22-28). First, He answered her not a word. Then, in reply to His disciples, He refused to help her. He refused again when the woman repeated her plea, saying, "It is not meet to take the children's bread, and to cast it to dogs" (v. 26).

Still she persisted. Would we today dare to pray, and to continue in prayer, in circumstances like these? Or would we turn aside, saying, "It was not according to His will"? The woman did not believe she was praying according to His will; but she persisted, and her prayer was granted.

How many of our unanswered prayers would have been answered had we persisted in asking? James tells us that "the effectual fervent prayer of a righteous man availeth much" (James 5:16). A fervent prayer does not begin hesitantly, "If it be thy will," like a rather lukewarm suggestion. If we would see miracles, we must care enough to pray and not to faint, to persist and not to doubt, to plead with our God.

I do not suggest that we should oppose God's will. Indeed, we **cannot** do so in prayer. To be in prayer, we must be in fellowship and communion with the Lord; otherwise prayer would be impossible.

Neither do I suggest that the Lord Himself changes. He is the same yesterday, today, and forever; He changes not. That is, His personality does not change. His mercy endureth forever. He can be entreated. Who can tell whether the Lord may not be gracious to us because of our importunity?

Do we have not because we ask not? —"Gospel Herald."

= = = =

Prayer isn't a trick to change the mind of God, but a way to adjust ourselves to the mind of God.—William B. Ayers.

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

3 DAYS TO LIVE

by Roy W. Gustafson

"How about going with me to the Spanish Town Prison?" a friend asked, when I was in Jamaica, British West Indies. "We have permission to speak to the prisoners this afternoon."

We met according to appointment, and after jogging along in a little English Austin we arrived at the prison, where one thousand or more men were incarcerated. The prisoners filed into the large building, similar to one of our warehouses. Most of them sat on the floor; some on crude benches. After setting up our public address system I sang, played the cornet, and then preached the gospel.

As the men were returning to their cells, a guard stepped up and asked me if I would like to talk to the fourteen men who were condemned to die on the gallows. This was a great surprise, for when a man is doomed to die in Jamaica, not even his wife or mother is allowed to see him. But the guard had permission, and led me into the section where three of the fourteen were imprisoned.

It was time to start, but I didn't know how! I realized that I was looking into the faces of men who would never again hear the gospel; this was their last chance to hear that Jesus Christ offered them eternal life.

Slowly I reached into my cornet case, took my songbook and sang Norman Clayton's beautiful hymn, "Now I Belong to Jesus," then gave a word of personal testimony, telling how I had turned my life over to God when I was eighteen.

Crouched in his cell before me, looking more like a wild beast than a man, was a 52-year-old murderer. He squinted and said, "I'm going to die on Tuesday morning, Sir. Can I be saved?"

"Indeed you can," I told him. "You must die for the crime you committed, but Jesus Christ died to forgive you of your sins against God. Read this!" And I showed him Romans 10:13 in my Bible: "For whosoever shall call upon the name of the Lord shall be saved."

"But I can't read," he answered pathetically. So I read it for him, along with other simple verses that show that salvation is God's work and not man's. I'll never forget that experience. He put his face right on that dirty floor, sobbed and cried, as he called upon the name of the Lord. After a moment or so he turned and was smiling through his tears.

"Sing it again!" he asked.

"Sing what?" was my answer.

"What you just sang." So I started to sing once more,

"Now I belong to Jesus,
Jesus belongs to me.
Not for the years of time alone,
But for eternity."

He tried to sing it with me, but when he got to the third line he was silent. He didn't have "years of time"; only three days.

I left him with a friend, who gave him some further words of assurance, and I went to visit an 18-year-old murderer, who also confessed Christ that afternoon. When I came back, the three of us stood and sang, "Now I belong to Jesus."

It was time to go, and as the guard led us to the huge gate and turned the key, we looked back. There he was, arms waving out through the bars, while he sang, "Now I belong to Jesus." That was the last we saw of him, but we heard that on Tuesday morning he went gallantly to the gallows, singing as he was ushered into the presence of Christ. They didn't tell us what he was singing, but I think I know what it was! "Now I Belong to Jesus!"

Do you have the assurance of belonging to Jesus? If not, do what this man did. Ask God to forgive your sins. "There is no man that sinneth not" (1 Kings 8:46). Accept His remedy "As many as received him (Jesus Christ), to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).—American Tract Society.

POEMS of SUNSHINE and Shadow

by
LOY EVERETTE BALLARD

THE TIE THAT BINDS

We happened on the road together,
And walked along side by side;
But soon I found that on many things
We differed and differed wide.

"I love the peaceful country," I said,
"And here I'd like to stay."
But he said, "No country life for me!
I'd choose the city any day."

I praised the beauty of a grazing herd,
And stopped to watch a farmer plow
But he said, in tones of deep disgust,
"My, my, what an ugly cow!"

And then I spake about my God,
And how His Son had made me free.
Then a great change came over him,
And closer he walked to me.

"He is my Saviour, too," he said,
"And it's great to know Him, brother!"
And suddenly I knew we had
A kindly thought for one another.

Then little did it seem to matter
That I the country loved, while he
In rural life found no appeal,
But in the city longed to be.

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

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Joneses Available For Services

The Rev. and Mrs. Harold Jones are about to complete their scheduled denutation work. If your church has not had them for a service, you can schedule such a service by contacting your mission office in Goldsboro. The complete address appears in the article concerning the missionary letter. Harold and Sandra are available for services in our churches on weekends, and they will be available during the week, after June 15, 1969.

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

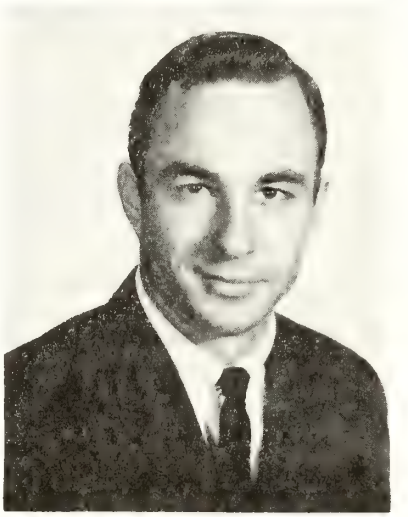
Dianne Brown to Serve as Instructor

Miss Dianne Brown of Selma, North Carolina, will serve as an instructor during the Youth Conference scheduled at Mount Olive College for high school students June 15-20. Miss Brown, a Mount Olive College graduate, is a teacher in the Wayne County public schools. She will teach two classes daily at the conference on "Leadership Development." Miss Brown will assist with the music program for the week.



Miss Brown

During the week there will be swimming, hiking, a film entitled, "Misfit," a picnic, a camp fire, a stunt night, and other recreational activities. Outside guests will participate in the programs during the week including a doctor, a lawyer, and a successful businessman.



Mr. Carter

Austin Carter, director of development at the College, will serve as conference director this year.

There is still time to attend the conference. Use the form below to register.

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Doing the impossible is not as impossible as it seems!

Registration for Youth Conference

MOUNT OLIVE COLLEGE

Name ..... Sex ..... Age .....

Address .....

Church .....

..... I plan to live in the dormitory; I prefer to room with .....

..... I plan to commute.

..... Enclosed is my $5 registration fee.

Mail to:
Summer Youth Conference
Mount Olive College
Mount Olive, North Carolina 28365

"Coming Events" at Mount Olive College

June 1—Baccalaureate sermon, College auditorium, 11 a.m.
June 1—Commencement exercises, southeast lawn of downtown campus, 3 p.m.
June 15-20—Summer Youth Conference opens at 3 p.m.
June 23—Summer session begins, 8 a.m.
August 4-7—Ministers' Institute.
September 7—Freshmen arrive for fall semester.

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On the ASEC Alumni Meeting

Among items of business at the annual meeting of the Ayden Seminary-Eureka College Alumni in session at the Ayden Free Will Baptist Church, Ayden, North Carolina, May 14, was an election of officers. A nominating committee composed of Mrs. Anna Garris Hill, chairman; the Rev. E. C. Morris; and the Rev. James A. Evans recommended the reelection of all officers for another year. By unanimous vote they are: President, Dr. Leonard Earl Harris of Rocky Mount, North Carolina; vice-president, Alton F. Rowe of Ayden; and secretary, Mrs. Cora Lee Garris Spivey of Maury, North Carolina.

On the agenda were a period of fellowship and recognitions, music provided by Dr. Harris and his son Leonard Jr., business, and a report by Mrs. Josephine H. Ricks on participation of the group in the development campaign underway at Mount Olive College.

A Dutch treat luncheon was enjoyed by all in attendance at Bum's Restaurant in Ayden.

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Howard to Deliver Baccalaureate

The Rev. Sheldon Howard, campus minister, will deliver the baccalaureate sermon at 11 a.m., June 1, in the College auditorium, as a part of the annual commencement exercises of Mount Olive College.

Dr. A. R. Burkot, vice-president and dean of Campbell College will deliver the commencement address for the 1969 graduating class at 3 p.m. on the southeast lawn of the downtown campus. Some 80 candidates comprising the largest graduating class to date will receive

(continued on page nine)

News & Notes of DENOMINATIONAL INTEREST

Cragmont Assembly Treasurer's Report for April, 1969

Mrs. Fountain Taylor, treasurer for Cragmont Assembly, Inc., Black Mountain, North Carolina, reports as follows for the month of April, 1969:

Balance on Hand April 1, 1969		$1,262.59
RECEIPTS		
Churches	$414.73	
Sunday School Conventions	116.50	
Sunday Schools	30.57	
YWA	15.00	
Unions	81.85	
Eastern District Woman's Auxiliary	75.00	
Personal Gifts	10.00	
N. C. Farm Bureau Insurance (dividends)	9.60	
Total Receipts		753.25
Total to Account For		$2,015.84
DISBURSEMENTS		
Operating Expenses	$ 58.53	
Advanced to Open Camp	800.00	
Total Disbursements		858.53
Balance on Hand April 30, 1969		$1,157.31

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Sweet Gum Grove, Pitt County, To Hold Revival

According to an announcement by T. L. Whichard, revival services will be held at the Sweet Gum Grove Free Will Baptist Church, Pitt County, North Carolina, June 15 through June 21. Please notice that this is a change in dates. The revival had been scheduled the week of June 8-15, but was changed because of conflicting school meetings.

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Davis Chapel Announces Homecoming Services

The Davis Chapel Free Will Baptist Church, Route 1, Seven Springs, North Carolina, announces its annual homecoming Sunday, June 1. The day's activities will begin with Sunday school at 10 a.m., followed with the morning worship service at eleven. The pastor, the Rev. M. E. Godwin, will bring the homecoming message. At the noon hour a picnic lunch will be served on the church grounds.

An afternoon program of singing is scheduled to begin at 1:30. This service will feature singers from the local church and several visiting singing groups. The pastor and the church membership extend to all former pastors, members, and friends a cordial invitation to attend this service and enjoy a day fellowship and worship.

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Holly Springs, Kenly, To Observe Homecoming

June 1 is the date for homecoming at Holly Springs Free Will Baptist Church, Route 2, Kenly, North Carolina. The day's activities will begin with Sunday school at 10 a. m., followed by the worship service at 11 a. m. A picnic lunch will be served on the church grounds at noon. A singspiration will be held in the church immediately following the lunch, and visiting singers are invited to participate.

The pastor, the Rev. Royster Martin, and the church membership invite all former pastors, members, and friends to come and enjoy a day of fellowship.

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Little Creek Church Announces Revival

Little Creek Original Free Will Baptist Church, Ayden, North Carolina, will have a week of revival services, June 2-6. Services will begin each evening at 8 o'clock. About ten minutes of each service will be devoted to singing by the Junior Choir, directed by Mrs. Hagar Blanchard. A sermonette will be presented to the Junior Choir by the pastor, the Rev. C. H. Overman. There will also be special singing each evening.

The speaker for these services will be the Rev. C. L. Patrick, pastor of Free Union Free Will Baptist Church, Walstonburg, North Carolina. Mr. Patrick has become well known in Free Will Baptist Churches in North Carolina in recent years through revival work.

A cordial invitation is extended to those in the Ayden area to attend these services.

Coming Events

June 15—Father's Day

July 4—Independence Day

Mount Tabor Church Announces Bible School Plans

The Mount Tabor Free Will Baptist Church near Creswell, North Carolina, announces vacation Bible school plans. The school will begin June 9, at 9 a. m. Instruction will be provided in various departments, beginning with the preschoolers and extending through the age of fifteen. The public is invited to avail themselves of this opportunity of study and recreation.

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Marsh Swamp Church, Sims, To Hold Revival

The Marsh Swamp Free Will Baptist Church, Route 1, Sims, North Carolina, announces revival services for the week of June 8-14. The Rev. Bobby G. Bazen, pastor of the Elm Grove Free Will Baptist Church, Ayden, North Carolina, will serve as evangelist.

The Rev. R. H. Jackson, pastor, and the church membership extend a cordial welcome to the public to be in attendance for these services .

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Many a man has kept straight because his mother bent her knees.—1010 Illustrations, Poems and Quotes.

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"Are you the man that your mother hoped you would be, or are you the man she prayed that you would not be?"

New Marriage Certificates Available

The Free Will Baptist Press has recently printed a marriage certificate that has been in demand for sometime.

It is in sheet form, sixe 8½ by 11 inches, printed on lithographed stock. The certificates are available in booked lots of one dozen for $2.95, or in single form for $.25 each. Each certificate in the booked, or padded form carries a stub for the minister's records.

Send orders to the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513. (State tax where it applies. Shipping and handling—20c for the first dollar and 5c for each additional dollar.)

Report to Ayden Seminary - Eureka College Alumni from Mount Olive College

MAY 14, 1969

by

MRS. JOSEPHINE H. RICKS

Director of Alumni Affairs

At the Ayden Seminary-Eureka College Alumni meeting last year (April 17, 1968), those present adopted a goal of $25,000 as a part of a plan to provide $2,140,000 for Mount Olive College during the three-year period from January 1, 1968, through June 30, 1971. This pledge was designated to help furnish a room housing the Free Will Baptist Historical Collection in the new library.

Construction of the library was completed in time to be occupied just prior to the opening of the College last September. Just this past month an impressive dedication service was held for the library, and it was officially named Moye Library in memory of the late Rev. J. C. Moye Sr., and in honor of his widow, Mrs. Ethel Brooks Moye. The Historical Room is a large, beautiful room, serving well its intended purpose.

Through May 13, 1969, we have eight alumni who have pledged $2,283, of which $1,416 has been paid. Also, $2,275.86 has been received in gifts from alumni who did not make pledges. Therefore, a total of $3,691.86 has been received toward the $25,000 goal adopted by this group.

ROLL OF DONORS

January 1, 1968—May 13, 1969

Pledges

Mrs. Eva Brown
Rev. James A. Evans
Mrs. Bertha Dail Griffin
Dr. Leonard Earl Harris
Rev. E. C. Morris
Mrs. Zilphia Nobles Powell
Mr. Alton F. Rowe
Rev. Stephen A. Smith

Gifts

Dr. Jesse Frank Casey
Rev. and Mrs. M. E. Godwin
Mr. Frank Hart
Mr. and Mrs. Edward L. Hill
Rev. and Mrs. R. N. Hinnant
Mrs. Ethel Brooks Moye
Mrs. Fannie P. Swindell
Rev. Lloyd Vernon
Mr. Sam J. Waller
Miss Cora Wells

In addition to the categories shown above, two alumni have chosen to make donations through insurance policies make payable to the College. They are: Mr. Floyd P. Harris and Mrs. Ethel Brooks Moye.

The board of directors, administration, faculty, staff, and students join in sincere appreciation to all who have made donations in support of Mount Olive College.

Report of Ayden Seminary - Eureka College Alumni Meeting May 14, 1969

by

CORA LEE SPIVEY

The Ayden Seminary-Eureka College Alumni Association met May 14, 1969, at the Ayden Free Will Baptist Church, Ayden, North Carolina. The prelude was played by Leonard Earl Harris Jr. The president, Dr. Leonard Earl Harris, opened the meeting. The doxology was sung by the congregation.

Mrs. Josephine H. Ricks, director of alumni affairs at Mount Olive College, Mount Olive, North Carolina, brought news from the College. A motion carried that Mrs. Ricks' report be included in the minutes.

President Harris read a letter from Mr. Henry Oliver expressing regret that he was not able to be at the meeting.

The nominating officers were presented for reelection, and the motion carried.

Mrs. Ricks invited those in attendance to visit Mount Olive College. Dr. Harris insisted that every member attend the alumni meetings.

An alumni offering in the amount of $29 was received. The treasurer reported a balance of $4.46. Including the day's offering, the total on hand was reported as $33.46.

Special thanks were expressed to Mrs. Ricks and Mount Olive College for their services, as they prepared invitations to the meeting and also provided identification cards for each one present.

A motion was made by H. L. Swain to have an obituary committee whose duties would be to prepare a list of all alumni members deceased. When this is compiled a memorial service will be planned. After discussion, a motion was passed that Mrs. H. L. Spivey, Maury, North Carolina, would be in charge of compiling this information for the time being. Each member was asked to cooperate with Mrs. Spivey by mailing clippings from papers, etc.

Mrs. Ricks gave an informative report concerning the association. The motion carried that her report be accepted and recorded in the alumni minutes.

The nominating committee recommended that the same officers be reelected for the coming year, 1969-70. By motion these were unanimously reelected. The nominating committee consisted of Mrs. Anna Hill, chairman; the Rev. E. C. Morris, and the Rev. James A. Evans.

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Vacation Bible School Offerings

Since the vacation Bible school material and lessons for this year are concerning the life and missionary journeys of Paul, your mission board feels that this would be a good time for our people to give their support to the mission program by designating the Bible school offerings to be given to missions. This would be a good time to teach our youth that they too can make a missionary journey as did Paul, by helping to send our missionaries to the field where God has called them. The mission board urges that you help get this done in your Bible schools.

NOW IS A GOOD TIME TO RENEW

YOUR SUBSCRIPTION



SUNDAY, JUNE 1

GOALS

Scripture Reading—1 Corinthians 16:13

I wish I were big enough to honestly admit all my shortcomings, brilliant enough to accept flattery without it making me arrogant, tall enough to tower above deceit, strong enough to welcome criticism, compassionate enough to understand human frailties, wise enough to recognize my mistakes, humble enough to appreciate greatness, staunch enough to be thoughtful of my neighbor, and righteous enough to be devoted to the love of God.—Bulletin of Temple Beth Am, in *The Union Signal.*

PRAYER THOUGHT

"Wanting" to be better is the first step in improving ourselves.

MONDAY, JUNE 2

ON MOVING MOUNTAINS

Scripture Reading—Luke 17:6

I've heard it said that mountains can be moved
If one has faith. I tell you, I have proved
That this is so. Tall mountains of despair
Have vanished when I turned to God in prayer.
Great granite hills of grief have gone away
When I have lifted up my heart to pray.

The paralyzing peaks of doubt and fear
Crumble to dust when I can feel God near,
And high, sheer cliffs of searing agony
Are leveled when the Master speaks to me.
Move mountains? That is merely childish play
Beside the things that happen when we pray.

—Vera Heilig, The War Cry, in *The Union Signal.*

PRAYER THOUGHT

Many Miracles are brought about by rendering unceasing prayer to God.

TUESDAY, JUNE 3

STRAIGHTENED OUT

Scripture Reading—Proverbs 29:1

A family moved into a community and was promptly visited by the elders and the preacher of the church. The father of the family assured the churchmen that he and his family would be to worship just as soon as they got straightened out. At a later visit the family still had not succeeded in getting everything "straightened out," but they promised to come to church soon.

Death came. As the preacher spoke over the lifeless form of the man, he said, "Well, I can say this for the man: he was a man of his word. He promised to come to church just as soon as he got straightened out, and he did."—Copied, in 1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

The longer that God is put off, the harder it is to make time for Him in one's life.

WEDNESDAY, JUNE 4

"IF IT'S DOUBTFUL, IT'S DIRTY"

Scripture Reading—James 4:7

A boy was dressing to go out for the evening. He queried his mother who was in an adjoining room: "Mother, is this shirt dirty?"

Without so much as looking, she replied, "Yes, it's d i r t y; put on a c l e a n one." When he had dressed, he entered his mother's room and inquired of her how she knew the shirt was not clean when she had not looked at it. "If it had been clean," she replied, "you would have known it and not asked me. Remember, son, if it's doubtful, it's dirty."

In this little incident there is a sermon, though not delivered from the pulpit or the pen of a preacher. It applies to all of us who would flirt with temptation and seek of others approval of the desire to do the doubtful things.—20th Century Christian, in 1010 *Illustrations, P o e m s a n d Quotes.*

PRAYER THOUGHT

If we are not sure that we are doing the right thing, we are probably doing the wrong thing.

THURSDAY, JUNE 5

ANTAGONISM TO JESUS

Scripture Reading—Mark 2:1-12

There was a time, . . . when Jesus asked his disciples what men were saying about him. The disciples mentioned only the more favorable reports—that he was John the Baptist returned, or perhaps Isaiah or Jeremiah or another of the prophets. But these favorable reports were not all that was being said about the Master. There were those who were antagonistic. Caught up in their own conceptions of how God's works should be performed, they could not distinguish the Divine when they saw it. They were unable to accept the truth that in Jesus God had come to man with healing in his wings. There are numerous individuals so caught up in their own evil devices that they find themselves rebelling against God's salvation.—*The Church Advocate.*

PRAYER THOUGHT

Because we dwell on petty things, we sometimes lose sight of the beneficial ones.

FRIDAY, JUNE 6

GEORGE MULLER'S SECRET

Scripture Readings—2 Timothy 2:15

To one who asked him the secret of H service, George Muller said: "There was day when I DIED, utterly died: Died t George Muller, his opinions, preference tastes, and will; died to the world, its ap proval, or censure; died to the approval c blame even of my brethren and friends and since then I have studied ONLY t show myself approved unto God!"—*Select ed,* W. B. Knight, Eerdman's Publishin Co.

PRAYER THOUGHT

A true Christian dies to the things of th world and lives for Christ.

SATURDAY, JUNE 7

THE PRINCE AND THE OUTCASTS

Scripture Reading—Matthew 7:7, 8

When the Prince of Wales visited Indi there were a number of high caste peopl who were waiting to shake hands wit him, and there was a big barrier separatin them from the masses of the people. Th Prince arrived, shook hands with thos that were presented to him, and then, look ing over their heads to the crowds beyond said, "Take those barriers down." They were taken down, and anyone who liked had free access, and a welcome from the son of the Emperor of India. The nex time the Prince came that way, ten thou sand outcasts were gathered under the ban ner inscribed "The Prince of the Outcasts." We have a greater Prince, who said, "Take the barriers away." God's love and favor are for everyone who believes in the Lord Jesus.—*Christian Herald,* W. B. Knight Eerdman's Publishing Co.

PRAYER THOUGHT

God's great love is freely given to anyone who will accept it.

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MOUNT OLIVE NEWS

(continued from page five)

ssociate in Arts and Associate in Science egrees to be awarded by Dr. W. Burette Raper, president of the College; nd Dr. Raymond P. Carson, dean.

Other activities include an informal reception immediately following the graduation program for all in attendance. The public is cordially invited.

COUNSELING SERVICES UTILIZED

The aim of the Office of Counseling ervices at Mount Olive College, accordng to the "Personnel Handbook" provid d by the administration, is "to provide cademic, vocational placement, and ersonal guidance in order to assist studnts in solving their individual problems nd to realize their highest potential." Miss Hilda F. Owens, director, is responible in her work for "placement; testing ervice; vocational, academic, and peronal counseling; institutional research n students; and coordination of counselng services with the faculty."

Miss Owens holds BS and MA degrees rom East Carolina University and has lone further study at Western Carolina Jniversity, Florida State University; the Jniversity of Louisville, and the Univerity of North Carolina at Chapel Hill. She oined the Mount Olive staff in 1965 as resident counselor for women and the following year assumed her present appointment.

Every year senior colleges in the state send representatives to talk to Mount Olive College students about their future plans. Among the senior colleges presently attended by former Mount Olive College students are: Atlantic Christian, Campbell, Greensboro, North Carolina Wesleyan, and Wilmington. Also attended are: Appalachian State University, East Carolina University, branches of the University of North Carolina at Chapel Hill and Greensboro, N. C. State University, and the University of Delaware.

Past records have indicated that students taking two years of study at Mount Olive College before transferring to other colleges have achieved well in their senior college work. Many students have found that the small classes, the close relationship between faculty and students, and the counseling services available at Mount Olive College made the difference between success and failure in their pursuit of higher education.



George Lewis Taylor, pictured in the foreground discussing plans for transfer to a senior college, is one of the many students at Mount Olive College interviewed by senior colleges during visits to the campus each year. Assisting him are Miss Hilda F. Owens, director of Counseling Services at Mount Olive College; and Kenneth Raab, director of admissions at North Carolina State University, Raleigh.

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In Memory of My Father

O. C. (Clem) Stocks

Written by his daughter
Mrs. Lucille S. Beaman
Wilson, North Carolina

Father dear, you have left us,
Gone to live with God above,
Where you no more pain will suffer
But will rest in Jesus' love.

Yes, it seems so sad; we'll miss you
And we loved you, we feel you know;
Some sweet day we hope to see you
When to heaven we're called to go.

Yes, you know we all did love you,
And we know God loves you too;
For He called you to His mansions,
To that home so sweet and true.

We feel that you are gently resting
Where there's no sickness—no more pain;
Some sweet day we hope to meet you,
And with you those heavenly joys gain.

We shall try to be submissive
To the will of God above,
For we feel you are so happy
In those mansions up above.

Yes, we all shall miss you greatly;
And our eyes are dimmed with tears.
But we hope again to meet you
Where there's no death, no more fears.

We will not say a sad good-bye;
But sleep on Daddy dear, take your rest,
For we expect to meet you in the "Sweet
By and By";
Yes, our God does all things best.

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SPECIAL NOTICE

The Christian Cadet's Conference scheduled for the week of June 23-28 at Cragmont Assembly is almost filled. We can take registrations from only a very few more people. Please send your registration, along with a registration fee of $5, immediately to:

The Rev. Cedric D. Pierce Jr.
Route 3, Box 325
Greenville, North Carolina 27834

All registrations received after we have filled up must be declined. Shall we hear from you soon?

CEDRIC D. PIERCE JR., Director
Christian Cadets' Conference

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When they pray, a lot of persons make the mistake of putting in too many commercials.—1010 Illustrations, Poems and Quotes.

MISSIONS

FREE WILL BAPTIST MISSIONS IN OLD MEXICO DURING APRIL AND MAY

by J. E. TIMMONS

On the Texas-Mexico border we have a common expression when we greet a person we have not seen for a few days: "What's new?" This is the purpose of this article: to tell you what's new in Mexico missions among Free Will Baptists. Our annual association met this year on January 9, with the Bethel Mission in Saltillo, Coah, Mexico. The Rev. Juan Lopez is the pastor of this mission church. Our entire session was an inspiration, and all the reports were encouraging; however, we did not have all of our pastors in attendance, since some were not able to attend because of sickness, and others because of funerals, etc. However, the highlight of the meeting was on the second day when we officially opened the new mission building of the Sinai Mission, pastored by our newest minister, Brother Domitilo Hernandez Mendez. This is our second mission in the city of Saltillo. Of the 99,101 population, we wonder how many of these know Christ as Saviour.

One of our more recent visits has been to Jimenez, Coah, Mexico, and with our beloved church there. This is one of our oldest fields and one that has a new building almost completed, except for the flooring. The Rodriguezes have been here a long time serving this field, and have been a help to the people in Jimenez in many ways materially, and in some ways spiritually. I recently preached to the congregation which consisted of around forty-eight persons, and had very good attention from the people. They are so eager to be fed the Word of life, and so expressive in their worship to God. Many new people have moved to Jimenez, and among these are some that are not in sympathy with the gospel; so during the service we noticed that someone had set fire near the mission church to hair or feathers, while others made unnecessary noise at the door of the building. But the joy that comes from true worship, and the manifestation of God's presence was so great that we forgot all about these hindrances; and at the conclusion of the message an invitation was presented to those attending, with several surrendering their hearts to Christ.

Recently I asked a missionary friend of mine how their work was coming along. His reply was: "We are holding our own." It is hard for many that are not associated with Latin mission work to understand the struggle that is necessary for all mission pastors to win the lost and to keep the work going forward from year to year. I recently talked to a returned missionary from France, and he told of the same experience there that exists in Texas and Mexico and throughout Latin America.

This returned missionary from France stated that in France there was one evangelical Christian for every thousand people in that country—this perhaps because of indifference, and on the other hand, fanatical tradition. Do we wonder how many evangelical Christians are in the state of Coahuila in Mexico? We are proud to announce the our Brother Ortega of the El Salvador Mission in Piedras Negras has gone forth and has opened a mission station in Nava in spite of opposition there. Since this work has been opened, several have been reached for Christ. Brother Castillo of the Emmanuel church of Piedras Negras has been carrying on much work in El Moral, going from house to house and talking to these people about their soul's salvation and giving them portions of the Scriptures to read. We have given out all of our Bibles, New Testaments, and Gospels at this time. Mrs. Timmons and I are making contact with several new villages such as Calles, Palastina, and in homes on the Texas side of the border.

Our pastor in Cd. Acuna continues to give the message of God through his mission, and he is also holding services in several homes in a nearby village. He recently baptized a young fifteen-yea old boy, and now this young man is a tending our Bible institute.

Our Bible institute has taken much our time this year in a most wonderf ministry of preparing our Mexican mi isters for better service, and dedicatio in Mexico missions for Free Will Ba tists. This is your mission field as muc as ours, so let us follow together God's work!

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Attention Mission Chairmen of the Woman's Auxiliary

If you did not get a copy or copies the letter from Mrs. Faye Barrow at th North Carolina State Woman's Auxiliar Convention, you may get copies of thi from the director-treasurer's office Post Office Box 979, Goldsboro, Nort Carolina 27530. The supply of letter gave out before all of the auxiliaries g copies; so others were printed, and the are now available.

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Urgent Prayer Reques For Joe Barrow

Information has just been received vi a letter from Mrs. Faye Barrow to th Rev Joe Ingram concerning the illness Joe. Joe is hospitalized in Umtali, 10 miles from Rusitu, and is suffering fro jaundice. Joe will be required to have a solute bed rest and will be able to hav no fats in his diet for several week It is believed that the ailment develope after a mountain trip with some Eur pean boys, during which time Joe assis ed with the spiritual part of the unde taking. The probable cause of the il ness was bad food or water. Becaus the disease is infectious, Joe is in isol tion.

Our readers are asked to be much prayer for Joe. Unless God chooses heal him quickly, the period of recuper tion will be lengthy. Faye has had cancel plans to take a language cours in Salisbury which had been schedule Pray for the Barrows, that they realiz benefits even from this affliction, an that their ministry in Rhodesia will b fruitful.

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Some people will believe everythin they hear except the Bible!

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Is Jesus Christ and God one nd the same?—**D. G. Main.**

Answer: They are not the same per- n. There are three persons in what e Bible calls the "Godhead." God the ther was most generally in the minds the human authors when God was entioned by them in the Old Testa- ent; God the Son, as revealed in Jesus hrist, through the virgin birth in His carnation; and God the Holy Spirit, hom the Father sent and whom the n sent as another Comforter, to con- nue in an earthly ministry akin that egun in and by Jesus. The Holy Spirit ame as Jesus had promised His follow- s He would do on the Day of Pente- st, and will continue in His present arthy abode in the hearts of all believ- s until the believers are all raptured a body called the Church, the body of hrist, etc.

The Bible teaches that ours is a triune od. This we must accept as a fact if e are orthodox Christians. But it is w a mystery; that is, none of us fully nderstand God while here and there- re do not completely comprehend this ct but of necessity believe it because the plain teaching we find in the Bi- e on this all-important fact. Both the rinity and the unity of God are clearly t forth in the Bible, and to reject eith- would class me as an unbeliever. I oubt that I could willfully deny either ithout becoming an apostate.

We find the following timely state- ent on Page 27 in "The Great Doctrines the Bible" by William Evans:

"The doctrine of the Trinity is, in its st analysis, a deep mystery that can- ot be fathomed by the finite mind. hat it is taught in the Scripture, how- ver, there can be no reasonable doubt. is a doctrine to be believed even ough it cannot be thoroughly under- ood."

Jesus was sent by the Father and was ubject to both the Father and the Holy pirit. "Then cried Jesus in the temple s he taught, saying, Ye both know me, nd ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me" (John 7:28, 29); "Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me" (John 8:42); "And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness" (Luke 4:1).

So while here in the incarnate state, Jesus Christ the Lord was subordinate to the Father and to the Holy Spirit in the performance of all of His duties for us and under them. However, the Spirit seems to be in like manner now performing His duties in our behalf for He was sent by the Father and the Son, and is doing what He performs for us in honor of Christ the Son. In John 14: 16, 17, Jesus promises to pray the Father and to influence Him to send the Spirit as another Comforter to help us, His followers; and we know from Acts, Chapters 1 and 2, that He came; also that He now abides in the hearts of all of us that are Christians. But He was also sent by Christ (see John 15:26, 27; 16:7, 8; Colossians 1:12-28).

"For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power" (Colossians 2: 9, 10). We need to commit our reasoning and lack of understanding to God as also our lives and all that is included. In this way we can gain a more profitable understanding than if we rely upon natural resources (Proverbs 3:5, 6; Psalm 37:4, 5; Romans 10:9-11; 12:1, 2).

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Question: Please explain, "Follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14). Does this teach sinless perfection?—**T.D.T.**

Answer: No, I do not think it teaches sinless perfection in the sense some groups zealously claim that this and other similar verses teach it, and that they live it by living above sin while here in the natural body. Furthermore, I do not think that any except Christ himself has lived above sin while here, for the Bible teaches us, "As a man thinks in his heart so is he"; and "The thoughts of foolishness is sin."

Our perfection and our righteousness as well as our justification, are in Christ. ". . . in him we live, and move, and have our being; . . ." (Acts 17:28). "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1: 7-9).

The words of Jesus, as found in the Bible, as is true of the rest of the Bible when correctly applied to our daily Christian lives, request of us that we be given over completely to a course of activities that continue to bring us in line with Christ in an ever-closer obedience to Him and His Word. In this dedicated life the Bible tells us to: "Pray without ceasing" (1 Thessalonians 5:17); "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (2 Timothy 4:2). "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15).

When Adam by the wrong choice sinned, plunging himself and all his posterity into an eternal abyss and darkness, God commissioned him to work himself to death even to the dirt from which he came in God's special creative act. But when we became Christians in making the right choice, God commissioned us as seen in 2 Timothy 2:15, to study ourselves to death or study until we die.

In the first of these commissions Adam would obtain food from the soil, in his diligence keep his mind occupied, and from meditating on and planning further evil; but at the same time, the body would wear out and he would die and return to dust.

In the second, by studying the Word of God and preaching as well as practicing it, he will be smarter and less prone to fall for Satan's devices, destined to snare him, and since "much study is a weariness to the flesh" he will be

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STORIES

for our youth



JOHNNY-COME-LATELY AND THE THIRD GRADE

by WANDA LUTTRELL

"MOTHER!" Sharon called, as she threw her sweater and her third-grade reader on a kitchen chair. Then she heard a faint "peep, peep, peep" coming from the box in the corner, and Sharon forgot that she had wanted to tell her mother about the new student in her class at school.

Johnny-Come-Lately had finally hatched out of his egg! Sharon had named the expected arrival that because he still had not hatched after all the other fuzzy little chicks were out of the nest and running around in the chicken yard.

Sharon stroked his downy back very gently with one finger, and the little chick peeped happily. He didn't seem a bit afraid of her; but, after all, he owed his life to Sharon. She had been the one to find this last egg, after the old mother hen had left it alone in the nest to strut proudly around the chicken yard, showing off her fluffy yellow babies. Sharon had brought the egg to the house and had helped her mother fix a nest in a box and put a lamp in the nest to keep the egg warm until it could hatch.

Suddenly Sharon noticed something. "Mother!" she called excitedly. "Johnny-Come-Lately isn't like the other chickens! He's black!"

Her mother came in, laughing. "Yes, dear," she said. "Isn't he cute? Let's take him out and see if the old hen and the other chicks want him."

"Oh, Mother," Sharon laughed, "of course they do. They are members of his own family!" But when they set the little black chick down in the midst of his yellow brothers and sisters, they cheeped at him angrily and pecked him on his little black head.

Sharon scolded them. "You mean things!" she cried. Then she saw the old red hen waddling over to see what was disturbing her little chicks. She will take care of him, Sharon thought. But the old hen ran at the scared little chick and she, too, would have pecked him if Sharon hadn't snatched him up and carried him back to his box in the kitchen. "The mean old thing!" she said. "She is his own mother! She ought to be ashamed!"

"Well, Sharon," her mother explained, "he looks different; so the mother hen and the other chicks think he is different. They don't know that except for his color they are the very same."

That reminded Sharon of what she had wanted to tell her mother. "There's a new girl in my class at school, Mother," she said. "Her name is Jeanette."

"Oh, that's nice. Where does she live?"

"I don't know, Mother," Sharon answered, "but she's not like the rest of us. Her skin is a sort of chocolate brown color, and she wears her hair in funny little pigtails. Billy Stivers pushed her face in the water when she tried to drink out of the fountain."

"And what did you do, Sharon?" her mother asked seriously.

"Oh, Mother," Sharon said, "you know I wouldn't do anything like that!"

"But did you do anything to make Jeannette feel welcome?" her mother asked.

Sharon frowned as she thought about it. "Well, no, I guess I didn't. B Miss Watts told her we were glad have her in our class."

"Yes, but being welcomed by th teacher is not the same as having th other children like you. You know tha Sharon. Remember how lonely you wer when you first started to school her and didn't know any of the other chi dren?"

Sharon was very quiet for awhil thinking back to that day last year whe she had been a new member of th second grade and remembering ho lonely she had felt until Debbie, Sall and Faye had begun to play with her.

"Remember the stories we read abou Jesus and how He treated Zacchaeu Matthew the tax collector, Mary Magda lene, and the Samaritan woman—all whom were people the rest of the wor did not like? What do you think Jesu would want you to do about Jeanett Sharon?" her mother asked.

Sharon thought about that all evenin and the next day she was still thin ing about it when Miss Watts said was time for the story hour. Sinc Jeanette was a new student, Miss Wat said it would be nice if she told the cla something about her family and h former school.

As Jeanette talked, Sharon notice how sad she looked. Sharon didn't gri at Debbie and Sally as most of the cla did when they made faces and mocke the new girl. She knew Jeanette woul not know that they were only teasin It made Sharon's own throat ache a litt to remember how strange and lonely new school could be. She knew it mus be terrible to go where the other chi dren made fun of you and showed yo they didn't want you. "Poor Jeanette she thought. "She must feel the wa Johnny-Come-Lately did when the othe chickens pecked him."

Suddenly Sharon had an idea. Usua ly she waited as long as possible befor taking her turn to tell a story. She a ways felt shy when she had to talk front of the class. But when Jeanet had finished and had taken her sea Sharon had her hand up almost befor Miss Watts could ask who wanted to b next. Miss Watts nodded to her ar Sharon walked to the front of the roon her knees shaking a little as she tried think of what she would say. At fir her voice sounded squeaky, but as sh began to tell about Johnny-Come-Late she forgot to be shy, for the whole cla grew very quiet and listened closely.

Sharon told how the egg had bee

(continued on page fifteen)

INFORMATION ABOUT

FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

MIDDLESEX, NORTH CAROLINA

MRS. M. L. JOHNSON, Acting Superintendent

Mother's Day Gift Honor Roll – Part 1

The children and administration of the Free Will Baptist Children's Home, Middlesex, North Carolina, express their deep appreciation for the Mother's Day gifts received to date during this month.

The following organizations have reported to us that their gifts represented at least the equivalent of $1 per member. This list includes those who have reported through May 15. A subsequent list will be published after the close of the month. Any name omitted on this list, which should be included, will be listed next time if we are notified.

Hickory Chapel Auxiliary, Albemarle	$ 17.00
Bethel Auxiliary, Cape Fear	16.00
Rev. and Mrs. Hubert Burress (in honor of Mrs. Essie Burress and in memory of Mrs. J. G. Galloway), Central	100.00
Daniel's Chapel, Central	275.00
Hull Road Auxiliary, Central	20.00
Little Creek Auxiliary, Central	28.00
Indian Springs Auxiliary, Eastern	16.00
Rose Bud Auxiliary, Western	13.00
Malachi's Chapel Sunday School, Albemarle	100.00
Tom West, Plymouth Church, Albemarle	15.00
Goldsboro Auxiliary, Cape Fear	25.00
Oak Grove Sunday School, Cape Fear	135.00
Spring Branch Auxiliary, Central	20.00
Faith Auxiliary, Central	12.00
Edgewood Auxiliary, Central	32.00
Cedar Grove Auxiliary, Central	16.00
Pilgrim's Rest, Eastern	15.00
Mount Zion Sunday School (Pamlico County), Eastern	67.00
British Chapel Auxiliary, Eastern	12.00
Oriental Auxiliary, Eastern	15.00
Miss Myrna L. Rhodes, Eastern	30.00
Bridgeton Church, Eastern	350.00
Memorial Sunday School, Eastern	61.00
Croatan, Eastern	75.00
Moseley's Creek Auxiliary, Eastern	16.00
Mr. and Mrs. Robert W. Williams, Trent, Eastern	10.00
Mrs. Reba Hill Blizzard, Deep Run, Eastern	50.00
Powhatan Auxiliary, Cape Fear	19.00
Mrs. Glennie Rouse, Snow Hill Church, Eastren	1.00
Sound View, Eastern	100.00
Mrs. Addie S. Winborne, Marsh Swamp, Western	10.00
Mr. and Mrs. F. L. Watson, St. Mary's, Western	25.00
Kenly Auxiliary, Western	28.00
New Sandy Hill Auxiliary, Western	12.00
Piney Grove Auxiliary, Western	20.00
Black Jack Grove Sunday School, Western	100.00
Rain's Cross Roads, Western	250.00
Pleasant Grove Auxiliary, Western	40.00
Spring Hill, Western	135.00
Pecople's Chapel Sunday School, Western	19.00
Young Adult Class, People's Chapel, Western	35.00
Adult Class, People's Chapel, Western	46.00
Women's Bible Class, East Rockingham, Piedmont	50.00
East Rockingham Auxiliary, Piedmont	50.00
House of Prayer Sunday School, Piedmont	28.00
House of Prayer Church, Piedmont	37.00
Mount Moriah, Rockfish	27.00
Mrs. Lee Therrell, Kannapolis	33.30

Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Rev. Ray Wells wishes to announce that he is available for pastoral services, full or part time. Any church desiring his services may contact him at 1102-C Anderson Street, Wilson, North Carolina, or by telephoning 243-2470.

Framed Church Covenant

Size: 18 by 24 inches

The frame is of walnut finish on open-grained oak, with glass.

Price: $11.95

Available at Free Will Baptist Press
P. O. Box 158
Ayden, North Carolina 28513

BOOK REVIEWS

by ELIZABETH HILL

DEAR JACK by Paul E. Loth. Evangelical Teacher Training Association, 1969, 61 pages, $1.

Have you ever been asked to teach adults in your church and didn't know whether to accept this position or not? Since many have been in this situation, the Evangelical Teacher Training Association has just released a book to help new and prospective teachers of adults.

This 64-page book consists of six chapters (letters) written informally, which may be used for group or individual study. In these true-to-life letters, subjects such as the qualifications of a teacher, the grouping of adults, and the preparation of the lessons are discussed.

Suggested books for additional study, guide questions, and outlines of the letters are also included.

CLOSE YOUR EYES WHEN PRAYING by Virginia Cary Hudson. Harper and Row, 1968, 127 pages, $3.95.

These casual, delightful, and unforgettable stories were told to a group of women attending the author's Sunday school class. Here the author explains how it all began with Eve, how that she prefers Leah to Rachel, and how there was something good in Bathsheba.

Mrs. Hudson concluded each class session with something like this: "Now our prayer. Again I ask you to close your eyes when praying. I do not say, 'Bow your heads,' for if I were to bow, my wide-brimmed hat would surely topple to the floor."

Women, especially, would appreciate and be helped by this book.

(Books featured may be ordered from the FREE WILL BAPTIST PRESS, P. O. Box 158, Ayden, North Carolina.)

ST. CLAIRE BIBLE CLASS

THE SUNDAY SCHOOL LESSON

FOR JUNE 8



The Unity of the Bible

Lesson Text: Deuteronomy 26:5-9; Acts 13:17, 23; Luke 24:25-27

Memory Verse: Matthew 5:17

I. INTRODUCTION

In the preceding lesson we had an opportunity to consider several of the various forms by which God, through the writings of men, has made known His will to us. Though our Bible was written by men of diverse personalities, from different social levels of life, and differing in talents and capabilities, and was composed under varied circumstances at different periods of history, there is yet an underlying unity of purpose prevailing in all of the writings that binds them together in harmony. The Old Testament portion of our Bible—the law, the prophets, the psalms, etc.—speak of a Saviour who is to come, and in their own peculiar manner of expression seek to prepare the hearts of men for His coming. The New Testament—gospels, epistles, letters, and one book of prophecy—is a record of His ministry, the establishment and work of His Church, and His coming again to establish His kingdom.

The central theme of both the Old and the New Testaments is that man is a sinner, guilty before God and worthy of eternal destruction, but that God through Christ has provided a plan for his redemption.

Our lesson text for today is taken from one book of the Old Testament and two from the New: the first, Deuteronomy 26:5-9, has to do with the testimony required of Israel at the presentation of the offering of the first fruits; Acts 13:17, 23 has to do with the proclamation by Paul in Antioch of Pisidia that God had, from the seed of Israel, according to the Word of His promise, raised up a Saviour; while Luke 24:25-27 has to do with the testimony of Jesus concerning the things that were written of Him in the Old Testament.—Teen-Age Teacher (F.W.B.).

II. HINTS THAT HELP

1. Introduction
   - A. There is one sense in which the Bible is a whole library.
   - B. There is another sense in which the Bible is one unified, coherent book. Today we study some of these unifying elements.
2. The History of a Nation (Deuteronomy 26:5-9)
   - A. All the books of the Old Testament deal with God's chosen people and His dealings with them. This is one of the unifying elements.
   - B. In some respects the New Testament is the same story, because out of this nation was to be born a Saviour who would save men from their sins.
3. God's Covenant with His People (Acts 13:17, 23).
   - A. The Word "testament" means covenant. The Old Testament is God's covenant with the nation of Israel.
   - B. The New Testament is God's covenant with the Church, those who are saved by Christ.
   - C. This story of God's covenant is a great unifying element in the Bible.
4. There Is One God (Luke 24:25-27)
   - A. Regardless of the human authors God is the real source of the Bible.
   - B. Since there is only one writer or source, it must be a unit.—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. Did you ever put a jigsaw puzzle together? Let's imagine we have a puzzle with the usual picture on the box lid. There are several ways to start, but we usually begin by looking at the pieces. Some of us turn all the pieces right side up; some like to sort them according to color; some like to put objects like fences or faces together; still others like to put the straight edges together.

But look. Isn't that an extra corner? And it looks as if we have some extra side pieces. After we study each piec and try to fit them all together, w learn that all five hundred pieces reall do go together, and that all the neede pieces are there.

Even though there are sixty-six dis tinct, separate books, these differen books of the Bible fit together like complete puzzle. After we have consid ered them all carefully we realize tha the author had one theme in mind. Ther is harmony in purpose, in plan, in charac ters, in chronology, in setting, in story We see that the redemption theme run through the Old Testament too. We se Paul using the Old as a basis for th New.

We keep working at it, putting each piece in its place. We see that the writ ings given to the church by the work ings of God are one perfect whole.— Adapted from the Standard Commentary

2. The unity of the Bible is a unity i diversity, a fitting together of many parts that are widely different, a har mony.

One of the pleasant experiences in life is to see the expression of harmony How good it is to enjoy a beautiful con cert, the blending of voices of a grea choir, or the coming together of hun dreds of instruments under the direc tion of a master!

How pleasant to view the work of a artist who in a marvelous way has brought together various colors to pro duce a portrait or a landscape! We ar richer for its beauty.

How satisfying it is to watch a sport event and see the execution of plays tha seem almost perfect! We see men blen their movements in a smooth harmon of action.

How pleasant to sit near a kitche where a chef with years of experienc has skillfully blended a number of ingre dients to produce a delicious aroma, o to enter a perfume factory where skille workers have taken various raw product and have blended them into a rare fra grance!

How delightful it is to study the Scrip tures and see their various parts blende harmoniously into a marvelous unity tha speaks of divine planning!—Selected.

3. Sir Isaac Newton once wrote "There are more sure marks of authen ticity in the Bible than in any profan history." Not the least of these mark is its majestic unity. About forty writ ers wrote the books of the Bible. Som of these were scholars; some were hum ble peasants. There were kings an shepherds, secretaries, and fishermen

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Boys' and Girls' Stories

(continued from page twelve)

atched in the box in the kitchen, with light bulb to take the place of the old nother hen. She told of how they had aken him out to the chicken yard, and hat the other chickens had pecked him ecause he looked different. Sharon ooked right at Debbie when she said hat, and to her surprise she saw tears n Debbie's blue eyes. All the girls look- d sad, and the boys looked angry, hen she told how the mother hen and he other chicks had refused to have nything to do with Johnny, although he vas a chick just like the others.

As she walked back to her seat, Shar- n couldn't see Jeanette's brown eyes, or she had her head down low, pre- ending to study something on her desk. ut she saw Billy Stivers raise his hand. Miss Watts, could Sharon bring Johnny- ome-Lately to school?" he asked. "We ould keep him in a box and feed him." he other children nodded their heads agerly.

Miss Watts smiled. "That's very nice f you, boys and girls," she said. "But don't think that's what Sharon wanted ou to do, is it Sharon?"

Sharon felt her face turn red, but she hook her head as if to say, "No."

Suddenly Debbie stood up. "I know vhat Sharon meant, Miss Watts," she aid in a low voice. A big tear trickled down Debbie's cheek, and she brushed it way impatiently as she turned to Jean- tte. "I'm sorry I pulled your hair rib- ons off," she said, and sat down.

"Is that what you had in mind, Shar- n?" Miss Watts asked, smiling at her.

Sharon nodded and smiled, too. Then, ecause she felt so warm and good in- ide, she smiled at Debbie, Sally, and aye—and at Jeanette, who smiled back hyly.—"Gospel Herald."

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St. Claire Bible Class

(continued from page fourteen)

One was a king's cupbearer, another a cribe, and still another a physician. Some wrote in Hebrew, some in Chal- dean, and others in Greek.

They composed their accounts in Pal- estine, in Babylon, and in busy cross- oads cities of Asia and Europe. They wrote under varied circumstances— while at home and abroad, while journey- ng, or while in prison. Most of them never met each other, and some of them were separated by perhaps fifteen centuries; yet there is a marvelous agreement in their collected works.

It is almost as if many men, over many centuries, each prepared a stone for a building, without knowledge that others were doing so and without previous knowledge of the use to be made of their stones—and yet after centuries these stones were made into one perfect structure.

There is one book—the Bible; one central figure—the Christ; and one central theme—the salvation of mankind. All Scripture pays tribute to one eternal purpose!—Selected.

WOMEN OF MT. ZION CHURCH ORGANIZE AUXILIARY

A few Sunday nights ago, the Rev. Charlie Overton, pastor of the Mt. Zion Free Will Baptist Church, Roper, North Carolina, announced that all ladies interested in a woman's auxiliary to meet at the church the following Friday night for the purpose of organizing an auxiliary. Eight ladies met and organized. The interest seemed to grow, and later eight more were added.

Sunday night, April 20, a special installation service was conducted. After the pastor's message, "What Must I Do to Be Used?" Mrs. Thelma Hurst of Ahoskie, North Carolina, installed the officers. The ladies were dressed in white blouses and dark skirts, wearing light blue corsages tied with royal blue ribbon, made by Mrs. Hurst. At the beginning of the service the ladies marched in and sat as a group at the front of the church. Mrs. Hurst began by explaining the display which consisted of the altar table being covered with two cloths: one, a light blue representing the unlimited horizons for Christ; and the other, royal blue to remind us that we are constantly in the King's service. Each cloth was trimmed in silver, representing loyalty. On one end of the table was a poster with the 1969 theme, "Better Things Through Christ"; on the other, a drawing of the emblem. In the center was a large white candle representing the light of Christ in a world of sin. Across the front were sixteen light blue candles for each member of the auxiliary. Mrs. Hurst then explained the threefold purpose of the auxiliary, what the future holds for it, and what it can do to achieve its goals. With a biblical reference she then gave to each officer their duties and responsibilities. They in turn lit their candle from the "Christ Light," signifying to the Lord and the auxiliary that they would accept their responsibilities. To the remaining ladies she also gave a charge explaining that the officers could not do the duties required of them without their willingness, ability, skills, concern, loyalty, and prayers. They also lit their candles from the "Christ Light," signifying to the Lord that they would work for Him and always be at the right hand of their officers. In closing, the auxiliary sang their theme song "Fairest Lord Jesus."

The service was very touching and inspiring. The pastor closed the service with prayer.



Pictured left to right are: Mrs. Toleda Chappell, president; Mrs. Faye Elliott, vice-president; Mrs. Mae Oliver, secretary; Mrs. Eloise Hassell, treasurer; Mrs. Blanch Camon, program-prayer chairman; and the Rev. Charlie Overton, pastor. In the back row are pictured left to right: Mrs. Lloyd Jones Sr., Mrs. Emma Bell Hardison, Mrs. Lucy Jones, Mrs. Hilda Hardison, Mrs. Beulah Whitson, Mrs. Ruth Davenport, and Mrs. Ruby Boone. Not pictured are: Mrs. Marie Marriner, Mrs. Darline Oliver, Mrs. Peggy Modlin, and Mrs. Sarah Collier.

Bookstore Hours

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Monday-Friday—8 a.m. to 5 p.m.
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Student Fellowship Needs Help

by the Rev. F. B. Cherry

The Free Will Baptist Student Fellowship at East Carolina University, Greenville, North Carolina, needs your help. When the building at 612 East Tenth Street in Greenville was bought, $24,000 was borrowed from the Church Finance Association, and $3,000 from the Central Conference. The $24,000 went to pay for the building and the $3,000 went into furnishings. We obligated to pay the Church Finance Association $800 plus interest at 6 percent on the first of January and the first of July each year until the debt is retired. We obligated to pay the Central Conference $500 plus interest at 6 percent each year until the debt is retired. The first payment to the Church Finance Association was paid last January, but now we find ourselves short of funds for the July payment and the payment to the Central Conference which is due this fall.

Someone may ask why we are short of funds. We did not secure the building until July 1, 1968. By that time, most of the students had already made reservations in the dormitories and paid a reservation fee which was not refundable; therefore, the house has not been full of students at any time this year. This has cut our income into less than half of what was expected. We do have enough students to fill the house for the fall term, but this will not be enough to take care of these payments that are due before then.

We are suggesting that each church receive an offering sometime during the month of June to help make these payments. A good way to do this is to announce that your church will have a dollar day and ask everyone who will to bring $1 for the Fellowship. This would not burden anyone and would not embarrass anyone, but it would make sufficient funds available to make the payments. We have spoken to several pastors about the idea, and several have agreed to receive such an offering in their churches.

Those who have already agreed to receive offerings in their churches are: the Rev. F. B. Cherry, First Free Will Baptist Church, Greenville; the Rev. Willis Wilson, Reedy Branch church, Winterville, North Carolina; the Rev. C. H. Overman, Aspen Grove church, Fountain, North Carolina; the Rev. C. L. Patrick, Free Union church, Walstonburg, North Carolina; and the Rev. N. B. Barrow, Marlboro church, Farmville, North Carolina. We are anxious to have at least 50 churches participate in this project. Please take your offering and send it to the treasurer, Mrs. J. C. Boyd, 1406 Ragsdale Road, Greenville, North Carolina 27834.

We would not presume to tell you how to take the offering in your church, we are merely suggesting the dollar day as a method that has worked for us. Get your offering to Mrs. Boyd by the first of July so that the payment can be made. We plan to run a list of the churches and the amount of their offerings during the month of June in "The Free Will Baptist" soon after the first of July. Please let your church be in the number.

If you could only attend one of our Fellowship meetings and see the Christian atmosphere that prevails, and hear the expressions from the young people who attend, you would know that this is a worthwhile project for any church. Remember, we are counting on you and your church.

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Questions & Answers

(continued from page eleven)

worn out in his new employment, even though the body may go back to the earth or soil from whence it came, yet his spirit will rest with God.

The Christian is never complete here when it comes to his activities and growth. He is perfect in Christ, for his standing is in Christ. He is a member of the body of which Christ is the head; but he, like Paul, never counts himself as one who has elevated his behavior to that of his standing. He always considers himself eligible for growth in both grace and the knowledge of Christ.

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LOOK BEHIND THAT SMILE!

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, JUNE 4, 1969



The Free Will Baptist

JUNE 4, 1969

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Editorial--

Cover Photo by Harold M. Lamb

LOOK BEHIND THAT SMILE!

There's a lot more to a smile than meets the eye. In fact, there something behind every smile a person gives (or forces), and frequentl it takes a discerning person to detect the hidden intent. All smiles hav their purpose, and they all convey their own message; and, like som people's tears, they can be turned off and on at will. Some smiles ar given freely, and others have to be bought. Some are just what the appear to be, while others are not.

Among the many smiles seen in a day's activity is the friendl smile, which gives a pleasurable sensation to the giver and brightens th day for the receiver. This smile is used often and accompanies words o greeting or casual conversation. This is a true smile and has no ulterio motive.

There is the dutiful smile, which comes reluctantly and carries littl enthusiasm. The smiler knows that he should show some warmth or ap proval of a particular situation, so he forces a smile of agreement whil not really desiring to express it. This smile provides little pleasure fo the receiver and affords none for the giver.

There is the sarcastic smile, which is used to show contemptuou attitudes. It accompanies cutting remarks and puts the receiver on th offensive. It strains relationships, and the use of it could tarnish th reputation of the one employing it.

There is the hypocritical smile, which is used by false friends. The "make like" they like us and put on their prettiest expressions when i our company. When our backs are turned, the sweetness turns sour an the smile gives way to a frown of scorn. Closely akin to the hypocritica smile is the smile of pretense, employed by people who want other peopl to think that all is "right with the world." They wear jovial expressions when deep inside they are hurting and have little reason to be gay. Th smile of pretense is better than the hypocritical smile, but it is still mark ed by deception.

There is the "I told you so" smile, which results from satisfied re venge or pleasure taken at another's expense. There are people wh enjoy another's misfortune, especially if that person has not accepte offered advice. When something unfortunate occurs in this person's life the one wearing the "I told you so" smile likes to bring to remembranc this unaccepted advice; and with the smile, they rub salt in the wound.

There is the hurt smile, which is many times the response to the " told you so" smile. The person being confronted with his shortcomings inadequacies, or ignorance will sometimes smile at the accuser, but his eyes will disclose his hurt and embarrassment. This smile is worn by gentle people who receive reprimands in the presence of others. This is the type of smile which draws empathy from kindhearted individuals.

One of the first songs this writer remembers having heard told the story of a wayward son, who after years of riotous living had ended up in a prison cell awaiting probable execution. His dear, brokenhearted mother visited her boy before his "time had come," and while not approving of his misconduct, she nevertheless loved him. The song tells how she could not bring to her son the pardon that he so desperately craved, but she did bring him something that tendered his heart and touched his soul. "It was a halo bright sent down by heaven's light— the sweetest gift—a mother's smile." We would submit that the sweetest gift this side of heaven is a loving mother's smile. This must be the most wonderful blessing one is able to look upon. We who have cherished the countenance of our mothers know that this is precious; but like all others, even a mother's smile will eventually fade.

More wonderful, more precious, and more rewarding is a smile that we are not privileged to see, but a smile that we know does exist—the smile that comes from our heavenly Father when we walk in His way and do His will. This is a smile with everlasting meaning—and one that will never fade.

T was a police car, all right.

Bob Freeman glanced in the rear-view mirror and watch- it creeping up.

"What's the matter with them?" he shouted. "Don't they ow I can't stop?"

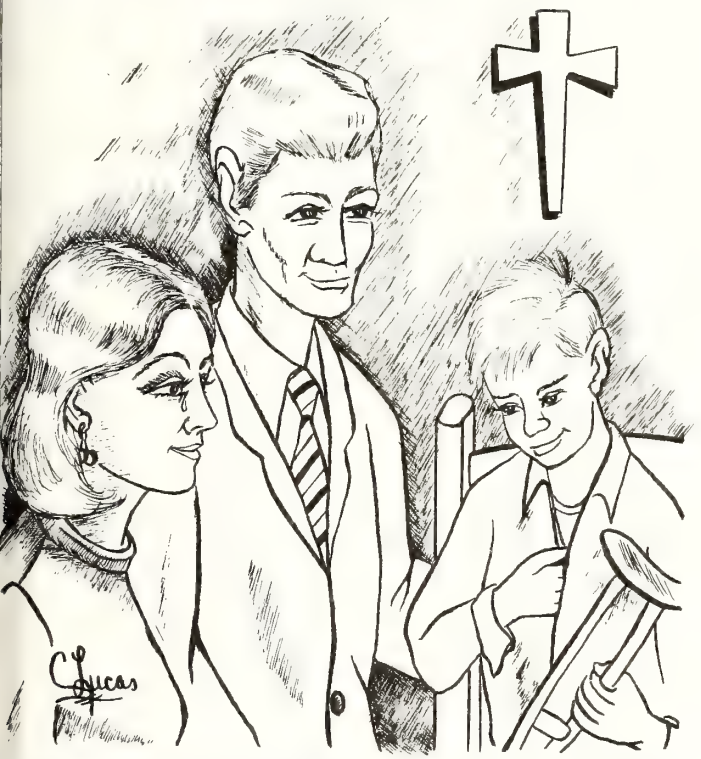
His speedometer registered ninety miles an hour as the uiser pulled abreast.

Bob and Ginger Freeman had a problem. It wasn't a financial oblem, for he was a successful lawyer, and they had every nvenience that money could buy.

Their beautiful new home was their latest purchase, but this asn't their problem, either. Their problem was right next oor. It was called the New Hope Orphanage.

Feelings rose to the surface and erupted one afternoon as ey were eating barbecued steaks on the patio.

"Look at those dirty faces staring through the fence," scoffed



ob, glancing toward the orphanage. "I can't eat with a dozen ids watching every move."

"Perhaps they've never tasted barbecued steak, dear," re- ponded Ginger anxiously.

"I suppose you want me to feed them?" replied her husband arcastically.

She laid down her knife and fork. "Maybe it would be 'et- er if we ate in the house, Bob," she said at last.

There was no reply, and Mrs. Freeman studied the sad faces f the children as her husband bolted down his food.

"We seem to have so much," she reflected, "and some people ave so little."

"Well, I work hard, and I expect to live comfortably," boast- d Mr. Freeman, wiping his hands on his linen napkin. "Say, 'm going to drive out to the country and try out that new itizens'-band shortwave radio I have in the car. You stay by he base set, and we'll see how far it will reach."

They gathered up the dishes and started toward the house.

"Oh, Bob," said Ginger, concern edging her voice, "that boy vith the leg braces has fallen down on the street and can't get p."

Mr. Freeman hesitated, watching the boy gather up the loose pages of a tattered New Testament that had fallen from his pocket.

"Hey, mister," called the boy, "can you help me up?"

"There's a fellow coming down the street," said Mr. Freeman over his shoulder. "He'll help you, kid."

The following evening they backed out of the driveway for a drive into the country. Several orphans gathered around the new car.

"Bob," questioned Ginger, "couldn't we take some of them for a ride? They'd enjoy it so much."

The youngster with the braces hobbled closer.

"Oh, I'd like that!" he gasped.

Mr. Freeman turned to his wife abruptly.

"I can't take a load of dirty kids in this car," he said angrily. "If I did that, it would be a mess in a week."

Tears trickled down the crippled boy's cheeks as the car pull- ed away.

It was almost midnight when they returned to the city. A few blocks from home, a fire engine screamed up behind them.

LOVE CUTS DEEPLY

by OWEN C. SALWAY

"I don't see why some people aren't more careful," said Mr. Freeman, pulling over to the curb.

When they turned into their street, panic swept over them in one swift wave.

"It's our house!" he shouted. "The fire truck is at our house!"

He raced across the lawn.

"What happened?" he gasped, tugging at a fireman's arm.

"Oh, someone left a power tool on in the basement and it heated up," muttered the man, rolling up his hose. "Good thing a kid in the orphanage happened to look out the window at the right time, or this house would have been leveled."

Workmen were repairing the basement the next morning when Mr. Freeman started for work.

A woman raced up to him, her eyes frantic.

"Oh, mister," she pleaded, "I'm terribly sorry to bother you, but we're in trouble at the orphanage."

"Well, I'm very busy," replied Mr. Freeman, brushing past her. "I have a business to run."

She backed off, stunned.

"It's—it's one of the boys," she sobbed. "He might die."

"Call an ambulance," replied Mr. Freeman abruptly.

"I—I can't get one," replied the woman.

She paused.

(continued on page ten)

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

JESUS: The Wounded Physician

by Paul T. Culbertson

In a recent autobiography of a distinguished student of personality, Carl Gustav Jung, is this statement: "Only the physician who is affected can be effective. Only the wounded physician can heal." Jesus was and is the wounded Physician of the soul. "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isaiah 53:4, 5). This refers, of course, to the suffering of our Lord on the Cross for our salvation, but it also speaks to us of His ministry as our merciful, compassionate High Priest who was perfected by the things which He suffered (Hebrews 5:8, 9), and who is touched with the feeling of our infirmities (Hebrews 4:15).

If we would be transfigured into the image of our Lord, we, too, must cultivate the capacity of sympathy through empathy. We must develop the ability to project ourselves as did He—at least to some extent—into the thinking and feeling of other people. We must learn to see through their eyes, hear through their ears, think through their minds, and feed through their hearts.

Moses so identified himself with sinful Israel that he stood between them and divine judgment and pleaded with the Lord to forgive their sin or else blot his name out of the book of remembrance (Exodus 32:32).

The Apostle Paul, like his Master, deeply identified himself with his brethren. "Before Christ and my own conscience in the Holy Spirit I assure you that I am speaking the plain truth when I say that there is something that makes me feel very depressed, like a pain that never leaves me. It is the condition of my brothers and fellow Israelites, and I have actually reached the pitch of wishing myself cut off from Christ if it meant that they could be won for God" (Romans 9:1-3, Phillips).

Little wonder, then, that the apostle to the Gentiles, says: "Thank God, the Father of our Lord Jesus Christ, that he is our Father and the source of all mercy and comfort. For he gives us comfort in our trials so that we in turn may be able to give the same sort of strong sympathy to others in theirs. Indeed, experience shows that the more we share Christ's sufferings, the more we are able to give of his encouragement" (2 Corinthians 1:3, 4, Phillips).

Sympathy is love in action. It involves projecting oneself into the thought and feeling of another person, and then acting in appropriate, responsible, loving ways. It is a moving and deeply personal experience of loving concern.

Husbands, wives, parents, counselors, ministers, teachers, and all others who would deal successfully with persons must cultivate this capacity of sympathy through empathy. It must be experienced to be known and practiced to be perfected. It means that one really cares for others.

Sympathy through empathy is a key to fullness of joy in life. Dr. James B. Chapman illustrated this truth with his apt "Parable of the Bundle of Troubles." Suppose, he said, that all of us had our troubles in bundles. Then let us assume that we placed all our bundles together where we could compare and contrast them. Then if we were free to take our choice from among them, what would happen? Chapman said that each of us would choose his own original bundle! Why? Because when each saw the weighty loads being carried by others, his own would seem small and light in contrast! So happiness and healing come when we helpfully and lovingly enter into the experience of others. Yes, it is only the wounded physician who can heal.—"Gospel Herald."

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We do not usually run into the ditch unless we take our eyes off the road.

Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to get such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Rev. Ray Harrison Jr. states that he is available for full or part-time pastoral services. He may be contacted at the following address: The Rev. Ray Harrison Jr., Route 2, Box 340, Grifton, North Carolina 28530. He may be reached by phone at 524-5186.

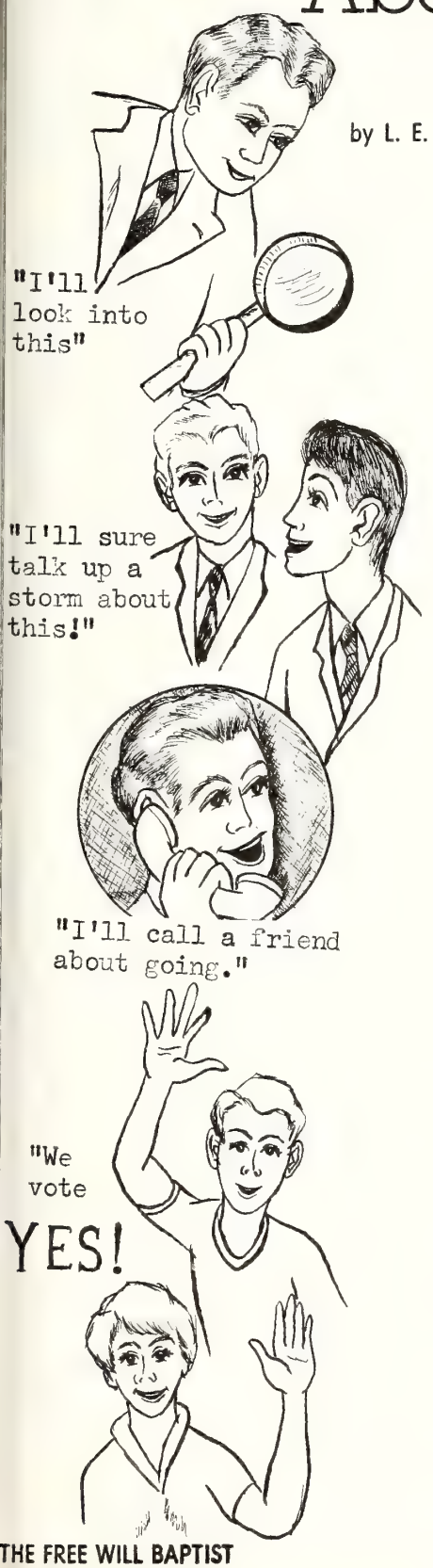
Be Careful What You Sing

Singing a hymn should be a great experience for us. It can be a prayer, a testimony, a praise, an invitation to others. Someone has written some interesting comparisons on the hymns (or gospel songs) we sing.

Consider this: We sing "Heavenly Sunshine" and stay away from church when it's too hot. We sing "Sweet Hour of Prayer" and content ourselves with ten or fifteen minutes of prayer a day. We sing "Onward Christian Soldiers" and wait to be drafted into His service. We sing "O for a Thousand Tongues" and don't use the ones we have. We sing "There Will Be Showers of Blessings" but do not come to church when it's raining. We sing "When They Ring Those Golden Bells" but never seem to hear the church bells calling us to church. We sing "Hiding in Thee" and then go out and hide from Him. We sing "Blest Be the Tie" and then let the slightest offense sever it. We sing "Serve the Lord with Gladness" and complain about all we have to do. We sing "I Love to Tell the Story" but never mention it all year. We sing "Cast Thy Burden on the Lord" and worry ourselves into nervous breakdowns. We sing "O Day of Rest and Gladness" and wear ourselves out traveling, cutting grass, or playing golf.—Adapted from an insert in 1010 Illustrations, Poems and Quotes.

What's the Excitement About?

by L. E. BALLARD



What's the excitement about? Oh, sure! It's the great opportunity for Free Will Baptist young people offered by the Young People's Bible Conference at Cragmont Assembly the week of August 4-9.

This has always been an exciting conference! Some of us well remember the first session of the Bible Conference held in August of 1953. Saturday before we were to leave for Cragmont on Monday morning came, and there were only twenty-six registered. The amount we were charging each one for bus fare was far short of enough to have a bus. We got on the phone and called a few pastor friends and simply begged them to see what they could do the next day about "scaring up" a few more to go. Some of them made a real try, and by 3 p.m. on Sunday four more names had been phoned in; and we mustered up the courage to arrange for a bus—the cheapest one we could get! Then around 5 o'clock came another call, saying that two who had registered earlier could not go. Down in the d u m p s again! But other calls came along during the evening, and by 11:30 p.m. we had thirty-three registered. The director went to bed, praying that all of them would show up along the way on Monday. They did, but we had bus trouble and didn't get to Cragmont until after dark, and it was raining. A few were still smiling, but some of the younger ones wished they had never left home!

But enough of this kind of story! Most of the excitement over the years has been a different and more glorious nature. There has been the excitement of hundreds of young people being saved, of many dedicating themselves to the service of the Lord, of wonderful and lasting friendships, of interesting programs well-planned by dedicated leaders, and of visits to fascinating places.

We expect more of this kind of excitement this year. Who will be going? Well, after all the other youth conferences planned for June and July have been filled to the limit, there will still be several hundred Free Will Baptist young people left. Several have already planned to go in August—others will decide not to miss this final opportunity of the year. Again this year, the Cartaret County Camp is to be consolidated with the Bible Conference. We will have a great group and a great conference. A few who are going to other conferences have already indicated that they are going back in August for a second helping of blessings.

Let us tell you how to register. If you live anywhere in the United States—except in Cartaret County, North Carolina—send names, full addresses, ages, and a $5 deposit to L. E. Ballard, 1225 S. Washington Street, Greenville, North Carolina 27834. You will receive a letter of information on when and where to board the bus, etc., and a nice badge to wear on the trip. Now if you live in Cartaret County, you will send the same kind of information, and the $5 deposit, to the Rev. D. W. Cleve, Route 1, Morehead City, North Carolina 28557.

The cost this year for transportation, board and room, and all other things except personal spending money will be $35. We are sorry about having to go up, but it couldn't be helped. High cost of living on earth and sending people to the moon, you know! Come on—YOU can make it! NOW'S the time! Look into it. Be a "loud mouth" and talk about it. Call up some friends. Vote "YES" by sending in that application.

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A selfish week and a charitable Sunday make for a poor Christian!

God's Gifts

Roy Z. Kemp

God gave a lily purity;
Its chaste, white beauty He bestows
To show no greater beauty grows,
No greater loveliness to see.

A rippling field of ripened wheat,
More golden than the goldenrod.
Reveals the kindly heart of God.
He lets it grow that man may eat.

News & Notes of DENOMINATIONAL INTEREST

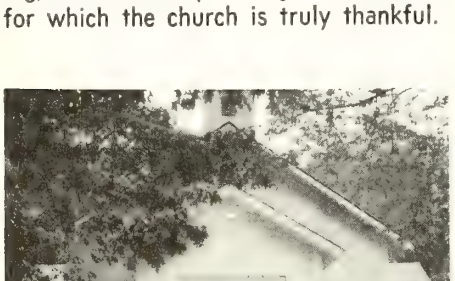
Union Chapel Church Reports Successful Revival

The Union Chapel Free Will Baptist Church near Middlesex, North Carolina, wishes to share the wonderful joy that was made possible through the visitation of the Holy Spirit during their recent revival.



The Youth Choir

The pastor, The Rev. Walton Parrish, served as evangelist, and the church reported many spiritual blessings. Blessings were realized through singing, praying, and fellowship throughout the week, for which the church is truly thankful.



The Union Chapel Church

The church expresses sincere thanks to the Rev. Walter Reynolds, who brought the Sunday morning message, May 25. Following the morning worship service, during which time a youth choir sang, lunch was served on the church grounds, and a wonderful experience was enjoyed by everyone.

The Union Chapel church is a church that the conference had voted to sell two years ago. Those attending the church offer sincere thanks to God for the doors being opened, and they are especially thankful that He has sent them a "true man of God" who has worked so faithfully with them.

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Warden's Grove Church, Lowland, To Observe Homecoming

The Warden's Grove Free Will Baptist Church, Lowland, North Carolina, will observe its annual homecoming, second Sunday, June 8. The Rev. Bill Twiddy, pastor, and the church membership invite all friends, former members, and former pastors to meet and worship with them on this occasion. Dinner will be served at noon, after which the Pamlico County Singing Convention will be held in the church for the public's enjoyment.

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The Rev. C. F. Bowen To Hold Services at Micro

The Rev. C. F. Bowen will be the guest evangelist at revival services to be held at the First Free Will Baptist Church, Micro, North Carolina, June 23-28. Services begin each evening at 7:30. Special music will be featured at each service, and the pastor, the Rev. R. C. Cherry, and the church issue a warm invitation to the public.

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New Sandy Hill Church Announces Revival Services

The New Sandy Hill Free Will Baptist Church, Route 1, Bailey, North Carolina, announces revival services for the week of June 8-14. Services will begin each evening at 7:45 with the Rev. Norman Ard as the guest evangelist. The pastor, the Rev. James E. Pittman, will bring the message Sunday evening, with the evangelist beginning Monday evening and continuing throughout the week. The public is cordially invited to attend these services.

Baptismal Services Held By Aspen Grove Church

On Sunday afternoon, May 25, 1969 at 4 o'clock, a baptismal service wa held by Aspen Grove Free Will Baptis Church, Fountain, North Carolina, i which five persons were baptized. The were Mr. Russell Baker, Doris Sugg Roger Sugg, Connie Langley, and Terr Galloway. During the evening servic these persons were presented a bap tismal certificate, a copy of the "State ment of Faith and Discipline," and copy of "This Is Your Church." The they were received into the full fellow ship of the church. The pastor of th church is the Rev. C. H. Overman.

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Bethel Church, Pamlico County Announces Homecoming and Revival

The Bethel Free Will Baptist Church Whortonsville, North Carolina, announce its annual homecoming to be held Sun day, June 8. The pastor, the Rev. Davi Powell, will bring the homecoming mes sage. The new pulpit furniture recent ly purchased from the Press will be dedi cated to God during this service, and a picnic lunch will be served in the fellow ship hall at noon. All friends, forme pastors, and members are urged to come

Revival services will begin Monday night, June 9, at 8 p. m., with the Rev D. W. Cleve, Morehead City, North Caro lina, serving as evangelist. The revival will continue through June 14. The pub lic is invited to attend this series o meetings.

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Youth Sunday at Aspen Grove Church

Sunday, May 25, 1969, was Youth Sunday at Aspen Grove Free Will Bap tist Church, Fountain, North Carolina The young people were in complete charge of both the Sunday school and the morning worship service. The pas tor of the church, the Rev. C. H. Over man, reports that they did an excellent job, "thus proving the sincerity of the Christian faith of most of the youth o today."

Those participating in the Sunday

(continued on page fifteen)

Coming Events

June 15—Father's Day

June 22—Central Conference Male Choir Rehearsal, First Free Will Baptist Church, Greenville, North Carolina, 2:30 P. M.

July 4—Independence Day

A SUMMARY IN POEM

Genesis 1–23

by MRS. EVELYN CASE

om the very beginning, we are told
God created man and gave him a soul;
e created the world and all therein;
And told Adam and Eve they were not to sin.

ne old serpent came along and tempted Eve,
With all his sly way told her not to believe;
ne partook of the fruit and to her husband gave,
Not remembering the commands that God had made.

ain and Abel were two of the sons they had;
Abel was good, but Cain was bad;
ain murdered his brother, the first of its kind;
God spoke to Cain, for Abel he couldn't find.

e saw what Cain had hid in his heart,
And God told Cain he had to depart;
e sent Cain off to the land of Nod,
Where very few feet had ever trod.

nother son was born to the pair;
Seth was sent for Adam and Eve to share;
om the descendants of Seth, Noah did appear;
Noah worshiped God and he also did fear.

he people were wicked with many a sin;
Noah told them of God, but he couldn't win;
od told Noah to build him a boat;
He wanted it large, but so it would float.

oah worked on this boat for 120 years;
No doubt he had many unspoken fears;
e gathered the animals and his family inside;
Noah obeyed the Lord with willingness and pride.

started to rain, and it rained so hard,
But it couldn't get through what the Lord had barred;
/hen it finally stopped and the sun did shine;
Noah looked in the sky a rainbow to find;
he rainbow is a promise that God did set,
To be a lasting reminder, lest Noah forget.

braham was a descendant of Shem, Noah's son;
Great favor with God Abraham had won;
od also favored Sarah, Abraham's wife;
The Lord had plans for Abraham and Sarah's life.

e told them to leave home and go to a promised land;
This was a part of God's own plan;
hey started out, but didn't the Lord obey;
For taking the family along God didn't say.

His father and nephew, Lot, Abraham did take;
Abraham's father died, but Lot went on for the family's sake;
They journeyed to Egypt for lack of food;
But their stay there was of no good.

Abraham lied about Sarah being his wife,
For fear that old Pharaoh would take his life;
God sent the plagues, which were no game;
Pharaoh sent them back from whence they came.

The herdsmen began to argue about who got what;
So Abraham ended it and gave first choice to Lot;
Abraham told Lot to go one way, and he'd go the other;
He took care of Lot for he was the son of his brother.

Lot was selfish and took what he thought was best;
He turned toward Sodom and Gomorrah and left Abraham the rest;
Abraham was happy and continued to worship God,
But on to the wicked cities Lot did trod.

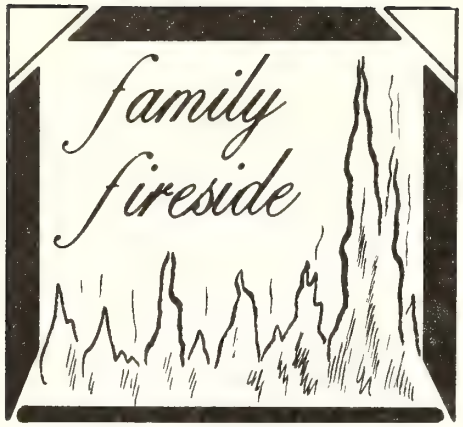
They were so wicked, God knew what to do;
Because in these cities the righteous were few;
God sent the angels to tell Lot and his family to flee;
Lot's wife was curious and looked back to see;
As soon as she looked without any thought,
She quickly turned to a pillar of salt.

Now the Lord told Sarah a child she would bear;
A seed of Abraham's for the world to share;
Sarah laughed and when she was through,
She realized nothing was too hard for the Lord to do;
Although Sarah thought that she was too old,
Isaac was born just as she had been told.

Abraham was put to a very big test,
But he was willing to give God his best;
For a sacrifice to God he would offer his son;
Had it not been for God he wouldn't have one.

He placed him on the altar as was the command,
But God controlled the knife within Abraham's hand;
Abraham must have been very sad;
God said, "Stop! don't harm the lad!"
And there in the bushes caught by the head,
God had sent a ram to offer instead.

Sarah was old—one hundred, twenty-seven years;
At her death Abraham wept many tears;
Sarah's death was something he had to face,
So he began to look for a burial place;
He found a site, Machpelah was the name;
The place Abraham was buried was also the same.



SUNDAY, JUNE 8

DO WE FEEL USELESS?

Scripture Reading—Titus 2:4, 5

I remember my mother's saying on my wedding day, "Just Daddy and I now. I'm going to feel so useless!"

Mother, do you feel this way, if all your children are gone? You don't need to. Your life still can be a useful one of love and service. . . .

The Bible instructs older mothers to "teach the young women to be sober (temperate), to love their husbands, to love their children." Furthermore, they are to help young women be pure and "keepers at home"—that is, faithful in their duties and seeing that their homes are God-honoring at all times.

Grandmothers can have a great influence on their grandchildren's lives. Little ears are eager to listen! Grandma has a wealth of good things to tell, and she should never pass up an opportunity to share them.

A mother cannot fulfill the needs of her church as she would like to when she has a growing family. But in her aging years she does have time, and she can put forth real effort in the work of the church.

Let's feel useful, mothers, whatever our age may be.—Mrs. June Danilson, in *Gospel Herald.*

PRAYER THOUGHT

God has a place for everyone, regardless of his age.

MONDAY, JUNE 9

THE LORD OF ALL

Scripture Reading—Philippians 2:5-13

The Lord of all is that One who became a servant amongst men—"who, though he was in the form of God . . . emptied himself, taking the form of a servant, being born in the likeness of men . . . humbled himself and became obedient unto death, even death on a cross." Paul says, "Let this mind be in you." The Son of God, who shares all the glory and honor of the Father, is the servant Christ. We are called to be servants of this Christ. "I (your Lord and Master) have given you an example, that you also should do as I have done to you" (John 13:14)—the words of Him who "knew that his hour had come to depart out of this world to the Father . . ." —Richard Wood, in *The Church Advocate.*

PRAYER THOUGHT

In order to become great in the kingdom of God, one must humble himself as a servant.

TUESDAY, JUNE 10

LONG-LASTING SERVICE

Scripture Reading—1 Corinthians 1:18

After church services, a woman thanked a minister for his discourse. "I found it helpful," she said.

The minister replied; "I hope it will not prove so helpful as the last sermon you heard me preach."

"Why, what do you mean?" asked the woman.

"Well," said the minister, "that sermon lasted you three years."—*Gospel Herald.*

PRAYER THOUGHT

True Christians want to hear God's Word taught over and over.

WEDNESDAY, JUNE 11

WORSHIP

Scripture Reading—Psalm 29:2

I saw much of loveliness today.
This morning when I knelt to pray
I could not close my eyes,
Awed by the glory of the skies;
Enrapt, I gazed and said no prayer,
For God was in the radiance there
And spoke to me.

Listening to what He had to say
I had no need for words to pray.
He bade me seek for hidden beauty
All through the day while at my duty.
Ah, well He knew my soul's deep need,
And following Him I found its meed.
So much of loveliness today
Has helped my anxious heart to pray.
—Sallie Guss Whiteley, in
The Union Signal.

PRAYER THOUGHT

The beauty of God's great creations should cause our hearts to be filled with prayer and thankfulness for His goodness.

THURSDAY, JUNE 12

AMERICA

Scripture Reading—Ephesians 4:32

Whatever America hopes to bring to pass in the world must first come to pass in the heart of America. More than escape from death, it is a way of life. More than a haven for the weary, it is a hope for the brave. This is the hope that beckons us onward in this century of trial.—Dwight D. Eisenhower, from Catholic Quote, in *The Union Signal.*

PRAYER THOUGHT

America should strive to set a good example for other nations to follow.

FRIDAY, JUNE 13

OUR SPIRITUAL FOOD

Scripture Reading—Jeremiah 15:16

Failure to partake of our spiritual food daily causes spiritual leanness and retards spiritual growth. "Thy words were found, and I did eat them."

Following an autopsy upon a six-month old boy by Dr. Luther Adelson, chief Cuyahoga County (Ohio) pathologist, Coroner Samuel Gerber ruled the death homicide by starvation. The coroner said, "While battered babies are a seemingly more common occurrence, this is not so. Infant starvation is rarely seen while it is in progress. Acts of omission whereby the child is deprived of adequate nutrition are equally or more dangerous to the child's welfare and equally culpable under the law."

Peter admonished, "As newborn babes desire the sincere milk of the word, that ye grow thereby" (1 Peter 2:2).—*W. E. Knight.*

PRAYER THOUGHT

A Christian grows by constantly hearing and studying God's Word.

SATURDAY, JUNE 14

WHAT IS A FATHER?

Scripture Reading—Genesis 18:19

A father is a creature that is forced to endure childbirth without an anesthetic. A father growls when he feels good and laughs loud when scared half to death.

A father never feels worthy of the worship in a child's eyes. He's never quite the hero his daughter thinks; never quite the man his son believes him to be, and this worries him—sometimes. So he works too hard to try to smooth the rough places in the road for those of his own who will follow him.

A father gets very angry when the school grades aren't as good as he thinks they should be. So he scolds his son—though he knows it's the teacher's fault. A father gives his daughter away to another man who is not nearly good enough—so he can have grandchildren who are smarter than anybody's. A father makes bets with insurance companies about who will live the longest. One day, he loses—and the bet is paid off to those he leaves behind.

I don't know where a father goes when he dies; but I have an idea that after a good rest, wherever it is, he won't just sit on a cloud and wait for the girl he loved and the children she bore. He'll be busy there, too—repairing the stairs, oiling the gates, improving the streets—smoothing the way.—1010 *Illustrations, Poems and Quotes*

PRAYER THOUGHT

May we remember to show our appreciation to our fathers for the many things they do for us.

NOW IS A GOOD TIME TO RENEW

YOUR SUBSCRIPTION

Husband and Wife Team Capture Filmstrip Prize for Agricultural Missions

submitted by
JOHN P. MULLEN

Around the world in 70 days by jet, piper cub, and jeep. Shooting 3,700 pictures and taping 25 hours of sound in Africa, Asia, and Latin America. Then on return, burning much midnight oil.

This was the production schedule of a husband and wife team assigned by Agricultural Missions Inc. to come up with a filmstrip showing what the churches are doing in attacking root causes of world hunger.

It all added up to a recent American Film Festival blue ribbon award won by "Crusade Against Hunger" for Agricultural Missions and the producers, Philip and Marjorie Steer. The prize winner among nine entries in the religious and ethics filmstrip field, the color filmstrip records need in eight developing countries, and what agricultural missionaries and others are doing to meet this need through community development.

Mr. Steer, cameraman for the project, is creative director, Department of Supporting Services, General Council of the United Presbyterian Church in the U.S.A. Mrs. Steer is administrative assistant, Agricultural Missions Program of the Division of Overseas Ministries, National Council of Churches.

Commenting on the award-winning filmstrip, the Rev. J. Benton Rhoades, director of the Agricultural Missions Program, said:

"This is the first time in the 36-year history of Agricultural Missions that its story has been told in a professionally produced filmstrip. It should help this little-known 'war on world hunger' to become more widely known in America."

"Crusade Against Hunger," with 107 frames and 33 1-3 RPM recording, runs 20 minutes. Priced $5, it may be ordered from Friendship Press, 475 Riverside Drive, New York, New York 10027, and from bookstores dealing in books and films relating to religion.

Agricultural Missions Inc. is a nonprofit, nondenominational agency for service to mission boards and other agencies working in the fields of agriculture, nutrition, and community development in more than 50 countries in Africa, Asia, Latin America, and the Middle East.

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If there is righteousness in the heart, there will be beauty in the character. If there is beauty in the character, there will be harmony in the home. If there is harmony in the home, there will be order in the nation. When there is order in the nation, there will be peace in the world.—Proverb in 1010 Illustrations, Poems and Quotes.

Central Conference Male Choir Being Organized

The Layman's League Fellowship of the Central Conference is organizing a male choir composed of Free Will Baptist men. It will meet once a month at the First Free Will Baptist Church, Greenville, North Carolina.

The first practice session will be at the Greenville church Sunday afternoon, June 22, at 2:30 p.m.

All Free Will Baptist men interested in being a part of this group are urged to contact men in their church and fill out the form below and send it to the promotional secretary immediately.

I am a member of ..... church and plan to attend the practice session in Greenville June 22, at 2:30 p.m.

You may expect approximately ..... from our church. (If none, so indicate.)

(Signed).....

Send to:
J. M. LANGLEY, Promotional Secretary
602 Sorey Avenue
Tarboro, North Carolina 27886

BOOK REVIEWS

by ELIZABETH HILL

THE COMPANY OF THE COMMITTED by Elton Trueblood. Harper and Row, 113 pages, $2.50.

Elton Trueblood believes that our civilization is not likely to endure unless the church, now a sleeping giant, wakes up. The church is compared to a sinking ship. On the deck everything appears fine, while underneath masses of water are pouring through a leak. The ship is settling lower and lower day by day.

Committed men and women who truly care for God and for others are needed to revitalize the church and transform society.

A hard-hitting, five-point program is outlined for spiritual survival. In this program, he discusses the necessity of winning back college students, youth, and the mildly convicted who now spend more on dog food than on foreign missions.

He lays down a rule and discipline by which devoted recruits can prepare themselves for "The Company of the Committed." Here are the marching orders for those who sincerely desire to wear Christ's yoke with Him.

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TREASURE OF QUMRAN by Archbishop Athanasius Yoshue Samuel. Westminster Press, 208 pages, $2.65.

This is an autobiography of the man who purchased the first of the Dead Sea Scrolls found in the Judean Wilderness, northwest of the Dead Sea. He tells how he obtained these most ancient Jewish manuscripts, including the Book of Isaiah which appears to be a thousand years older than any other known copy in Hebrew.

The reader will find this book along with its illustrations most interesting and informative.

(Books featured may be ordered from the FREE WILL BAPTIST PRESS, P. O. Box 158, Ayden, North Carolina.)

LOVE CUTS DEEPLY

(continued from page three)

"Anyway, we couldn't afford it. You see, the doctor said Jerry has to go to Chicago immediately for treatment."

"Chicago!" blustered Mr. Freeman. "That's two hundred miles away!"

The woman nodded, but Mr. Freeman had already turned away.

"It's the crippled boy who reported the fire and saved your house last night," she called.

Bob Freeman stopped in his tracks.

"I'll take him."

The tires bit savagely into the pavement as he pulled up in front of the orphanage.

The small crippled form was placed gently on the back seat. His face was as white as the sheet that covered him.

The same woman slipped in beside him with a small portable oxygen tank. She held a mask over his face.

They were on the freeway now, but traffic was so heavy, they were making little progress.

His eye caught the microphone of his shortwave radio. He picked it up.

"XE4 to 746—come in, Ginger."

Quickly he explained the situation to his wife.

"Now I need a police escort if we're going to save this boy's life," he finished. "Give them the particulars and tell them I'm on channel 11, citizens' band. Over."

"I'll do that, Bob. Over and out."

In less than five minutes, a police car slipped in front of them and turned on its siren.

"Cruiser to XE4. Have I the right car?"

"XE4 to cruiser. We're right behind you. Over."

They moved ahead. The speedometer stopped at ninety miles an hour.

The minutes ticked by.

"Oh, no!" gasped the woman. "We're out of exygen."

"Can he hold out until Chicago?" asked Bob.

"He won't last more than fifteen minutes without it," replied the woman.

"XE4 to cruiser—XE4 to cruiser."

"Cruiser here. Go ahead."

"We must have a portable oxygen bottle within fifteen minutes. Over."

"Cruiser to XE4. Read you. Over and out."

They maintained their speed for ten minutes.

"He's having difficulty," shouted the woman. "He won't make it."

Bob Freeman wanted to pray, but he didn't know how.

It was then that he noticed a police car moving up behind Even with their speed, it came up fast.

"What's the matter with them?" he repeated. "If they stop me, this boy will die. Can't they see I've got an escort?"

The police car pulled abreast.

At ninety miles an hour, they shot down the highway side by side.

Then Bob saw it. A bottle of oxygen. He lowered the window and, as the two cars eased closer together, reached out into the blasting wind and grabbed the bottle firmly.

The police car dropped behind.

"He's all right now," said the woman a few minutes later.

At the hospital, the boy was whisked away. Mr. Freeman stood weakly beside his car.

The officer from the escort car walked back to him.

"Love cuts deeply when it's one of your own, doesn't it?" said the policeman sympathetically.

"He's not my son," replied Bob Freeman. "He's a crippled orphan boy."

"Well, I guess you saved his life, anyway," put in the officer, turning away.

"I think in a sense he may have saved mine, too," replied Bob quietly.

The Freemans decorated their Christmas tree a month later and sat together watching the colored lights blinking.

"It's kind of lonesome," whispered Ginger, "just the two of us sitting amidst all this luxury."

Their eyes met.

The office of the orphanage was a plain, empty place. Mr. and Mrs. Freeman faced the supervisor. Jerry sat nearby on a straight-backed chair.

"Well," said the supervisor, turning to the crippled boy, "would you like to have Mr. and Mrs. Freeman for your mother and father?"

"Well," he hesitated. "I have a Friend." He stopped. "I wouldn't go without Him. He's all I've ever had, and I couldn't leave Him."

"I've never seen you playing with anyone," said Ginger gently.

"He lives in here." His hand went to his breast. "His name is Jesus. May I bring Him, too?"

A tear fought its way down Ginger's cheek.

"Yes," she sobbed, "you may bring Him. We need Him at our house, too."—"Gospel Herald."

I Need the Courage to Confess Wrongs

Jesus taught us that no man with an unforgiving spirit can expect forgiveness from God. I am to pray, "Forgive me my debts, as I also have forgiven my debtors." When Peter inquired further into this matter, the Lord told him to be willing to forgive not simply seven times, but seventy times seven. If I expect God to forgive me, I must be willing to forgive those who injure me. "If you forgive not men their trespasses, neither will my heavenly Father forgive your trespasses," Jesus said. Everyday I have the marvelous privilege of repenting of my sins and praying to God in Jesus' name for forgiveness.

But to be forgiven, I should make confession of my sins. If my sins have been not only against God, but have been against my fellowman, I should confess them to the ones affected. If only one person is affected, then I need make my confession to only one person. If my sin affects the entire church, I should make a public confession and ask the prayers of the saints in my behalf as I pray for forgiveness. "Confess your faults one to another, and pray one for another" (James 5:16). I do not want to underestimate the power of God to pardon. God is merciful. He is always ready to hear and answer my prayer for forgiveness.—Adapted from Twentieth Century Christian, found in 1010 Illustrations, Poems and Quotes.

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A problem not worth praying about isn't worth worrying about!

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Please explain, "Woe unto ou, when all men shall speak well of ou! for so did their fathers to the false rophets" (Luke 6:26).—**A Reader of "The ree Will Baptist."**

Answer: The Early Church in its love or Christ, and the individual members n their fervent evangelistic zeal to lease and glorify Him rather than to xercise themselves in an effort for astoral gain in the social and economic ealm, did this so openly and with so nuch enthusiasm that they incurred the vrath of all elements of society, except hose of their own way of thinking, gainst them. They were seeking to iterally fulfill Christ's orders found in Matthew 28:19, 20 and Acts 1:8; and his many of them did as nearly as anyne could in an honorable way as they ealed the testimony in their death's lood, becoming a martyr for Christ in he truest sense of the word.

Compare the following: "No man can erve two masters: for either he will ate the one, and love the other; or else e will hold to the one, and despise the ther. Ye cannot serve God and mamon" (Matthew 6:24); "When they heard hese things, they were cut to the heart, nd they gnashed on him with their eeth. But he, being full of the Holy Ghost, looked up stedfastly into heaven, nd saw the glory of God, and Jesus tanding on the right hand of God, And aid, Behold, I see the heavens opened, nd the Son of man standing on the right and of God. Then they cried out with loud voice, and stopped their ears, and an upon him with one accord, And cast im out of the city, and stoned him: and he witnesses laid down their clothes at young man's feet, whose name was aul. And they stoned Stephen, calling pon God, and saying, Lord Jesus, reeive my spirit. And he kneeled down, nd cried with a loud voice, Lord, lay ot this sin to their charge. And when e had said this, he fell asleep" (Acts :54-60).

Stephen literally sealed his testimony with or in his blood. To be a witness in the sense we are called upon to be in Matthew 28 and Acts 1 means that we are potential martyrs in the sense that the term is used in ordinary society. That is, it means that we must have committed ourselves, our all, to Christ in the sense that Romans 12:1, 2 suggests which includes our bodies. While we are acting and thinking in the natural realm, we are indeed sensitive forces that oppose the body to anything that pertains to it from the world's point of view. We are, the most of us, hypersensitive to what people in the natural realm think and say of us and fear lest our zeal for Christ and His standards might conflict with those of the society in which we function. We need to overcome this attitude. If it's out of line with popular society's customs, the member's personal piety and mannerisms to approach them in behalf of Christ, asking them if they really know Him as their personal Saviour; then we are inclined to do something else rather than to press our claim for Him, even though we know that the Bible teaches us that we should be witnessing all the time and everywhere we go and our conscience will condemn us if we don't. Yet, the majority of Christians, if not all of them, prefer taking it easy while they neglect witnessing.

You know, it's kind of awkward to approach a person and ask him if he is absolutely certain that he has been born again when he is regarded as a good local church member that pays his tithes, attends church regularly, and maintains neighborhood respectability, even though we know by the fruit he bears in his daily living that he is not likely to be the kind of born-again Christian Jesus described to Nicodemus in John 3. If we should approach many of these pharisaic church members in the way Christ and His early disciples did, we would in general be branded as a zealous fool in our neighborhoods where we live and as being fanatics by our average local fellow church members.

I have during my student days worked with people that I tried to lead to Christ during working hours, and I have overheard their conversation when they were not aware that I was hearing them in which they gave their opinion of me as a friend, and almost without exception there have been those that regarded me as a hypocrite, a fanatic, and as being too dogmatic in my beliefs. The devil and the world had no place for Jesus nor His apostles. All of them were murdered except John whom Jesus prevented from going to heaven this way by personally intervening in his behalf. Once in a great while you will hear it said by the church members of a local church, when they are losing their pastor that has served well, "He was a good man and I should follow him"; but generally if one keeps his ears to the ground it won't be long until someone of the neighborhood expresses a reverse opinion. Why? Just simply because what Jesus said was the truth when He said that the world would hate us and mistreat us as it had done Him. He meant worldly church members, including worldly denominational leaders. "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me" (John 15:18-21).

The present-day church society, as I see it, leans hard toward as deep a corruption as that exhibited by the society known as the Pharisees of Jesus' day. Jesus says of such worldliness that we should come out from among them and be a separated people. In some cases I believe that this might require one to sever his relations with his denomination or even his local church. But generally it would not require this. Generally it would not require that a saved wife or husband be separated from an unsaved domestic mate; but Paul gave a hypothetical case where such might be the case, however he at once pointed out the fact that if such should be right, it would not be right to choose another companion. But if the unsaved companion should ever get saved it would be

(continued on page fifteen)

STORIES

for our youth



NAT'S BIRTHDAY BASEBALL GLOVE

NORMA COURNOW CAMP

SMACK! Smack! Nat sat on his front porch ramming his fist into the center of his new baseball glove. It was a warm day, and Rags, his red cocker spaniel, sat panting before him. "Well, Rags," Nat said, "this is the best glove in the county. I'll do great on good old Clinton Junior High's team this year. As soon as I get the glove broken in just right, I'll be the best man on the team." Rags sniffed at the glove. "It's a terrific birthday gift, eh, Rags?"

"Nat, I'm going over to visit the new neighbors," called his mother from the kitchen. "Do you want to go with me? I've made some chocolate cookies to take to them."

"I'll take a cooky, and I'll go along just to see how things look," said Nat as he rubbed his hand through his blond crew cut. "But I'm leaving my new glove here. They have a girl my age, I hear, and I don't want her to bother with my new glove and ruin it. Girls don't know anything about baseball."

"Why, Nat," said Mrs. Moore, "that's a very unkind and selfish thing to say. I wish you wouldn't say such things. It certainly isn't a Christian attitude and doesn't honor Christ."

In a few minutes, Mother came out of the house with a paper plate piled high with cookies. Nat put his new glove down on the porch swing and with his long legs, it didn't take long to drop into step beside her. He grabbed one of the delicious-smelling cookies from off the plate. They headed down their shady street to the house around the corner where the new neighbors had moved in the day before.

"Well, the house still looks the same from the outside," said Nat as they approached it. "I just wish Jerry still lived here. He really could play baseball. We had fun practicing together. Who wants a girl for a neighbor?"

They mounted the steps and knocked on the screen door. Before Nat could blink his eyes twice, they were inside, and his mother had given the cookies to Mrs. Miller, the new neighbor.

Nat sat down quietly on the sofa in the living room and looked around him at the partly unpacked boxes. On top of the one nearest him, he was surprised to see a good-looking baseball glove. Now who would have a glove like that in this house? he wondered.

Without thinking, he blurted out in the middle of his mother's conversation, "Whose glove is that? Do you have a fellow in your family, too?"

Mrs. Miller laughed. "No, I'm afraid not. That's Margie's glove. She's a bit of a tomboy when it comes to sports. She played on the girls' baseball team at her old junior high and has a pretty fair batting average."

"A girl play baseball!" exclaimed Nat. "I don't believe it."

"Well, it's true," said a girl's voice from the next room. "I can play ball as well as you can," said Margie as she jumped over a pile of boxes and into the living room. The tall, thin girl had long, brown bangs that hung partly over her eyes, and her face was streaked with packing dust.

"Show me then," said Nat. And before he could blink his eyes even once, he and Margie were outside playing catch. Margie threw the ball fairly hard for a girl, and Nat winced from the sting a little each time he caught it.

"Margie, you throw hard," said Nat. "I wish I had brought my new glove along. Then I could catch better."

"Why did you leave it at home?" asked Margie, casually.

Nat stuttered and searched for an answer. He really didn't know what to say. He didn't want to tell her the truth. "Guess I thought I wouldn't need it at a girl's house," answered Nat. He felt his face blush and tried to change the subject, but he was glad he had told her the painful truth.

"Say, do you go to church, Margie?" asked Nat. "You'd be in my class at Sunday school."

"Well, I haven't been for a long time," said Margie. "Maybe I'll go this Sunday. Is it far to your church?"

"No, we can walk to church," said Nat. "How about it if I stop by on Sunday morning, and we walk together? We need some girls like you in our Sunday school class."

Then before he could blink his eyes three times, his mother was ready to leave, and he was saying good-by to the new neighbors. He had even decided, too, that Margie Miller wasn't too bad in baseball.

Nat sauntered along under the big shade trees beside his mother. "I wish I had taken my glove and not been so selfish about it," said Nat to his mother. "We could have had a better time."

"Well, you should know better than to be so selfish," said Mother. "The Bible teaches us differently. We should share with others and not be stingy with our possessions. It isn't Christlike to be selfish, and we should pattern our lives after Christ's life and ways, you know."

As they rounded the corner and started down their street, Nat nodded his head in agreement. He knew that she was right.

"What is Rags doing?" asked Nat as he looked down the street to their front yard. "He's running around the yard as if he were crazy. What does he have? Oh, no!"

Nat ran down the street as fast as he could to his front yard, but it was too late. "My glove, my beautiful new baseball glove, and I just got it yesterday," Nat said.

In a minute, Mother walked up slowly and looked down at Nat. She felt bad about the new glove and the money wasted buying it.

Nat held it in his hands as he knelt on the grass. One big section was missing, and the stuffing from the glove was

(continued on page sixteen)

INFORMATION ABOUT

FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

MIDDLESEX, NORTH CAROLINA

MRS. M. L. JOHNSON, Acting Superintendent

Donations for Covering Dining Hall Floor

The children and administration of the Free Will Baptist Children's Home express their deep appreciation for the donations received to be applied toward the cost of recovering the dining hall floor.

The following auxiliaries have forwarded their gifts through May 26. A subsequent list will be published at a later date. Any name omitted on this list, which should be included, will be listed next time if we are notified.

St. Mary's Grove, Western	$10.00
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Grimsley, Central	10.00
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Hugo, Central	10.00
Friendship, Greene County, Central	10.00
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Friendship, Jones County, Eastern	15.00
Bethel, Eastern	5.00
St. Mary's, Eastern	10.00
Pine Level, Western	10.00
Stancil's Chapel, Western	10.00
Union Grove, Western	10.00
Piney Grove, Pitt County, Central	2.00
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St. Mary's, Western	5.25
Hull Road, Central	10.00
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Pleasant Grove, Western	13.36
Northern, Western	10.00
Micro, Western	10.00
Emma Powell Circle, Snow Hill, Eastern	10.00
Hull Road, Central	20.00
Winterville, Central	5.00
Black Jack, Central	10.00

The following individuals and organizations have also contributed:

Mr. J. A. Bunn, New Sandy Hill, Western	$ 5.00
Mrs. J. E. Bunn, New Sandy Hill, Western	10.00
Mr. J. T. Boykin, New Sandy Hill, Western	25.00
Winterville YWA, Central	10.00

= = = =

UNSURE?

by MATILDA NORDTVEDT

HAVE you ever felt unsure? When you are taking a test, you think you know the answers, but you are not certain. You make a few guesses, hoping for the best. Sometimes you're not sure you will even pass.

Maybe you have been lost in the woods, not sure of your way. Are you going in the right direction or only getting farther away from your destination? Did you pass that fallen tree a little while ago? Are you going in circles? It's agonizing not to be sure.

We can't be sure of our possessions, either. A young man made the last payment on his car, only to wreck it in an accident the first night it was truly his. That prized possession of yours might be lost or stolen. You can't be sure.

Even our homes may suddenly be demolished. An ex-paratrooper, Jesse Taylor, was driving toward Topeka, Kansas, one summer day, when he noticed a strong wind and low, dark, ominous clouds. Driving as quickly as possible to his home in Topeka, he gathered his family together and took them to the basement garage. As they huddled in their station wagon, they saw their house float away. Over sixteen hundred homes blew away or were smashed to pieces in that tornado.

The old cynic said, "You can't be sure of anything in this life but death and taxes!"

Yes, death is certain, but the time of death is uncertain. "I'm young," you say, "and death is years away."

Don't be too sure. Young people die every day—from diseases or accidents. A young man went for a ride with his buddy in a small plane. They both had great plans for the future. The plane crashed; both were killed. We can't be sure when our time will come.

Life is full of uncertainties, but thank God, there are certainties, too. One of them is that Jesus Christ died for us and rose again. Now He is waiting to live His life in anyone who will receive Him as Saviour from sin.

We can be certain about being saved. John said, "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life" (1 John 5:13).

Michael Faraday discovered electromagnetism and proved the principle of electrical induction, which is the basis for our modern telephone system. Magnetizing a ray of light, which led eventually to the invention of electric lights by Thomas Edison, was another of his great discoveries. As Michael Faraday lay dying, people wanted one last word from the brilliant scientist. "What are your speculations?" they asked.

"Speculations?" said the scientist. "I have none. I am resting on certainties." Then he quoted his favorite Bible verse: "'I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day'" (2 Timothy 1:12).

When we come to Christ confessing our sins, believing that He paid for them, and receiving Him as our personal Saviour, we became sons of God. God says so in His Word. Furthermore, "The Spirit itself beareth witness with our spirit, that we are the children of God" (Romans 8:16).

Can we, like Michael Faraday, be sure of our salvation? We certainly can! Yes, you, too, can know that you are a member of God's family and on your way to heaven. As long as you have this certainty, the other uncertainties of life won't matter. If you don't know for sure that you are a member of God's family, why don't you make sure right now?

ST. CLAIRE BIBLE CLASS

THE SUNDAY SCHOOL LESSON

FOR JUNE 15



The Church Lives by the Bible

Lesson Text: 1 Timothy 4:11-16; Ephesians 3:7-10; Colossians 3:16

Memory Verse: Colossians 3:16

I. INTRODUCTION

The Bible is the Christian's chart and compass in his passage through the reef-strewn and stormy sea of this world. It is the pilgrim's pathway through a howling wilderness, where death and destruction lurk at every turn in the road. It is the record of God's revelation to fallen man, showing man how he is to be saved in order to return to favor and fellowship with God.

The Bible not only tells the lost sinner how to be saved, but it also directs him in the life he is called upon to live as a saved person. It instructs him in godliness, temperance, and sobriety. It warns him against the peril of sin and guides his feet in the way of righteousness. It convicts him, too, when he strays from the way he is told to follow.

The Bible is the Book by which the believer lives. It shows him the way of life and nourishes him in the abundant life provided by Christ (cf. John 10:10). It presents to him Christ as "the bread of life" (6:35, 48) come down from heaven to die for the life of the world (vv. 50, 51). As the believer is to feed upon Christ, the living Word, and as Israel fed upon the manna in the desert (Exodus 16:31-36), so the believer must also feed continually upon the Bible, the written Word, to nourish and sustain his spiritual life.—Bible Expositor.

II. HINTS THAT HELP

1. Introduction

There are many things that are not necessary to the Church. The Early Church did not have buildings, musical instruments, hymnals, and many other things that we have today; but the Bible is essential. Without it there can be no Church.

2. Teach the Word (1 Timothy 4:11-16)
   - A. Teach the Word.
   - B. Be an example.
   - C. Read the Word.
   - D. Preach the Word.
   - E. Meditate on the Word.
   - F. Be careful.

3. A Minister by God's Grace (Ephesians 3:7-10)
   - A. Made a minister.
   - B. Unsearchable riches.
   - C. The great mystery.
   - D. The purpose.

4. Let the World Dwell in You (Colossians 3:16)
   - A. In wisdom.
   - B. Teaching.
   - C. Admonishing.

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. Some churches are like lighthouses, built of stone, so strong that the thunder of the sea cannot move them—with no light at the top. That which is the Light of the World in the church is not its largeness, not its services conducted with pomp and beauty, not its music, not the influences in it that touch the taste or instruct the understanding: it is the Christlikeness of its individual members.—Henry Ward Beecher.

2. We should study the Bible carefully and wisely. We should acquaint ourselves well enough with the Scriptures to be able to pass a test if God should give one to us. It is good to read the Bible, but that alone is not enough. We should try to understand it and know what it means because it teaches about Jesus and salvation, which is the most important thing in all the world. People watch our lives, and they can tell how well we know the Word of God by the way we live.

"I'd rather see a sermon, than hear one any day:
I'd rather one should walk with me, than merely show the way;
The eye's a better pupil, and more willing than the ear,
Fine counsel is confusing but example's always clear.
And best of all the preachers, are the men who live their creeds,
For to see good put in action is what everybody needs.
I soon can learn to do it, if you'll let me see it done;
I can see your hands in action, but your tongue too fast may run.
And the lectures you deliver may be very fine and true;
But I'd rather get my lesson by observing what you do;
For I may not understand you and the high advice you give.
But there's no misunderstanding how you act and how you live."

—Author Unknown.

3. The church was established to conform to God's revelation. Men followed what God said through inspired man. They realized that God gave a blueprint for His church. Men heard His Word and built churches accordingly.

It was not long before the church was changed a little. But Paul exhorted, and the church again conformed to the Word.

Then there were others who thought they knew what the church should be and do. There were men who thought the church was too narrow, so they added to it. There were others who thought the church was much too broad, so they made it narrow.

As you can see, the church was no longer the same as the one revealed and prescribed in the Scriptures. The church as it existed was now more man's creation than God's. Fortunately, there were men who were stirred to action when they saw God's church structure changed and His message ignored. These men were convinced that the church, if it were to be the true church, must be fashioned according to the Bible pattern. No price was too great for these men to pay to restore His church to His pattern. These men have worked tirelessly to make the church on earth like the one God intended. This is our task too.—Standard Commentary.

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Christ is the only one who came to destroy race barriers and class hatred. He is not only adequate for all races, but all races have found in Him their ideal. His Cross is a bridge across every chasm. He gave womanhood its place, childhood its rights, and the slave his freedom.—Copied.

Questions & Answers

(continued from page eleven)

the responsible duty of the one first saved to be reconciled to the newly saved companion. (See 1 Corinthians 7:10, 11, 40.)

Alford calls attention to the fact that this found in Luke 6:26 was "not said to the rich, but to the disciples. The very warning conveyed in false prophets shows this, and should have prevented the blunder from being made. The mention of 'prophets' and 'false prophets' has reference to the disciples' office as the salt of the earth."

Meat must first die; that is, the animal must first be slaughtered, and then in the preservative process used in Jesus' day it must be salted. The disciples, the salt of the earth, must be in the hands of Jesus, the master meat preserver. Jesus told His disciples, "But he said unto them, I have to eat that ye know not of. . . . Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work" (John 4:32, 34). All of this that Jesus indicated as being His lot and the life commitment required of His followers tends to incur the wrath of the world; and without exception, it brings from the worldly folk, whether or not they be church members, the wrath of jealousy, hatred, and an open opposition that Christ received from His own people, the Jews. This is the kind of treatment we may expect if we do as He did: "If the world hate you, ye know that it hated me before it hated you" (John 15:18); "And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved" (Mark 13:13); "If we suffer, we shall also reign with him: if we deny him, he also will deny us" (2 Timothy 2:12).

So now it's time we obey Him, giving heed to "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees; And make straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord: Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled" (Hebrews 12:11-15). So the best thing for the Christian, if he hopes to amount to anything, is that he get rid of his thin skin and refuse to nurse his wounds and hurt feelings, and spend all he has working for Christ.

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NEWS NOTES

(continued from page six)

school were: Brenda Ellis and Judy Moore, nursery class; Ernestine Morgan, beginners' class; Faith Langley and Terry Galloway, primary class; Janet Smith and Diana Ellis, junior class; Debbie Garris and Susan Baker, intermediate class; Janet Murray, senior class; Linda Morgan, young adult class; James Exum, adult class; George Moore, superintendent; Betty Lou Ellis, secretary; and Janet Smith, pianist.

The director for the morning worship service was Dana Oakley. The speaker was Chris Singleton, a student at Mount Olive College, and a member of the LaGrange Free Will Baptist Church, LaGrange, North Carolina. The ushers were Hal Overman and Robbie Bell. The pianist was Janet Smith. Special music wes rendered by Faith Langley and the young people's choir.

The Seaman's Psalm

The Lord is my pilot; I shall not drift. He lighteth me across the dark waters; He steereth me in the deep channels; He keepeth my log. He guideth me by the star of holiness for His name's sake. Yea, though I sail 'mid the thunders and the tempests of life, I shall dread no danger, for Thou art near me; thy love and thy care, they shelter me. Thou preparest a harbor before me in the homeland of eternity; thou anointest the waters with oil; my ship rideth calmly. Surely sunlight and starlight shall favor me on the voyage I take, and I will rest in the port of my God forever.—Captain J. Rogers.

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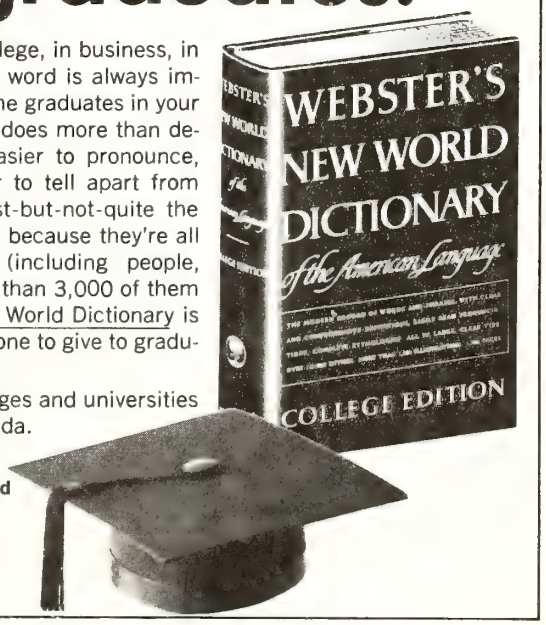
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Boys' and Girls' Stories

(continued from page twelve)

scattered all over the yard. Rags was standing nearby with his head held low as if he were ashamed of what he had done.

"Oh, Mother, if I hadn't been so selfish, this wouldn't have happened," said Nat. "If I had taken the glove to Margie's, Rags wouldn't have got it. I've learned my lesson the hard way. I'll never be selfish with my possessions again. From now on, I'm going to honor the Lord in all I do, including sharing the things He has given me."

"It pays to honor H i m, N a t," said Mother. "You've made a late but very wise decision."—"My Pleasure."

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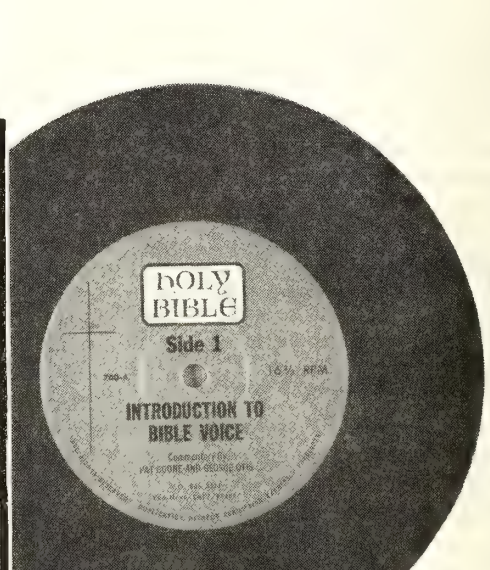
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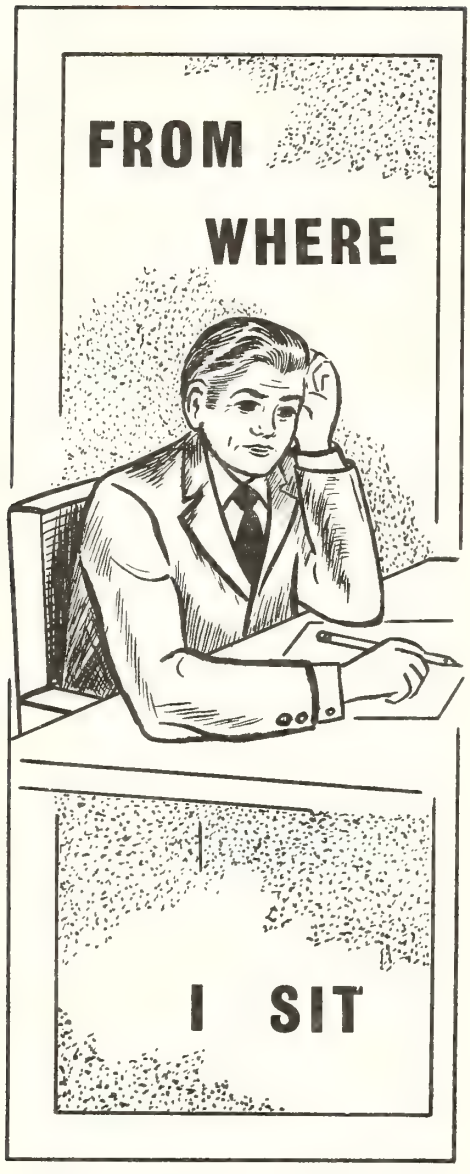




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Editorial--

Cover Photo by Harold M. Lamb

Almost every son admires his father. A father usually personifi power; and if he is a Christian, he exemplifies strength of character a the "manliness" of belonging to Christ. While we would duly hon fathers on their day, we would also strongly advise them to consider in sober manner their station in life and the magnitude of its influence c those in their charge. No one could convince a little one that his father not the smartest man alive. Surely no one can do anything so well as father! Nearly every son hopes to be able to walk in his father's foo steps and longs to be like him. Children are often seen to imitate hi

Thus, a father has great responsibilities. As the head of the hous many final decisions rest upon his counsel. He provides (or should pr vide) training and guidance for his young ones. They, in turn, mak his soul glad or sad by the way they develop into adulthood. Sometim a child's ideas are foreign to those introduced by his father while t child was in his tender years; but often these ideas are extensions of t examples set by the father. Many a "big man" has shed tears at a wa ward son's rebellion. Hence, the poem:

THE LESSON

If fortune should ordain it
And place within your care
A soul in need of training,
And one too young to dare;

And if he should grow older
Ere time would run its course,
Could you hope to guide him
Without the use of force?

Yet, if you have to tell him,
Then show him how instead;
For wayward souls are driven;
Obedient ones are led.

Whene'er his heart is heavy,
Don't stoop to share his tear;
But offer him some warmth, a smile,
And chase away his fear.

Then teach him to be happy
To do that which is good;
And let him see in you, good friend,
A man who always would.

But if he chooses wrongly,
Apart from all that's right,
Don't chasten him with whippings,
Nor scold him with your might.

Still love him when your duty
Would make you reprimand;
Speak gentle words—not harsh ones,
And take him by the hand.

But if he grows unruly,
Despite your leading hand;
Take up the rod of training,
And make him understand.

And if he proves unworthy
Of all the things you've done,
Then, only, should you drop your head,
Ashamed of him—your son!

THE MOYE LIBRARY



Pictured above is the new Moye Library dedicated recently in impressive ceremonies at Mount Olive College. Our readers are urged to visit this newest addition to the campus and see what strides forward our College is making.

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

God's Standards for Husbands and Fathers

ALTON C. SMITH

Religion is not something to be relegated to the satin-and-lace class; it holds plenty of interest and challenge for virile men—though our actions sometimes suggest otherwise. I was thrilled to find three rich portions in the Book of Ephesians which fling a very demanding challenge to the best of men. In Ephesians 5:23, 25-28, God presents the challenge of the right relationship of a man to his wife; in 6:4, a man's relationship to his children; and in 6:10, 11, a man's relationship to God.

"The husband is the head of the wife" (Ephesians 5:23). I have heard this verse quoted (more often misquoted) many times. I picture in my mind a big, strong man, overly conscious of what he considers his masculine superiority, as he berates his loyal, loving wife with this disconnected fragment of Scripture.

However, I have noticed in the Word of God that when a position of authority is given, some qualifications are also laid down. A bishop must be "vigilant, sober, . . . not greedy of filthy lucre" (1 Timothy 3:2, 3). A deacon must be "grave, not doubletongued" (v. 8). So the ruler of the home must rule in God's way if he is to remain the rightful head. God's own stated requirement is, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it" (Ephesians 5:25).

Adam lost his opportunity to be head of the church when he chose sin in the Garden of Eden. Christ earned this forfeited position when He chose Calvary's agony in the Garden of Gethsemane. So a man must manifest this same unselfish spirit to earn the right to be head of a wife!

A woman is not under obligation to obey the command of an unregenerate, unreasonable husband; she must obey God rather than man.

Now, if a man has met the qualifications of unselfish love for his wife, he will not find it difficult to be the head of his home "as Christ is the head of the church" (Ephesians 5:23). Christ does not force a person to do anything in direct violation of that person's will. Likewise, a husband should so behave that his wife will want to fulfill his desires. Then he is the head of the wife, even as Christ is the head of the church.

A man's love for his wife is shown also by his willingness to protect her life, honor, reputation, and spiritual welfare. "Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered" (1 Peter 3:7).

"And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Ephesians 6:4). The Ephesians who received this letter lived in a thriving center of paganism. There it was that the immoral goddess Diana was worshiped (Acts 19:28). Those pagans would beat a child mercilessly, even to death if they wished. The purpose in punishing a child should be to correct and train the child, certainly not to give vent to pagan anger. A man particularly needs to remember that his hands can hit hard enough to kill a healthy, full-grown man. What of a fragile child?

Perhaps one reason that some people mysteriously turn criminal is that in their childhood they were not punished on the basis of right and wrong, but rather according to the irritation of the parents. As a result, they never learned the lesson "Whatsoever a man soweth, that shall he also reap" (Galatians 6:7).

It was the habit of pagans to overcommand their children and subsequently to vent their wrath on the child for failure to finish the duties assigned. A child does have great and marvelous potentialities and abilities, but we should also bear in mind that he has limitations. Harnessing is good, but chaining is vexation.

Sometimes, I fear, men read this verse, "You (mothers), bring them up."

The word "nurture" carries with it the idea of training or perhaps drilli The context suggests that it is the fa er's duty to drill his children in the ri relationships and in responsibility God.

Certainly the father should be t leader of the family in religious habit grace at the table, family prayer, chur attendance—and in physical habits—ma ners, temperance, and etiquette.

Once a Sunday school teacher descr ed Christ to her pupils and asked th to guess about whom she was talkir As she reached about halfway in her d scription, one child said innocent "That's my daddy!" God expects fathe to be vital examples of Christian livi to their children.

A man's prayer relationship to God beautifully summed up in Ephesians 10, 11: "Finally, my brethren, be stro in the Lord, and in the power of h might. Put on the whole armour of Go that ye may be able to stand against t wiles of the devil."

A truly successful father seeks Goo power and strength. Only God can gi grace to fathers so that they can be t princes of the home which they oug to be. Only God's armor can prote them and bring them to ultimate victo (Ephesians 6:12-18).

If you measure up to God's standa of Christian manhood, you are a respons ble leader, a representative of God, warrior, a protector, and counselor your family to guide them to greatne for God's glory.—"Gospel Herald."

= = = =

Sacrifice

Visiting in Korea, a lawyer and a me chant, both wealthy church member were being shown around by a missio ary. Seeing a boy pulling a plow whil an old man guided it, the lawyer, amu ed, took a picture. "I suppose they ar very poor," he said. The missionary r plied, "Yes, that is the family of Ch Num. When the church was being buil they were eager to give something. A they had no money, they sold their on ox and gave the money to the church This spring they are pulling the plo themselves."

Both men were quiet. Finally th merchant said, "That must have been real sacrifice." "They did not call it sacrifice," said the missionary, "the felt it was fortunate they had the ox t sell."—Copied.

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

GRADUATION



Addressing the graduating classes of Mount Olive College during commencement exercises on June 1 is Dr. A. R. Burkot. Seated left to right are the Rev. Sheldon Howard, Dr. Raymond P. Carson, and Dr. W. Burkette Raper.

Shown in the picture to the left of and facing the platform are members of the faculty.

Youth Conference June 15-20

There is still time for students to plan to attend the annual Youth Conference for high school students scheduled at Mount Olive College June 15-20. Application forms and further information are available by writing Summer Youth Conference, Mount Olive College, Mount Olive, North Carolina 28365.

Using the theme, "Achieving the Impossible Dream," the conference staff will attempt to help the teen-ager through vocational guidance and to relate his faith in God to his vocational aims. The three areas of study for the week are leadership development, character development, and Christian commitment through the lifework of the individual.

During the week there will be swimming and hiking at the Cliffs of the Neuse State Park, a film entitled "Misfit," a picnic, a campfire, a stunt night, and other recreational activities. Special guests will participate in the programs during the week including a doctor, a lawyer, and a successful business man.

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"COMING EVENTS" at Mount Olive College

June 15-20—Summer Youth Conference opens, 3 p.m.

June 23—Summer session begins, 8 a.m.

August 4-7—Ministers' Institute

September 7—Freshmen arrive for fall semester.

1969 GRADUATION EXERCISES

In graduation exercises at Mount Olive College Sunday afternoon, June 1, a record class of 73 students received Associate in Arts and Associate in Science degrees. The program was held on the downtown campus lawn in Mount Olive and speaker for the event was Dr. A. R. Burkot, vice-president and dean of Campbell College. He was introduced by Dr. W. Burkette Raper, Mount Olive College president, who also briefly addressed the graduates.

Dr. Raymond P. Carson, dean, presented special awards to four students. Each award was a silver bowl.

Howard F. Bryan of Fayetteville, North Carolina, president of the Mount Olive College Alumni Association, on behalf of the association presented each graduate a copy of "Good News for Modern Man."

Graduation exercises at 3 p.m. followed the baccalaureate sermon in the College auditorium at 11 a.m., at which the speaker was the Rev. Sheldon Howard, campus minister.

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Kaye Goodman Elected President of FWB Fellowship at MOC

Miss Kaye Goodman has been elected to serve as president of the Free Will Baptist Student Fellowship at Mount



Olive College for the 1969-70 school year. She succeeds Chris Singleton of LaGrange, North Carolina.

Open to all students, the fellowship is one of a series of denominational or-

(continued on page fifteen)

News & Notes of DENOMINATIONAL INTEREST

Second Union, Western, Meets with New Sandy Hill Church

The Second Union Meeting of the Western Conference will convene with the New Sandy Hill Free Will Baptist Church, Wilson County, North Carolina, June 28, at 10 a.m. The morning message will be brought by Tommy Manning, editor at the Press; and special music will be rendered by Mrs. Manning. The program sequence is as follows:

Devotions
Called to Order
Roll Call of Ministers
Reading of Minutes, Secretary
Appointment of Committees
Roll Call of Churches
Remarks by Moderator, the Rev. R. N. Hinnant
Business Session
Special Music, Mrs. Tommy Manning
Morning Message, Tommy Manning
Report of Digest Committee
Benediction and Lunch

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Friendship Church Announces Revival

The Rev. C. F. Bowen of Wilson will be guest evangelist at revival services to be held at Friendship Free Will Baptist Church, Route 1, Middlesex, North Carolina, beginning June 16 and continuing through June 20. Services begin nightly at 8 p.m. The pastor, the Rev. Joe Gerald, and the church issue a warm invitation to everyone to attend and worship during the revival.

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Spring Branch Church Choir to Appear on TV

The choir of Spring Branch Free Will Baptist Church, Route 1, Walstonburg, North Carolina, will appear on TV channel 5, Raleigh, on Sunday, June 15 at 1 p.m. The program will consist of two hymns by the choir, and the highlights of the International Sunday School Lesson for Sunday, June 22, by the pastor, the Rev. E. C. Morris.

Everyone is reminded to set his dial to channel 5 immediately upon returning home from church services in order to be sure to see and hear this program.

June 15 – Superannuation Day

In its 1968 session, the North Carolina State Convention designated the third Sunday in June, Father's Day, as "Superannuation Day." Is there a more appropriate day to remember the founding fathers of our denomination? Do you know of a better way to express your appreciation to those faithful ministers who sacrificed to establish our church than by presenting a gift to the work of superannuation?

We urge you to receive a special offering for superannuation or send a special gift from your treasury. Send your offering to: North Carolina Board of Superannuation, P. O. Box 474, Ayden, North Carolina 28513.

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Ministers' Conference

CRAGMONT ASSEMBLY
JUNE 16-20, 1969

MONDAY
6:00 p. m.—Supper
7:30 p. m.—Conference Called into Session
Singspiration and Prayer
Worship Service—C. L. Patrick, Speaker

TUESDAY
8:15-8:45 a. m.—Breakfast
9:15 a. m.—Singspiration, Prayer
9:30 a. m.—Worship Service
Riley M. Mathias, Speaker
12:00 Noon—Dinner
6:00 p. m.—Supper
7:30 p. m.—Devotional, Henry Armstrong
Annual Business Session 1969—Melvin K. Everington, Presiding

WEDNESDAY
8:15-8:45 a. m.—Breakfast
9:15 a. m. —Singspiration, Prayer
9:30 a. m.—Worship Service
USAF Chaplain J. B. Narron, Speaker
12:00 Noon—Dinner
6:00 p. m.—Supper
7:30 p. m.—Worship Service
E. E. Edwards, Speaker

THURSDAY
8:15-8:45 a. m.—Breakfast
9:15 a. m.—Singspiration, Prayer
9:30 a. m.—Worship Service
Graham Lane, Speaker
12:00 Noon—Dinner
6:00 p. m.—Supper
7:30 p. m.—(To Be Arranged)

FRIDAY
(To Be Arranged)

J. E. Edwards Answers Mission Call



The Rev. J. E. Edwards, pastor of th Selma, North Carolina, Free Will Baptis Church, has recently answered the cal to become a missionary. Mr. Edward was born June 4, 1937, in Johnsto County, North Carolina, where as a chil he attended Yelverton's Grove Free Wil Baptist Church, where his parents ar still members. As a teen-ager he attend ed Sunday school at Tee's Chapel Fre Will Baptist Church, Smithfield, Nort Carolina; and he attended the Pine Level North Carolina, school system for twelv years.

Mr. Edwards served two years, 1957-59, in the armed forces. He was converted in 1960 at the First Free Will Baptist Church in Smithfield, and answered the call to preach that same year.

From 1961 to 1965 he attended Free Will Baptist Bible College, Nashville, Tennessee, where he majored in Bible and minored in missions. While living in Tennessee he pastored two Free Will Baptist churches. He is married to the former Jean Edwards of Smithfield. They have four children: Robin, age 11; Angela, age 9; Jeffrey, age 6; and Lisa, age 4. The Edwards desire the prayers of Christian friends as they prepare for this important service.



MEMORIAL SERVICE

by Rose Bowen

(This service was presented at the Western District Auxiliary Convention which met in the spring. It is printed by request.)

J. H. Newman once said, "Fear not that my life shall come to an end, but rather pear that it shall never have a beginning."

At this beautiful season of the year, could there be a better time to memorialize those of our loved ones whom we have lost for a little while? We are in the season of the year when Christians should be rejoicing because, even though Jesus died for us, He has risen; and through Him and His Word, we have the sincere promise that those who have gone on that were so dear to our hearts are there with Him.

John 14:18, 19 reads, "I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also." What a wonderful promise!

Today "we sorrow not, as do others who have no hope." Our consolation and strength come from the fact that we do know One who is able and willing to heal, to give courage, to give strength, and to hear us whenever we call upon Him. There is no one to compare with our Lord.

We have all as individuals lost those who were dear to our hearts this year, I'm sure. Death is no respecter of persons. It reaches the high, the low, the poor, the rich, the Christian, and the sinner. Therefore each one of us should be prepared to meet God at any time.

This circle that you see was prepared for the purpose of showing that we as women in our thirty-four auxiliaries are united in love and willing to love each other in life as well as in times of sorrow. I pray to God that as we look at these individual little yellow flowers, which do represent anyone who has passed away or moved up higher from your auxiliary or community, we become as one strong unit of women determined to do His will first, last, and always.

God seemed to need some workers in His vineyard this year who had labored hard and long while here on this earth. We have lost two of our ministers, one of which was the Rev. Rommie Mitchell. He was a good old soldier of the Cross. He perhaps did not have the opportunities to obtain an education like some of us, but he served and served well. He always greeted me with a smile and a pat of the hand as he said, "Clarence, Miss Rose is still pretty." I think he was sincere in all that he did even though he said this about me. He smiles today with Jesus; what a glorious thought! Today we pay tribute to Rev. Rommie Mitchell.

Then God looked down and saw another soldier of the Christian army, for that was what the Rev. Milton Johnson was to the Free Will Baptist denomination—and especially to the Western Conference and its component parts—and he decided He needed this man of God. Our Western District Auxiliary Convention was the last convention he attended. In thumbing through this book entitled, "Something to Live By," I found this reading which seemed in so many ways to fit into the cheerful, helpful life of Milton, that I wish to share it with you. I call him Milton, not from disrespect but because he and Pearl, and my husband and I started out together as young couples to do work for the very same Lord. We have shared pleasures as well as sorrows together, and that is why I think that I can say this reading gives us an insight to Milton's thinking and very soul.

"Do not come when I am dead to sit beside a low green mound, or bring the first gay daffodils because i love them so, for I shall not be there; you cannot find me there.

"I will look up at you from the eyes of the little children; I will bend to meet you in the swaying boughs of bud-thrilled trees and caress you with the passionate sweep of storm-filled winds; I will give you strength in your upward tread of everlasting hills! I will cool your tired body in the flow of the limpid river; I will warm your work-glorified hands through the glow of the winter fire; I will soothe you into forgetfulness to the drop, drop, of the rain on the roof; I will speak to you, out of the rhymes of the Masters; I will listen with you to the lilt of the violin, and make your heart leap with the bursting cadence of the organ; I will flood your soul with the flaming radiance of the sunrise, and bring you peace in the tender rose and gold of the after-sunset.

"All these have made me happy; they were a part of me; I shall become a part of them."

Then with resounding voice I think he would end this by saying, "Therefore, . . . be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Corinthians 15:58).

These last words that I say were not planned, but keep coming to me as I stand before you. Do not wait until our stalwart, Christian ministers are gone, to give them flowers. Just a kind word spoken now can mean so much to them and make them much better ministers-pastors. How about trying it?

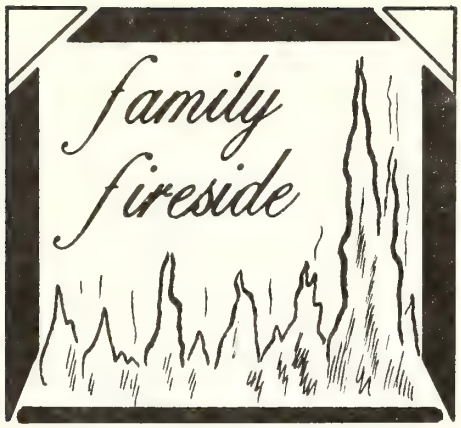
Since Mr. Johnson labored so hard for our Children's Home, we as a convention today are going to come to the altar and bring an offering to be used for the erection of a steeple pointing toward heaven on the chapel at the Children's Home, in his memory. May each one present, whether you have your offering sent by your local auxiliary for this purpose or whether it be your own individual offering, pass by the altar and lay your gift there.

(The above mentioned offering amounted to $391.95 with one hundred dollars added from the treasury, making the memorial offering for the day $491.95.)

Bookstore Hours

The Free Will Baptist Press Bookstore, Ayden, North Carolina, is now observing the following hours:

Monday-Friday—8 a.m. to 5 p.m.
Saturday—9 a.m. to 12 noon.



SUNDAY, JUNE 15

A Father's Prayer

Scripture Reading—1 Chronicles 16:11

When all is still within these walls
And Thy sweet sleep through darkness falls
On little hearts that trust in me,
However bitter toil may be,
For length of days, O Lord, on Thee
My spirit calls.

Their daily need by day enthralls
My hand and brain; but when night falls
And leaves the questioning spirit free
To brood upon the days to be,
For time and strength, O Lord, on Thee
My spirit calls.
—Author Unknown, from
1010 *Illustrations, Poems and Quotes.*

Prayer Thought

A father needs the wisdom and strength obtained from God through prayer, in raising his family.

MONDAY, JUNE 16

Success

Scripture Reading—Ephesians 2:10

He has achieved success who has lived well, laughed often, and loved much; who has gained the respect of intelligent men, the trust of pure women, and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has looked for the best in others and given them the best he had; whose life was an inspiration; whose memory is a benediction.—Bessie A. Stanley in Coronet Magazine, from *The Church Advocate.*

Prayer Thought

A man's success is not determined by the amount of wealth he has, but by the way he lives his life.

TUESDAY, JUNE 17

On the Death of a Brother

Scripture Reading—Psalm 23:4

A man is not completely born until he is dead. Why then should we grieve that a new child is born among the immortals. We are spirits. That bodies should be lent us, while they can afford us pleasures, assist us in acquiring knowledge or in doing good to our fellow creatures, is a kind and benevolent act of God. When they become unfit for these purposes and afford us pain instead of pleasure, instead of an aid become an encumbrance, it is equally kind and benevolent that a way is provided by which we may get rid of them. Death is that way.

Our friend and we were invited abroad on a party of pleasure which is to last forever. His chair was ready first and he is gone before us. We could not all conveniently start together; and why should you and I be grieved at this, since we are soon to follow and know where to find him.—Benjamin Franklin, to a relative on the death of his brother, John, in *The Church Advocate.*

Prayer Thought

Death can be a welcome friend for the person who is prepared to meet God.

WEDNESDAY, JUNE 18

Knowing Is Not Enough

Scripture Reading—Hebrews 6:10

How often one hears someone say, "If we had only known, we should have cared," as if to excuse oneself from involvement in the problems and needs of the world. And yet it would seem that far more than merely knowing is the necessity for us to care.

A news report on the radio recently told of a hold-up at a city bus stop. Because he was one of more than a dozen people waiting on that corner for the bus, the victim, feeling a certain security in the number of people around him, decided to resist. Yet when he resisted, and was seriously injured by the attacker, not a single person stepped to his aid. In the commentator's words, "The people just stood and watched."

Today there is critical need for "sanctified knowing," for outward evidence of inward awareness of a need. . . . Our knowing must result in active concern and involvement in assistance.

What an indictment—"the people just stood and watched!" Never was our nation, or the world, in greater need of individuals who care, who are willing to run the risk and pay the price of involvement, whose awareness and knowledge become the launching pad for intelligent action.—Ada Sherwin Black, in *The Presbyterian Outlook.*

Prayer Thought

Pray that all of us become more concerned for our fellowman.

THURSDAY, JUNE 19

He Makes It Plain

Scripture Reading—Isaiah 26:3

Do not forget the importance of walking according to the light you have, while seeking for more. If you feel you are called to the work, do not fear as to the way and the time. He will make all plain. The eye of faith looks to Jesus and walks, in spite of wind and waves, on the water Hudson Taylor, *W. B. Knight,* Eerdma Publishing Co.

Prayer Thought

When Christians look with faith to G He will make His will known for th lives.

FRIDAY, JUNE 20

Samples

Scripture Reading—1 Peter 2:2

A Jewish legend tells us that during t famine in Canaan Joseph ordered his of cers to throw wheat and chaff upon t waters of the Nile that the people belo might see that there was plenty above. G puts upon the river of life some of t wheat from the heavenly fields in ord that we, having a taste of it, may desi more, and seek things that are above. From Heaven on Earth, by A. C. Dixo *W. B. Knight,* Eerdmans Publishing Co.

Prayer Thought

The wonderful things on earth are but sample of what awaits in heaven.

SATURDAY, JUNE 20

Courage

Scripture Reading—2 Corinthians 12:9

The highest courage is not to fight
In battle line, nor yet to dare
The utmost to save a human life,
Nor even a hero's medal to wear.

The highest courage is nerve enough
To answer NO to temptation's call;
To shut the door of one's heart to sin
Is the highest courage of all.
—Nina Willis Walter, i *Evangel.*

Prayer Thought

Let us pray for God's guidance in ou daily lives.

New Marriage Certificates Available

The Free Will Baptist Press has recently printed a marriage certificate that has been in demand for sometime.

It is in sheet form, sixe 8½ by 11 inches, printed on lithographed stock. The certificates are available in booked lots of one dozen for $2.95, or in single form for $.25 each. Each certificate in the booked, or padded form carries a stub for the minister's records.

Send orders to the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513. (State tax where it applies. Shipping and handling—20c for the first dollar and 5c for each additional dollar.)

MISSIONS

HOME MISSIONS

by the Rev. Joseph Ingram

For some time now the State Mission Board has been concerned about the work of establishing churches on the home field. This has been the real concern of our prayers for some time, that God would lead some young minister to take the challenge that is before Free Will Baptists—to give himself to the task of working to establish new work. Only last week a young man whom we definitely feel that God has laid His hand on and called for this purpose came by our house and told us that God had spoken to him and that he is now ready to act as God leads in this matter.

I am glad to announce that the Rev. J. E. Edwards, pastor of the Selma Free Will Baptist Church, has now answered the call to do this work for the Lord. Brother Edwards has proven by his work in the past months that he is willing to do hard work and has the dedication necessary for such a task. I feel that we as a Free Will Baptist church are very fortunate to have such young men who are ready to say as Isaiah of old, "Here am I Lord, send me. . . ."

To Brother Edwards, we as a mission board are behind him; and we feel that we can speak for the majority of the Free Will Baptists in North Carolina.

We have not yet decided definitely as to the city that Brother Edwards will be going, but we would like for the people of our churches to be much in prayer as to the greatest need for such services. There has been a limited amount of survey work done in Charlotte, North Carolina, and there is certainly an opportunity there for a great work. If you have friends or relatives in the Charlotte area who are concerned about beginning a Free Will Baptist work there, please contact one of the following addresses and we will be glad to put the matter under consideration: North Carolina Free Will Baptist Mission Board, P. O. Box 979, Goldsboro, North Carolina 27530; The Rev. J. E. Edwards, P. O. Box 7, Selma, North Carolina 27576; Mr. and Mrs. Jim Bumgardner, 5906 Charing Place, Charlotte, North Carolina 28211; and Mr. and Mrs. Thomas R. Woodall, 4322 Ivanhoe Place, Charlotte, North Carolina 28205.

HONOR THY FATHER . . . (and Thy Mother)

by Shirley John Johnson

I NEVER FAIL to register a startled look when some young person spills out a torrent of venom against his parents. It seems it is chic now to blame all of one's inconsistencies and personality quirks upon his parents. True, there are those who can truthfully do this, but the majority of us are neither Lee Harvey Oswalds nor Jack Rubys. And, may I say, much of the trouble comes from good, old-fashioned cantankerousness!

To honor one's parents does not mean bowing low, Oriental style, and saying, "All hail, most honored parent!" There are many other ways of showing respect. The names you use referring to your parents are often a keynote to your heart attitudes. Always acceptable, of course, are the perennials—Mother, Mom, Mama, Father, Dad, Papa. But in every crowd there is always someone who blasts away with "My old man" or "My old lady."

I remember one day, when I was about seven, the neighborhood bully came around to tease the little girls. His nasty words soon brought all of us close to tears. He looked straight at me and said, sarcastically, "Yeah, kid, go tell your old man."

In horror I looked at him, then summoned all my dignity to reply, "I do not have an 'old man'—I have a Father." Even my two black pigtails bristled with indignation as I marched home!

Little words like "please" and "thank you" go a long way toward making parents—or anyone else, for that matter—feel that you consider them fellow human beings. Politeness does not cost any money!

Honoring one's parents implies a mutual trust. Sharing secrets and heartaches is one of the real joys you reap from such a relationship. I remember well the advice my mother gave me, when I was very small: "If you always tell me the truth, then when you are in a scrape or falsely accused, I can say, 'I know my daughter does not lie.' " There were times when this really stood me in good stead.

Parents must inevitably make rules. Sons and daughters must inevitably obey them. This law has survived the ages, and God Himself means it to be that way.

"Honour thy father and thy mother," and as you grow older, the feeling of love and "togetherness" will mature and provide a solid foundation upon which to build your own home and family.—"The Free Methodist."

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Running people down is a bad habit, whether you are a gossip or a motorist. —1010 Illustrations, Poems and Quotes.

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Men will carry guns until they learn to carry the Cross.

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A FATHER'S LETTER To His Infant Son

My Son,

You are only a little fellow now—a trifle over fourteen months old. But I have loved you so dearly since you came that it has been on my mind to write you a letter in the event of my being taken away before I have had a chance to tell you many things which you need to know.

Your father wants his boy first of all to love, protect, and care for his mother, giving to her the same kind measure of love and devotion which she has given to you.

Second, your father wants his boy to be sincere, honest, and upright. Be your true self always. Hate dishonesty and trickery no matter how big and how great the thing desired may be.

Third, your father wants you to have a proper independence of thought. Think matters out for yourself always where it relates to your own conduct, and act honestly afterward.

Fourth, your father wants you to be an American in democracy. Treat everybody with courtesy and as your equal until he proves his unworthiness to be so treated. The man and the soul are what count—not wealth, not family, not appearance.

Fifth, your father wants you to abhor evil. No curiosity, no imagination, no conversation, no story, no reading which suggests impurity of life is worthy of your thought or attention. And I beg you never to yield for an instant, but turn your thoughts to something good and helpful.

Sixth, train yourself to be master of yourself, of your thought, imagination, temper, passion, appetite, and body. Hold all absolutely under your will. Allow no thought, imagination, passion, or appetite to injure your mind or body. Your father has never used intoxicating liquors, tobacco, or profane language. He wants his boy to be like him in this regard.

Seventh, your father wants his boy to be enthusiastic and earnest in all of his interests, his sports, his studies, his work; and he wants him always to keep an active, actual participation in each so long as he lives. It is my judgment that one's life is most healthy and most successful when lived out on such a basis.

Eighth, your father wants his son to love God as He is revealed to him; which, after all, will be the revelation of all that I have said and left unsaid of good to you, my precious boy.

Affectionately,
Father

This letter was written by Amos Alonzo Stagg ("Football's Grand Old Man") to his son, June 23, 1900.

—The Christian Athlete.

OBITUARIES

Mrs. Eula Morris

by her niece, Mrs. Mabel Rowe

On May 1, 1969, our heavenly Father saw fit to call from this life, our dear sister in Christ, Mrs. Eula Morris, age 82. She was known to all her friends as "Aunt Tobby." She was a faithful member of Juniper Chapel Free Will Baptist Church, Vanceboro, North Carolina. She was an active member of Sunday school and the woman's auxiliary. She loved her church and was found in her place every Sunday. She was able to attend all services until just a few days before becoming ill. She had just enjoyed a week's revival at her church.

Funeral services were conducted Saturday, May 3, at Juniper Chapel, by the Rev. Willie Stilley, assisted by the Revs. Henry Armstrong, Harry Jones, and William Twiddy, former pastors. Burial followed in the church cemetery beneath a mound of beautiful flowers. Survivors include three daughters: Velma and Vera Morris of the home; and Mrs. Lloyd Patterson, Vanceboro, North Carolina; one foster daughter: Mrs. J. T. Wilson, New Bern, North Carolina; one granddaughter; and one brother.

Mrs. Morris will be missed by her children, the church, and all her friends; but we feel that the Lord knows best. Our prayers are for all of us who are left behind that we may so live that someday we will meet her in glory—there to live forevermore.

The hope she inspired lives on and on,
Still though the sound of her voice is gone;
And her faith dwells on in the hearts she knew,
For nothing can die that is good and true.

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Consider this: There are more than four million alcoholics in the United States today. Do you drink? If so, you might very well be the cause for this figure to increase.

BOOK REVIEWS

by ELIZABETH HILL

DARE TO LIVE NOW! by Bruce Larson Zondervan, 126 pages, $2.95.

We are free. God has liberated all of us through Jesus Christ; therefore, no one has to be a prisoner of circumstances or environment. God is trying to demonstrate what His life in us can be if we give Him a chance. He is willing to help, to heal, and to guide.

The reader is challenged to live now. This involves his name, his work, his marriage, his prayer life, and his church.

Bruce Larson is executive director of the magazine and the organization "Faith at Work." In the book, he lays down the rules for practicing Christian faith today. He says, "How do we practice Christian faith today? The rules are the same. First, we must believe that God is. Then we must listen to Him. When God speaks, we must obey every order we get, and it usually requires a great deal of faith and hard work. If we trust Him, God will do for us those things we cannot do for ourselves. But He will not do for us those things that we can do."

This book should prove helpful to individuals, pastors, and small groups.

TIME FOR ALL THINGS by Charlie W. Shedd. Abingdon, 96 pages, $2.

Dr. Charlie Shedd has divided this book into what he calls ten affirmations for Christian use of time. Some of these affirmations are:

I Have Only One Thing to Do—Life's Single Holy Assignment (Luke 10:41, 42)

I Have as Much Time as Anyone—All the Time in the World (Philippians 4:19)

I Will Set Aside Moments to Be Alone with My Lord—Time to Be Quiet (Matthew 14:23)

I Plan for the Future but I Enjoy Today—Looking Ahead and Living Now (Matthew 6:34)

I Will Be Covetous of Others' Time—Their Time Is God's Too (Luke 6:3)

All My Time Belongs to God—The Sacrament of Every Second (1 Corinthians 10:31)

This book will help the reader to distinguish between tasks which are important and those that are trivial. It seems to be an excellent study course book on the stewardship of time.

(Books featured may be ordered from the FREE WILL BAPTIST PRESS, P. O. Box 158, Ayden, North Carolina.)

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Please explain, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matthew 24:14). Has this been fulfilled?—**Mrs. A. E. C., California.**

Answer: The Scriptures seem to speak of the gospel as having gone into all the earth. "But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world" (Romans 10:18); "For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth: . . . If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister" (Colossians 1:5, 6, 23); "Therefore they that were scattered abroad went every where preaching the word" (Acts 8:4).

There also seems to be just as definite an indication however, that there is to be a time that is yet in the future in which t h e r e will be a worldwide spreading of the gospel. There is a division of opinion, however, in Christendom as to just which events will precede and which will succed this universal preaching. The time indicated in the above Scriptures, I have no doubt, is already passed and we Christians of this generation are to look for and expect Jesus Christ our Lord to appear any second in His second coming. Yea, we should live and work as though He might catch us up into the air in His glorious presence at a twinkling of the eye.

But besides the above Scriptures there are others that speak of a worldwide proclamation of the gospel: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb" (Revelation 14:6-10).

This preaching by the holy angels, as I understand the subject, will come during the great tribulation and will be the means God will use to warn those on earth, after the church is taken as the bride of Christ to be in the air with Him, her groom, while those terrible days run their course. There seems to be another group of persons also used as God's instruments to spread the glad tidings of the grace of God to the world during the tribulation when the terrible things spoken of in Revelation shall be taking place on earth: the 144,000 Jewish witnesses selected—an equal number each of the 12 tribes of Israel—and the two witnesses. The 144,000 seem to be a group choosen and sealed for the purpose of witnessing before the events of Revelation 13 or 17 begin to take place. The two witnesses are those pointed out in several Old Testament passages. Some think the two groups are one and the same witnesses, and that they are symbols of the same faithful Jews that will witness then; but I don't. (See Revelation 7:4-8.) My opinion is in keeping with Larkin, Fitzwater, and several other eminent scholars whose works I have studied. "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth" (Revelation 11:3, 4).

Larkin in his book, "The Book of Revelation," Page 85, says of the 144,000, "Here we have a respite in the breaking of the 'Seals' that God's 'elect of Israel' may be 'sealed.'" As God reserved 7,000 in the days of Ahab who did not bow the knee to Baal (1 Kings 19:18), so there will be a remnant according to the election of grace (Romans 11:4-6); and God will reserve 144,000 of Israel who during the period of the tribulation will not bow the knee to the antichrist. This sealing is not the sealing of the Holy Spirit, by whom the believer is sealed (Ephesians 1:13, 14), but it is a "sealing" at the hand of angels. Christ refers to it in Matthew 24:31. What this sealing is we are told in Revelation 14:1. The "Father's name" is to be written on their foreheads. They were "sealed" on their "foreheads" where others could see it. There was no secret discipleship. In the same public manner the followers of the antichrist will be "sealed" in their "foreheads," or in their right hand, with the mark of the beast which is the number of His name or 666 (see Revelation 13:16-18). One whose interest is not satisfied by what may be said in the space this column affords might find it profitable to secure the book and read all that Mr. Larkin says in his book on "The Book of Revelation."

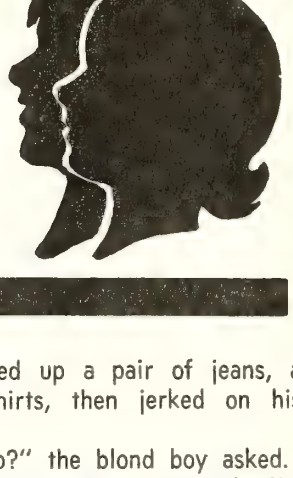
Here in part is what Larkin says of the two witnesses mentioned above as those to make the m e s s a g e of God known to the people of earth in those troubled days yet to come that are mentioned in Revelation 11: "Who are these two witnesses? They are men: not systems, or the church, or a body of witnesses, for they prophesy and are clothed in sack cloth. Neither of which can be said of other than persons . . ."

I have been asked concerning these who are presented in the Bible as those to witness after the rapture of the church, whether or not people on earth might be saved in the absence of the Holy Spirit who is to be taken up with the church in the rapture. The answer to this, as I see it, is that even though the Holy Spirit is to be taken up with the church, that He is omnipresent as is true of each person of the Godhead. Being omnipresent, present everywhere at

(continued on page fifteen)

STORIES

for our youth



SCOTTY HANSON RUNS AWAY

BETTY SWINFORD

WORK! Work! Work! Scotty felt downright cross. He looked at the beautiful new saddle blanket lying on his bed. It was a real beauty, with its red background and the blue, white, and black stripes. He'd worked real hard for this, too, over at Mr. Lucchi's ranch.

Scotty turned and started out of the house when his father called, "See those clouds up there, Scott? They could mean rain; and, if they do, we'll lose a good crop! Head for the field, son, and I'll get Keith and his father."

"But, Dad, I wanted — Mr. Lucchi said—"

"Sorry, Scott, not today. I need you here."

"But, Dad—"

"I said no!" The man turned on his boot heel. "I'll meet you in the field."

It wasn't fair, that's all! Why, if Bud Jackson's dad got that hard on him, he would just up and run away!

By sundown, Scotty was so hot and tired and so miserable inside that he went straight to bed without eating.

When there was a tinkling sound at his window, he sat up with a start. Softly, he went to the window, pulled back the curtains, and looked out. He was not surprised to see Bud Jackson.

"What's the matter?" Scotty asked.

"I'm leaving! I'm sick and tired of being treated like a slave. I'm going to get on that freight train that pulls out at ten o'clock."

Treated like a slave—Scotty's heart hammered madly.

"Bud, wait!" With a wild scramble, Scotty scooped up a pair of jeans, a couple of shirts, then jerked on his boots.

"What's up?" the blond boy asked.

"I'm sick of everything, too, Bud. I'm coming with you," Scotty said.

By the time they reached the bridge over which the freight train would pass, big drops of rain were spattering down. They sat down under the bridge.

"What do you do when you get hungry?" Scotty asked.

Bud shrugged. "Steal food, wha else?"

Scotty's brown eyes widened. "Steal I never stole anything. I couldn't!"

Bud snickered. "You will, or els you'll starve to death!"

Scotty realized suddenly that he hadn read his Bible or prayed—truly prayed for at least a week.

Finally Scotty asked, "Where do yo sleep at night?"

"In barns or in freight trains," Bu sighed. "Sometimes just in a doorwa or in a park."

"Tomorrow's Sunday," Scotty mentio ed.

"Tomorrow is Sunday, sure enough, Bud murmured. "Father's Day."

"Father's Day!" Scotty sat up straigh He sank back with a kind of groan. Wel So what? The reason he was runnin away was to get away from his da wasn't it?

Only thing was that his dad alway took care of him. He never had to ste to eat, and he had an excellent room a his own. All Dad asked in return wa obedience and a little ranch work. He always been fair.

Scotty thought back. All his cor plaining began about the time he sto ped reading his Bible and praying. Abou the time he made friends with Bu Oh, it wasn't his dad—it was Scotty hir self!

"I'm not going!" he said suddenl "I'm going home! Please, Bud, don go."

Bud hesitated. "I don't know, Scott

Scotty began to race away through th pouring rain. It seemed to take forev for him to get home. When he entere the house, he realized that he had ju been missed. His mother was wearin a worried frown, and his dad was stri ing down the hall with his hands thru in his pockets. Scotty slunk past the silently.

Scotty fingered the saddle blanket o his bed. His dad could use a new bla ket for Chico! He laid the blanket ov his arm and went down the hall to whe his parents stood silently in the livin room. He held out the saddle blank hopefully.

"Dad, I want to give you this for Fat er's Day and—and tell you that I'm gl you're my dad."

Mr. Hanson blinked a couple of tim before accepting the saddle blanket. H gave Scotty a bear hug, and then th two just stood looking at each oth without speaking.—Guide for Juniors.

DON'T FORGET DAD

While praising Mother, kind and true,
For all her loving care,
Pray don't forget dear Father, too,
But let him have his share.

For he it is who earns the bread,
And many bills must pay,
Who sees the family clothed and fed,
And cared for day by day.

Perhaps he toils from morn till night
In field or mill or mart,
That he may make the burdens light
For those so near his heart.

By seeing all their needs supplied,
Or working to this end,
He longs to see them satisfied
And strives to thus attend.

His hands, perhaps, are hard and tough;
His garments may be soiled;
Of hardships he has had enough,
But for your good he's toiled.

He's traveled much o'er rugged road,
And carried burdens great—
So cheer his heart and lift his load
Before it is too late.

Ah, vain is all that you may say
When Father's gone from here.
Or all the flowers you may lay
Upon his grave or bier.

Then do the better, wiser thing—
I'm sure it is worthwhile:
Your flowers give, your praises sing,
That you may see his smile!

—*Youth's Visitor.*

INFORMATION ABOUT

FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

MIDDLESEX, NORTH CAROLINA

The Rev. Edward W. Miles, Superintendent

Edward W. Miles Named Superintendent



The Rev. Edward W. Miles began his duties as newly elected superintendent of the Free Will Baptist Children's Home, June 1. Mr. Miles was born in Coward, South Carolina, December 19, 1922; and since that time he has proven his worth as a Christian leader.

Mr. Miles served as superintendent of the children's home in South Carolina for two years, prior to his moving to North Carolina in the fall of 1956. At this time he enrolled at Mount Olive College and after graduating, transferred to Atlantic Christian College from where he holds his degree. He is doing master's study at State College, Raleigh, North Carolina, and has taught at Community College in Goldsboro, North Carolina.

In his career as a minister, Mr. Miles has had several successful Free Will Baptist pastorates, including: May's Chapel, Dudley, North Carolina; Mount Tabor, Creswell, North Carolina; Spring Branch, Walstonburg, North Carolina; Friendship, Middlesex, North Carolina; St. Paul's, Newton Grove, North Carolina; and more recently, the First Free Will Baptist Church, Goldsboro, North Carolina.

The Rev. Miles and his wife have three adult children, Wendy, Gail, and Mitchell. Included in his plans for the home will be his visiting various churches on Sundays to present the home and its program; and pastors who have not contacted him as to a visiting date are urged to do so. Mr. Miles also requests invitations from any auxiliary, adult or youth.

The Children's Home feels that it is fortunate to have one of Mr. Miles' experience and ability to serve in this most important capacity.

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Sumner to Be Assistant Superintendent

The Free Will Baptist Children's Home announces the addition of the Rev. Eugene Sumner to its staff, starting September 1, 1969. Mr. Sumner, son of Mr. and Mrs. Coy Sumner, Pink Hill, North Carolina, and a graduate of Beulaville High School, is a member of Pleasant Plain Free Will Baptist Church. He received an Associate of Arts degree from Mount Olive Junior College in 1962, and in 1964 received his Bachelor of Arts degree from Atlantic Christian College, Wilson. In 1968 he was awarded the Master of Divinity degree from Southeastern Baptist Theological Seminary, Wake Forest, North Carolina, and is now completing a year of clinical pastoral education at North Carolina Memorial Hospital, Chapel Hill. His studies as a chaplain intern provide a proving ground, through supervised practice, for theological training and theoretical studies in pastoral care and counseling in the face-to-face relationships of patients. Mr. Sumner has served as pastor of Dublin Grove Free Will Baptist Church, Aurora, North Carolina, and Little Creek Free Will Baptist Church, Green County. He is listed as one of the outstanding young men of America, and is presently serving as pastor of the Free Will Baptist Children's Home.

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Let the people know the truth, and the nation will be safe.—Abraham Lincoln.

Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Rev. Ray Harrison Jr. states that he is available for full or part-time pastoral services. He may be contacted at the following address: The Rev. Ray Harrison Jr., Route 2, Box 340, Grifton, North Carolina 28530. He may be reached by phone at 524-5186.

= =

The Rev. J. C. Hathaway states that he is available for part-time pastoral services. He is in good standing with the Cape Fear Conference and may be contacted by any church desiring his services at the following address: The Rev. J. C. Hathaway, 61 South Third Street, Smithfield, North Carolina 27577. His telephone number is 934-8234.

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The Bible, a Personal Book

Lesson Text: Deuteronomy 5:1-6; 30:15-20

Memory Verse: Romans 15:4

I. INTRODUCTION

If the Bible is to be of great use to us it must be considered a personal book, one given to each of us to show us the way to live. It must be a personal guide for our choices, decisions, and the last word in all the important crises of our lives.

A missionary returning from China some years ago, was asked by his pastor if he had witnessed any effects of Christianity upon the high officials of the Chinese Empire. In reply, the missionary said that he had once asked a high mandarin if he had ever read the Bible. The mandarin returned to his inner room and brought back a book full of extracts from the New Testament, saying that he had copied from it the things which he most admired. Then laying the book upon the table, he put his hand upon it and said, "If only the people who profess this religion were to live in accordance with its precepts, this religion would spread all over the world."

From the Deuteronomy passage of our lesson we may observe that the Bible is the chief resource for personal devotions, an incentive for personal humility, for personal courage, for deep personal concern, and for wholehearted commitment to the challenge of Christian living. The ancient Hebrew fathers taught their children to live by the Holy Scriptures, to make them a vital part of their daily walk. Modern Christian fathers would do well to give a second and a third look at the Bible in behalf of their children today.—Advanced Quarterly (F.W.B.).

II. HINTS THAT HELP

1. Introduction

   A. Show the relationship of this lesson to the other lessons of the quarter.

   B. Reading and believing the Bible is an individual matter; therefore, it is fitting that we have a whole lesson taken up with the individual and his Bible.

2. God's Covenant with Us (Deuteronomy 5:1-6)

   A. God spoke to the Children of Israel through Moses.

   B. Just as the Children of Israel were a covenant people, we are a covenant people. We are under the covenant of grace, but the matter of reading and keeping God's laws still holds true to us.

   C. Discuss the blessings that come from the study of God's Word (see the lesson illustrated).

3. The Choice Is Ours (Deuteronomy 30: 15-20)

   A. The greatest ability God has given man is the ability to choose.

   B. A man cannot escape the results of his choice.

   C. Discuss some of the blessings of making the right choice.

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. It is good to hear God's Word and learn it. But it is better to obey it. "Do according to all that is written therein" (Joshua 1:8).

A boy was given an award in Sunday school for memorizing the Ten Commandments. Later he was caught stealing money from the Sunday school offering. The boy knew the commandment "Thou shalt not steal" (Exodus 20:15), but he didn't obey it.

Sir Winston Churchill said of God's imperishable Word, "We believe that the most scientific view will find its fullest satisfaction in taking the Bible story literally. We remain unmoved by the tomes of Dr. Dry-as-dust. We are sure that all things happened just as they are recorded in Holy Writ. We rest with assurance upon the impregnable rock holy Scripture."

One morning Dr. C. I. Scofield w downcast and depressed. A cloud seer ed to come between him and the hea enly Father, and he was unable to pra As he thought upon the Saviour, t cloud lifted and joy came. Later he sa to a friend, "I was very depressed th morning. You must have prayed f me." "No," said the friend, "but I kno your great High Priest and Intercesso the Lord Jesus, talked to the Father abo you and your needs. Never forget th 'He ever liveth to make intercession f (you)' (Hebrews 7:25)."—Bible Exposito

2. Once there was a woman, a d voutly religious woman, who knew wha to do when tragedy came in her lif She turned to her Bible and found solac there whenever she needed comfort. On would think she would turn to the Bibl at other times too.

What did she do when she neede counsel? She was like a good many c us. She telephoned a friend. Or sh ran next door and discussed her prob lems over a cup of coffee. When sh wanted to know how to be a better wife she read the latest women's magazines When she wanted to know how to rea her children, she read the children' magazines.

She was somewhat like us, wasn' she? We use the Bible as a source fo devotions and solace; but we fail to real ize that, although it was written man years ago by men whose customs wer in some ways different from ours, th Bible is still the best guide to righteou living.

The phone company has a publicity slo gan, "Let your fingers do the walking." When you need an answer, when yo are not sure of something, when yo are wondering just how to attain eterna life, when you are considering how t deal with community problems, whe you are at a loss as to how to treat you neighbors—let your fingers do the walk ing, right through the pages of the Bi ble. It may not be an easy walk. I may be harder than reading a maga zine or calling a friend, but it shows th way to righteous living.—Standard Com mentary.

3. It has been pointed out that a very literal translation or interpretation o the Hebrew verb meaning "to be o good courage" denotes "firmness of the knees." The courage referred to is no so much a physical courage as a mora courage. There is need for moder

(continued on page fifteen)

Questions & Answers

(continued from page eleven)

times, He can enable men to be sav- as He did in Jesus' days on earth or He did when Moses, Elijah, David, and ner Old Testament saints were here d the Holy Spirit's place of abode s in heaven as it will be His place of ode when the church is with Christ ring the meeting in the air.

There is a sense in which the gospel uth was known or distributed univer- lly more than once in the past. Evi- ntly Adam and Eve and their posterity ew from God's instructions what was quired of them, that they return to d be restored in fellowship with Him. el their son did this which he knew ould be done as he obeyed the pre- pts of his Maker in offering an inno- nt victim to atone for his sins, and d accepted the act of obedience as he fered the required sacrifice. Then nen the flood had "subsided," God ve instructions to Noah and his de- endants which then was all the earth's pulation. In part, if not in every de- il of these God-given instructions, Ham sobeyed God in an act that brought a rse on his offspring. The other two ns of Noah, Shem and Japheth, obey- the precept of God that disobedience ought the curse on Ham and there- re they escaped that particular judg- ent.

There are other Old Testament pas- ges that indicate that in many inci- nts when God was constrained to bring dgment upon a segment of people be- use of their disobedience, that it was t for their lack of a witness, but be- use of their willful disobedience to the own will of God or to the light they d. Most Americans, and perhaps most oples in the world, if not all, could d God's will for their lives if they re sufficiently interested to make an -out search for that will. "And ye all seek me, and find me, when ye all search for me with all your heart" remiah 29:13); "If any man will do will, he shall know of the doctrine, ether it be of God, or whether I speak myself" (John 7:17); "But seek ye st the kingdom of God, and his righ- ousness; and all these things shall be ded unto you" (Matthew 6:33).

The fact that any that might take the ht attitude in search for God and His ll in their lives would evidently find at place of rest and repose that every man soul desires, makes the great mmission nonetheless binding to every single Christian, however great or small, old or young, consecrated or lacking in consecration. The fact that the Bible suggests that God's Word has been declared in every part of the globe relieves us of no responsibility the Scriptures require of us. We must make it known to every creature, and we must nonetheless, teach converts to observe all things that Christ lived and taught.

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A Letter to Daddy In Heaven

(This poem was written by Sue Ellen Rivenbark, in remembrance of her father, Mr. Bennie H. Rivenbark Sr., who died December 28, 1968.)

Daddy, you're gone now; what can I do?
I'll pray to the Lord, like you used to;
I'll trust in Him, and I know He'll guide;
'Cause day by day, He'll be by my side.

Now Dad, I write this poem for you;
I guess this is all left, I can do;
I'm planning to visit you some unknown day—
In heaven it will be—with you to stay.

We'll join the angels in the choir to sing,
And all the bells in heaven will ring.
I'm closing now, I have only to say,
I'll be in heaven to see you someday!

St. Claire Bible Class

(continued from page fourteen)

Christian leaders to have firm knees. Too many become shaky and jittery in the face of the forces of evil. It takes courage to fight formidable wrongs, and to carry on God's work and uphold God's truth in times like these.—Advanced Quarterly (F.W.B.).

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Mount Olive News

(continued from page five)

ganizations on campus designed to assist students in retaining their church relationship. The College encourages each student to participate in the services and programs provided by the churches of the community.

A rising sophomore, Miss Goodman is the daughter of Mr. and Mrs. Eddie Goodman of Route 2, Mount Olive, and a member of Rooty Branch Free Will Baptist Church. She is a 1968 honor graduate of James Kenan High School near Warsaw, North Carolina. At Mount Olive College she is a Bryan Scholar, a member of Phi Theta Kappa national junior college honorary scholastic society, and was maid of honor in the recent May Court. In addition, she has been elected a marshal for the next school year. She is preparing for a career as an elementary teacher.

Miss Hilda F. Owens, director of Counseling Services, is adviser to the fellowship. They have experienced a year of good attendance at meetings for religious enrichment, fellowship, and recreation.

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Summer School Session

The summer session at Mount Olive College will open Monday, June 23, with registration scheduled to begin at 8 a.m. in the Henderson Building. Residence halls will open on Sunday, June 22, at 2 p.m.

One six-weeks' session is scheduled for course offerings in English, health and hygiene, mathematics, social studies, science, and Spanish. High school graduates may earn college credit amounting to eight semesters hours in science or six semester hours in other subjects. Students having deficiencies in English, mathematics, or foreign language may enroll in precollege courses which carry no college credit but which will enable them to enter college better prepared in these areas.

Classes are scheduled for the morning with no classes on Saturday. The term ends with final examinations on August 1. For further information or applications write to the Director of Admissions.

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WHAT MAKES A HAPPY MARRIAGE?

REX HUMBARD



Marriage is ordained by God and is intended to be the fullest, richest, and most joyous relationship in life. If it is not, the fault lies not in marriage itself, but in those who enter it carelessly and fail to fulfill its possibilities.

Christ said that a man should forsake father and mother and cleave unto his wife. After a man and woman stand at the altar or before a civil authority and exchange vows, their first and highest duty is to each other.

A happy marriage doesn't just happen. No one has a right to happiness—only to the pursuit of happiness. So what's involved in the pursuit of happiness in marriage? Some of the factors involved are a willingness to see another's viewpoint or "side of things"; patience, especially at first, when a couple is finding out that they have different habits, different ideas about living, and different tastes; unselfishness. True love is putting another before yourself, thinking of him or her first. Marriage is a wonderful part of God's education of individuals. It is the perfect situation in which to develop self-control, forbearance, and love for others. Marriage is an opportunity to find grace and maturity.

Another way to create a happy marriage is to show as much attention, politeness, and thoughtfulness to each other as you did before you were married. Continue your courting ways after the courting days are over.

If a misunderstanding arises, be sure it is straightened out before the sun goes down. A couple who can communicate, talk things over, will be pretty apt to have a good relationship in their marriage.

But the most important factor in making a happy marriage and home is having Christ as the center. Your home is the heart of your life, and you should keep it "with all diligence; for out of it are the issues of life" (Proverbs 4:23).

Peace in the home depends on peace in the heart: "The husbandman that laboureth must be first partaker of the fruits" (2 Timothy 2:6). If you would have a happy, contented marriage and home, you must first have the "fruits" in your own heart.

The presence of Jesus Christ in a marriage is indispensable. There can be no really deep and abiding love without Him.

The most important question in any aspect of life is not "How can I be happy?" but "What shall I do with Jesus?" Every individual must answer this question at some time during his life. There are only two alternatives: to accept Him and let Him lead and direct all your affairs, including marriage, or to reject Him and attempt to run things yourself. No matter how smart, lucky, or good you are, rejecting Christ will prove to be disastrous!

When two people pledge themselves to each other in marriage, a union is established through which come many blessings and numerous responsibilities. When a person pledges himself to Christ, a union is established which changes that person's whole life forever. And if two people who are pledging themselves to each other also pledge themselves to Christ and let Him lead and direct their lives and marriage, they will be happy.—The Answer.

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"Let the beauty of Jesus be seen in me, . . ."



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Editorial--

Cover Photo by Harold M. Lambe

ON BEAUTY

Contrary to popular belief, a thing of beauty is not a joy forever—not if she thinks she's pretty, and not if that beauty is proud and unbend ing. Let's examine beauty and try to determine just what it is.

Something is beautiful if it is true; something is beautiful if it i good; and, something is beautiful if it is purposeful. We usually measur beauty by the effect it has upon us. We judge things by what they seer to be, not always for their real worth. Some things seem good to u when they seem bad to others; similarly, a beautiful person may appea ugly to us because we know unfavorable traits in his character. Beaut is a matter of individual preference. Some people gasp in the presenc of flowers while others gasp in the presence of a skyscraper—or a prim pig. The only true test for beauty would be whether or not the objec or regard satisfied our desires at a particular time. A full stomach doe not consider a banana split beautiful, unless one has an unnatural appe tite. On the other hand, a leaf of lettuce could prove quite beautiful t one who is on a liquid diet. Thus, our cravings could determine the beau tiful or the unbeautiful.

Some people have been known to regard an elongated neck as a mark of great beauty. In our culture we find no particular charm in having o looking upon a long neck. Some people insert gold rings in their nose as an adornment or as enhancement to their "natural" beauty. We find no satisfaction in such a display. We have learned to admire a flashing smile which reveals perfect, white teeth; but some people blacken thei teeth for beauty's sake. Some of the ancients described perfect beauty as a spherical figure, while others saw it in a pyramid or a square. Many men today refer to beauty as a nicely-shaped woman!

Prejudices, standards, and customs vary with differing individuals and different personality types; thus, what is beautiful or ugly rests upon these "norms." Private tastes or public opinion enter in, so beauty is really not definable—at least not in the strict sense of definition that some people would require.

Something beautiful stimulates the sense of sight, and its perception can stimulate the other senses too. If the subject is music, the sense of hearing is first affected. Viewing or hearing the beautiful can cause the heart to beat faster and the blood pressure to rise. Stimulation of the other three senses can provide the same physical reactions, but describing something as beautiful is usually expressed after having seen or heard it. There have been three elements ascribed to beauty: namely, perfection, harmony, and brightness. Beauty is therefore never constant, for all men differ in their discernment of that which is perfect, harmonious, or bright. Personal judgment affords the degree at which something is described as "beautiful," "pretty," or "all right." Music in a minor key, for example, repels some people while it "turns others on." Experience affects our opinion of the beautiful, for our association to pleasureable or unpleasureable happenings in certain environs affords beauty or ugliness. Psychological development can alter one's ideas; warped minds are stimulated by pain, morbidness, death, or destruction; and sunshine is considered beautiful by all except those who love the darkness or those who fear the light. It would not be fair for us to assume that our peers have poor taste just because their concept of beauty does not coincide with ours. There is natural beauty and artificial beauty. Take for instance the makeup a woman uses to make herself more presentable. Her beauty may be termed artificial because she uses cosmetics to enhance her best features; yet, this is not usually objectionable—unless used to excess.

Beauty is properly associated to love, for physical attraction (void of frivolous attention given to passing fancies) is coupled with esteem. That which we adore is usually beautiful to us—be it a person, an idea, or a thing. We conclude, however, that true analysis of beauty is never possible, for the analyzer is always biased before he begins "taking the thing apart."

The Miracle

LON WOODRUM

LISTEN, you young fellows, and I'll tell you something. I'm an old hand in this business. I was in Korea before we knew ietnam was on the map. But I don't want to talk about myself.

I want to talk about Red Learner.

At first, out there in the Korean jungles, he seemed almost ut of place. He was a Bible man, if you know what I mean. e carried one in his pocket. He was a praying man, about ineteen, and always ready to tell anybody that he was a be-iever.

I was his sergeant. I guess I needled him quite a bit. I vasn't a believer; I was a soldier, first, last, and always.

I told Red one day, "Don't spend all your time reading hat Book. You'd better keep one eye on these Commies. The attles those old kings fought in the Old Testament are over. ou've still got yours to fight!"

Red could take it—I give him that—young and inexperi-nced as he was. I felt ashamed sometimes the way I prodded im before the men. But you know how it is when you're out here where a bullet might stop you at any time. You do a lot f kidding to ease the tension.

One day Red said to me, "I used to be like you, Sarge. Didn't believe in anything, much. But my mom did. She kept praying for me. God answered her prayers. I got saved."

"Saved?" I said. "You believe in miracles and every-hing?"

"I sure do," he said.

"You might need a miracle here, fellow. Especially if these Commies get you in the right spot. They don't believe in miracles, you know. They just believe in themselves."

Red nodded. "I know. You talk about miracles, Sarge. You know the finest one of all?"

"What one, fellow?"

"Salvation through grace, Sergeant. After all a man's sin —to see God save him through grace—God fixing a man up until he's really ready to live."

"Or to die, maybe?" I grinned at him.

"Or, maybe, ready to die," he said.

"You ready to die, private?" I asked.

He looked at me a moment. "I'd be scared. But I'd be ready."

"You know something, soldier? You ought to be a chap-lain!"

"You might have something there, Sarge!"

"I'd like to see just one of those miracles," I told him.

"I'll tell you about one which you can't see. I have eternal life right now!"

I shook my head. "You mean you're not ever going to die, man?"

"Right."

"Soldier boy, you'd better not try to use that one on these Commies. They'd never understand you!"

Everybody got quite a laugh out of that one.

It went on like that day after day. Then one evening those Commies got us in an open spot and let us have it. We broke for some jungle several rods away. I got a bullet in my left leg. Everybody was on his face, crawling for cover. But Red came across the open flat to help me. Somehow, he got to me and dragged me to a ditch. But just as we went in, he stopped a Commie bullet.

He was finished. You can tell when you've been around as long as I had been. He said, "Help me get the Book out of my pocket—"

I got the Bible out—but he was dead. I had really wanted to say something to this young fellow who had come to help me, risking his own life. I heard gunfire open up and realized that reinforcements had come and put the Commies to flight. But I just lay there, the Book still in my hand.

The Book fell open, and I found myself staring at the black mark the bullet had left as it passed through the Book to the private. Right over that black hole were some red letters—

He that "liveth and believeth in me shall never die" (John 11:26).

Suddenly a medic stooped over me. "You hit bad, Sarge?"

I motioned toward Red. "Maybe he wasn't kidding about his miracles."

"And that means?" asked the medic.

I looked at him. "You know something? They didn't really stop that fellow. He had something in him bigger than any bullet! The Book says—"

But I was blacking out from pain by then.

The miracle really happened to me, soldiers. I got to thinking about Red. Finally I knew what I had to do, and I did it. I became a believer.

So, when you see me up here talking to you, fellows, you will know how I came to be a chaplain. And I guess if Red were here listening to me, he would believe in miracles more than ever!—"Gospel Herald."



the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

The Touch of the Master's Hand

'Twas battered and scarred, and the auctioneer
Thought it scarcely worth his while
To waste much time on the old violin,
But he held it up with a smile.
"What am I bidden, good folk?" he cried,
"Who'll start the bidding for me?
A dollar—a dollar—then two, only two—
Two dollars, and who'll make it three?
Going for three"—but no—
From the room far back, a grayhaired man
Came forward and picked up the bow,
Then wiping the dust from the old violin,
And tightening the loosened strings,
He played a melody pure and sweet
As a caroling angel sings.

The music ceased, and the auctioneer,
With a voice that was quiet and low,
Said, "Now what am I bid for the old Violin?"
And he held it up with the bow.
"A thousand dollars—and who'll make it two?
Two thousand—and who'll make it three?
Three thousand once — three thousand twice—
And going—and gone," cried he.
The people cheered, but some of them cried,
"We do not understand;
What changed its worth?"—Quick came the reply,
"The touch of a master's hand."

And many a man with life out of tune,
And battered and scarred with sin,
Is auctioned cheap, to a thoughtless crowd,
Much like the old violin.
A "mess of pottage"—a glass of wine,
A game—and he travels on;
He is going once—and going twice—
He's going—and almost gone!
But the Master came, and the foolish crowd
Never can quite understand,
The worth of a soul, and the change that's wrought
By the touch of the Master's hand.
—Myra Brooks.

Has His Hand Touched You?

The Master's hand is the only hand that can transform the soul. The Lord Jesus Christ is waiting and anxious to touch you with that blessed, life-giving and transforming touch that will make you a new creature in Christ Jesus—the touch that will turn your darkness into day, your sorrow into joy.

Here He calls, "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; . . ." (Isaiah 1:18).

Friends, perhaps you think this message is not meant for you since you do not consider yourself a sinner, because you have always lived a good and moral life. But if you are depending on "good works" to give you an entrance into heaven instead of depending of the finished work of the Lord Jesus Christ, then you are deceiving yourself. For on that "last day" you will not be measured or judged by man's standard—but by God's standard. The Word of God will be read on that "last day," for Jesus said, ". . . the word that I have spoken, the same shall judge him in the last day" (John 12:48).

Here is what is written in the book that will be opened in eternity, ". . . There is none righteous, no, not one: . . . For all have sinned, and come short of the glory of God; . . . by grace are ye saved through faith; . . . Not of works, lest any man should boast" (Romans 3: 10, 23; Ephesians 2:8, 9).

There is but one way—one door—through which we must enter into the kingdom of heaven. Jesus said, "I am the door: by me if any man enter in he shall be saved, . . ." (John 10:9). You enter in by that "door" when you accept the Lord Jesus Christ as your own Saviour. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

This is what is meant by being "born again" or "regenerated." It is a spiritual transformation caused by "the touch of the Master's hand" that enables one to enter into the spiritual realm.

Why hold back any longer? This whole matter may be settled now. Withdraw to some quiet place where you will not be interrupted. Yield your will to the Lord Jesus Christ, praying the prayer "God, be merciful to me a sinner." The Lord Jesus said, ". . . him that cometh unto me I will in no wise cast out" (John 6:37). If God's Holy Spirit has been speaking to your heart, and you truly look to the Lord Jesus Christ for His salvation, according to the Word of God you will be saved; for ". . . through this man (the Lord Jesus Christ) is preached unto you the forgiveness of sins: . . . by him all that believe are justified from all things, . . ." (Acts 13:38, 39). With rejoicing, from the depths of your soul, you can say:

'Tis done: the great transaction's done;
I am my Lord's and He is mine;
He drew me, and I followed on,
Charmed to confess the voice divine.
Happy day, happy day,
When Jesus washed my sins away!
—Good News Publishers.

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Sin has a great many tools, but a lie is the handle that fits them all.—1010 Illustrations, Poems and Quotes.

Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Rev. J. C. Hathaway states that he is available for part-time pastoral services. He is in good standing with the Cape Fear Conference and may be contacted by any church desiring his services at the following address: The Rev. J. C. Hathaway, 61 South Third Street, Smithfield, North Carolina 27577. His telephone number is 934-8234.

NOW IS A GOOD TIME TO RENEW YOUR SUBSCRIPTION

My Mistake Would Have Killed the Patient

by
JENNY LEIGH

ONE of the times I felt closest to God was the night I almost made a mistake that could have killed a man. Till then, prayer for me was more or less a mechanical thing—something uttered and then forgotten, results not really expected. It took that night of near tragedy to make me realize that God does hear and answer prayer.

I was a part-time nurse working in a large general hospital. Each time I went to work, I paused outside the hospital for a few moments of prayer to ask God's guidance and protection. It is so easy for a nurse to make a mistake—to unintentionally give a wrong dosage, or overlook a symptom that should be checked. As an older graduate whose primary occupation was being a wife and mother, I often felt inadequate in my role as a nurse. I felt very strongly my need for God's guidance, but whether or not I really believed I would receive it, I am not sure.

On that particular night, the floor I was assigned to was especially busy. The other nurse that should have been working with me that night had called in sick. That left me responsible for the care of the entire floor. It meant a double duty, but with the aide and orderly who were also assigned to that floor to help me, I decided I could handle it.

Don, the orderly, was most helpful. He took pride in being that. He was tall and lanky, not especially good looking or especially ambitious, but I always tried to make him feel he was doing just a little better job than he really was. It worked wonders. Many of the nurses found him lazy and uncooperative, but for me he always worked hard to prove he was as good as I thought he was. It always pleased him when he could show me how to do something I wasn't familiar with doing.

Therefore, it was quite natural for me to ask Don how to handle the stryker frame in Room 236. A stryker frame is similar to a canvas army cot, with a swivel at either end to allow it to turn. When the patient on it needs to be turned, an identical frame is screwed into place on top of the patient, the whole thing is flipped over, then the frame that was on the bottom is on top and is removed. It is designed for one person to handle, but as a part-time nurse it had never been necessary for me to operate a stryker frame.

Don was quite willing to help me. The patient on the frame was a man who had been admitted to the hospital the day before with second and third-degree burns over 60 percent of his body. There had been no heat in the small apartment where he was living, and the extreme cold of the night had been unbearable under the one thin blanket that he owned. He turned up the little kerosene space heater beside his bed, then, his mind dulled by alcohol, he flipped the blanket over the top of the heater and pulled it closer to him to benefit as much as possible from the heat. Relaxed by the soothing warmth, he immediately dropped off into a deep sleep, only to be awakened a few minutes later to find himself enveloped in flames. Frantic screams brought help from neighboring apartments, but severe burns covered his body before the flames could be put out.

The patient's life hung by a narrow thread. When Don and I came into the room, he raised his head slightly from the stryker frame and gave us a look of recognition. His state of semiconsciousness, which resulted from toxins given off by his burned tissues, still allowed him to know his name and to know where he was. He had no pain, for third-degree burns destroy the nerve endings, and charred flesh gives no pain.

Don and I pulled up our masks and put on our sterile gowns and gloves. Everything in the room was sterile in an attempt to prevent bacteria from entering the burned body, whose natural defense system had been almost destroyed. We gave our patient the care that was needed, then Don and I fastened the other stryker frame into place and turned him so he was on his back instead of his abdomen. With the two of us doing it, the procedure didn't seem at all difficult.

The patient had to be turned every two hours. Turning was important in preventing pneumonia and reducing pressure on his burned body. The hospital was exceptionally busy that night, and when the two hours were up, Don was nowhere in sight.

I decided that I would give the patient his medicine and hoped that by that time Don would have returned to help me turn him. I put on the sterile gown and mask and went into the room. I gave the patient his medication and prepared him for turning. Still Don did not come.

As I waited, the pressure of other duties that had to be done mounted, and I decided to turn the stryker frame by myself. I knew other nurses did it by themselves, and I felt I should be able to.

I mentally reviewed the procedure for doing it. Carefully, I put the top frame into position. As I put my hand on the knob I thought was to fasten the two frames together, I heard a scream from the doorway.

"Don't touch that knob!" It was Don.

I looked up questioningly; I was so sure I was right.

"You'll dump him on the floor if you turn that knob!" Don cried.

He was right. If I had released that knob, the whole frame would have collapsed onto the floor. With the patient in the condition that he was, there was no doubt that the fall would have been fatal. Why I couldn't see the function of that knob in the beginning, I don't know.

My legs felt suddenly very unsteady. My knees were shaking. As the full realization of what might have happened became apparent, I felt as if I was trembling inside. "Thank you, God, thank you," I whispered. I remembered my half-hearted prayer in the parking lot, and now I thanked God from the depth of my heart that He had heard me.

When I came back to the nurse's station, Don was telling one of the doctors how he had come into the room just in time to rescue me. Maybe so. But to me, it was God's direct answer to prayer. —Gospel Herald.

News & Notes of DENOMINATIONAL INTEREST

Aspen Grove to Host Fourth Union S. S. and W. A. Convention

The Sunday School and Woman's Auxiliary Convention of the Fourth Union of the Central Conference will convene with Aspen Grove Free Will Baptist Church near Fountain, North Carolina, Sunday, June 29. The theme will be, "Wilt Thou not Revive Us Again." The Scripture is taken from Psalm 85:6.

Mr. Fred Pittman, president of the convention, makes the following statement: "There are 16 churches in the Fourth Union District, and we have been getting reports from only about ten Sunday school and woman's auxiliaries, and about two YFAs and GTAs. If the union is worth anything at all, it is worth supporting. So we urge every church to send representatives and reports from your Sunday school and auxiliaries to the next union."

The scheduled program is as follows:

Morning Session

10:00—Sunday School
11:00—Hymn, "Praise Him! Praise Him!"
—Devotions, Mrs. Edward Walston
—Welcome, Mrs. Robert Oakley
—Response, Donald Webb
11:15—President's Remarks
—Recognition Time
—Greetings from the Children's Home
—Hymn, "Revive Us Again"
11:30—Special Music, Mrs. Marie Taylor and Mr. R. B. Lancaster Jr. of Watery Branch Church
—Sermon, the Rev. C. H. Overman
—Appointment of Committees
—Lunch

Afternoon Session

1:15—Devotions, Mrs. Albert Proctor
—Special Music, Jean and Raymond Webb
—News from Mount Olive College
—Business Period
—Program
2:15—Adjournment

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Sweet Gum Grove Revival In Progress this Week

Revival services are in progress this week at the Sweet Gum Grove Free Will Baptist Church, Route 1, Stokes, North Carolina. Services began Sunday evening, June 15, and will continue through Saturday evening, June 21. The pastor, the Rev. Bill Gaylord, is doing the preaching with the services beginning each evening at eight. The public is cordially invited to attend the remainder of these services which is featuring good gospel preaching and singing each evening.

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Sidney Youth Revival In Progress

A youth revival is in progress at the Sidney Free Will Baptist Church, Route 2, Belhaven, North Carolina, with the Rev. Vance Link of Enfield, North Carolina, as the visiting evangelist. Services began at 8 p.m. Monday evening, June 16, and will continue through Saturday evening, June 21. The pastor, the Rev. Jimmie Webster, is assisting in the services. Mr. Webster and the youth of the church invite the public to attend the remainder of the services.

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First Church, Kinston, Host to Lenoir County S. S. Fellowship

The Lenoir County Sunday School Fellowship met with the First Free Will Baptist Church, Kinston, North Carolina, Tuesday, June 10, in the Fellowship Hall. The meeting got underway at seven o'clock with a supper served by the host church at $1 per plate.

The guest speaker for the occasion was the Rev. Walter Reynolds, manager of the Free Will Baptist Press. Mr. Reynolds presented a program on the Sunday school literature and answered the various questions asked concerning the Sunday school work. He also had on display a good variety of the Sunday school materials and other aids available at the Press.

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Area Singspiration Not To Be Held

The area singspiration scheduled to be held at the Ormondsville Free Will Baptist Church, Route 1, Ayden, North Carolina, Sunday evening, June 29, has been canceled due to circumstances beyond control, announces the organist and choir director, Ralph A. Bowen. If the churches that participate in these sings wishes to, the Ormondsville church will be host for the singspiration the next fifth Sunday which is August 31, 1969.

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'Mount Olive College Day'

Free Union Free Will Baptist Church, Pinetown, North Carolina, will observe Sunday, June 22, as "Mount Olive College Day," the Rev. Lynwood C. Boyette, pastor, has announced. Representing the College at the 11 a.m. worship service will be Miss Jean Fillingame of Vanceboro, secretary to the president; Miss Caroline Castelloe of Windsor, instructor in the mathematics department; and Miss Donna Potts of Mount Olive, a rising sophomore student at the College.

Mr. Boyette was a member of the 1969 graduating class. He earned the Associate in Science degree while serving as pastor of Northeast Free Will Baptist Church near Mount Olive.

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SPECIAL NOTICE

The Free Will Baptist Bookstores at Ayden and Smithfield, North Carolina, will be closed Friday, June 27, for inventory. They will be opened for business as usual Saturday morning, June 28. Thank you.

NO 'BAPTIST' JUNE 25

In order to maintain our schedule of not printing but 50 issues of "The Free Will Baptist" per year, this year we will have to skip three issues. The first issue to be skipped will be the issue of June 25. The next "Baptist" you will receive will be dated July 2, 1969.

Coming Events

June 22—Central Conference Male Choir Rehearsal, First Free Will Baptist Church, Greenville, North Carolina, 2:30 P. M.

July 4—Independence Day

July 8, 9—General Conference of Original Free Will Baptists, Black Jack Church, Route 3, Greenville, North Carolina

POLICEMAN BLOWS WHISTLE ON PTL!

A traffic policeman in Santos, Brazil, ter blowing his whistle and waving e Pocket Testament League sound truck er to the side of the street, asked, "Do u have any of the little books you give t? I would like to have three of them. y daughter received one in school and t into an argument with her brother out it. If I could have three, then ch one of us in the house would have e."

The mayor of the same city said, "I n thankful to God for directing your ganization to our city." A mayor of nother city welcomed the PTL team by ying, "You have my permission to do you see fit. Perhaps this could be ade a yearly event." The police chief dded, "You are the answer to a police-an's prayer."

These typical responses on the part of ublic officials illustrate the unprece-ented reception the Pocket Testament eague has found in Brazil. From ele-ientary schools to old peoples' homes, om prisons to public plazas, from con-ents to military camps, permission has een given enthusiastically for PTL eams to present the gospel message nrough sound trucks and film, accom-anied by mass Scripture distribution. his happened even in areas where only few years ago Protestants were driven ut.

Among the most open and fruitful laces for evangelism are both public nd Catholic schools at all levels, and in reat numbers, reports field director, am Befus. In one state the secretary of ducation gave the PTL such a warm let-er of endorsement that "all the schools f that state" were opened to the teams.

In one typical day in the schools, a TL team showed the film and distribut-ed Gospels of John to 2,600 students. In convent school 120 girls signed up for he correspondence course, including some of the sisters!

J. Edward Smith, International Direc-tor of the Pocket Testament League, has stated that the PTL will preach and dis-tribute Scriptures wherever it has the opportunity. And in Brazil, the opoor-tunity seems to be everywhere. Time and personnel, along with funds to sup-ply the needed Gospels, are the only limitations.—Pocket Testament League.

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If you pray for a person, you have less desire to quarrel with him.

GENERAL CONFERENCE

OF

ORIGINAL FREE WILL BAPTISTS

Black Jack Free Will Baptist Church

GREENVILLE, NORTH CAROLINA

Route 3

JULY 8, 9, 1969

Tuesday Afternoon, July 8

1:00 Registration
2:00 Woman's Auxiliary Fellowship and Program

Evening Session

7:30 Song Service . . . . . the Rev Clyde Cox
7:40 Devotions . . . . . the Rev. George Syner, Madison, W. Va.
7:55 Welcome to Pitt County and Area . . . . . Dr. Leo Jenkins
President East Carolina University
8:10 Welcome to Black Jack Church . . . the Rev. C. D. Pierce Jr., Host Pastor
8:15 Response to Welcome . . . . . Mr. Raymond Sutphin, Van, W. Va.
8:20 Opening of Conference . the Rev. Bobby G. Bazen, Secretary, Ayden, N. C.
Business Session:
Committee Appointments
Announcements
8:30 Special Music . . . . . Local Church
8:40 Offering
8:45 Introduction of Speaker . . . . the Rev. James Evans, Kinston, N. C.
8:50 Sermon . . . . . the Rev. L. A. Holliday, Manning, S. C.
9:20 Partial Report of Credentials Committee
9:25 Hymn
9:30 Benediction

Wednesday Morning, July 9

9:00 Registration
9:30 Song Service . . . . . the Rev. Clyde Cox
9:45 Devotions . . . . . the Rev. Fred Rivenbark, Virginia Beach, Va.
10:00 Moderator's Message . . . the Rev. Walter Carter, Rockingham, N. C.
10:20 Song Service . . . . . the Rev. Clyde Cox
10:30 Introduction of Speaker . . . the Rev. N. B. Barrow, Snow Hill, N. C.
10:40 Sermon . . . . . the Rev. Ralph Lightsey, Statesboro, Ga.
11:10 Hymn
11:15 Special Music . . . . . the Rev. Bruce Goodwin, Rockingham, N. C.
11:25 Introduction of Speaker . . . the Rev. F. B. Cherry, Greenville, N. C.
11:30 Sermon . . . . . the Rev. Paul Irwin, Newton, Ga.
12:00 Benediction and Lunch

Afternoon Session

1:30 Devotions . . . . . the Rev. James Lupton, Winterville, N. C.
1:45 Report of All Committees and Boards
2:45 Final Report of Credentials Committee
2:50 Business Session
3:25 Report of Treasurer . . . the Rev. Walter Patterson, Mason, W. Va.
3:30 Benediction

ORGANIST—Mr. Tommy Manning, Ayden, N. C.

PIANIST—Host Church

SONG LEADER—the Rev. Clyde Cox, Pine Level, N. C.



SUNDAY, JUNE 22

CHRISTIANS GIVE A TENTH

Scripture Reading—Ephesians 5:15, 16

"Christians give at least a tenth to show by stewardship that all belongs to God. Property is loaned to man for his use. But man shoots quickly through the dim vista of time's corridors. Paul said, 'Therefore be careful how you walk, not as unwise men, but as wise, making the most of your time, because the days are evil.'"—W. E. Grindstaff, in Principles of Stewardship Development, from *Biblical Recorder.*

PRAYER THOUGHT

Christians should walk wisely concerning their time, talents, and money.

MONDAY, JUNE 23

THE BIBLE

Scripture Reading—Acts 2:1-12

It would be helpful if every Christian knew Hebrew and Greek in order that he might read both the Old Testament and the New Testament in their original languages. Very few Christians, however, can read Hebrew and Greek. Therefore we must depend on translations in the language that we can read.

Some of the early Christian scholars who translated the Bible into English lost their lives for their efforts. One prayed, as he died, saying, "Lord, open the eyes of the king of England." There have also been many efforts by influential men of wealth and power to destroy the Bible, but it has lived, cherished and loved by thousands. There are other great books, but God has had His hand on this one as on no other.—M. H. Kendall, *Biblical Recorder.*

PRAYER THOUGHT

God has assured His children that His Word shall live forever.

TUESDAY, JUNE 24

PERSUASION

Scripture Reading—Matthew 7:7, 8

What we should fear and the students should learn to fear is the temptation to try to decide issues by force. Persuasion is our profession, and we should know—as we hope the destructive minority will learn—that the old law of an eye for an eye leaves everyone blind. So we must not surrender to force—that would truly be the treason of the intellectuals. We must argue against and stand against those demands that seem unreasonable and wrong, and propose alternatives that make sense. We must find the ways to turn destruction into dialogue, confrontation into education, heat into light. —Harris Wofford Jr., President, New York State University College, in the *Presbyterian Outlook.*

PRAYER THOUGHT

When we seek God's help, we can solve our problems reasonably and intelligently.

WEDNESDAY, JUNE 25

AN HONEST MAN

Scripture Reading—Jeremiah 5:1

Diogenes is reputed to have gone through the streets of Athens, candle in hand, in search of an honest man. The Lord instructed the Prophet Jeremiah to make a similar search in Jerusalem.

Talking with a Harrisburg businessman engaged in negotiations with union representatives regarding a new labor contract, the businessman related the words of the union spokesman, "I don't know how to deal with an honest man." This employer in his dealing with employees has not limited himself to the letter of the union contract.

The observation is a real compliment to the man to whom it was addressed. It is a reminder that when we sometimes despair of the loss of integrity in human relationships, there remaineth—honest men.—J. A. Parhtemore Jr., *The Church Advocate.*

PRAYER THOUGHT

Our Father would have us to be honest in all our dealings.

THURSDAY, JUNE 26

THIS IS REAL RELIGION

Scripture Reading—James 1:22-27

"Religion that is pure and undefiled before God and the Father is this . . ." James almost failed to make the canon of the New Testament, but thank God we have the Book of James for how much poorer we would be without it. The reason that the writing of James almost failed to make the New Testament was the inspired writer's insistence that faith and works had to stand side by side, else neither are valid. Somehow James was misunderstood and interpreted as teaching salvation by works rather than faith. What he was really saying, as we have come to understand somewhat better, is that faith—a man's commitment to God—must so permeate every area of life that all is completely surrendered to the will of God and employed in the service of God and men. To merely claim faith in Christ is not enough. Or, to trust solely in our tithing, or faithful attendance, or any other commendable thing that one may do in the name of God, is not sufficient. All of life must be given to God.—Richard Wood, in *The Church Advocate.*

PRAYER THOUGHT

A true Christian's life manifests bo faith and works.

FRIDAY, JUNE 27

MINISTER'S SERMON TOPIC TOO SHORT

Scripture Reading—Psalm 23:1

The Rev. R. I. Williams telephone his sermon topic to the Norfolk Ledg Dispatch.

"The Lord is my Shepherd," he said.

"Is that all?" he was asked.

He replied, "That's enough."

And the church page carried Mr. Wi liam's sermon topic as: "The Lord is m Shepherd—that's enough."

The minister rather liked the idea. H used the expanded version as his sermo title that Sunday at Fairmount Park Meth odist Church.—Gospel Herald, *W. B. Knigh* Eerdmans Publishing Co.

PRAYER THOUGHT

With Christ as our Shepherd we nee nothing more.

SATURDAY, JUNE 28

WHY SHE WAS UNCONCERNED

Scripture Reading—Ephesians 3:12

An aged lady left Buffalo by boat fo Cleveland, Ohio, to visit a daughter. terrible storm arose, and the passengers fearing death, gathered for prayer. Bu the aged lady seemed quite unconcerned She sat praising the Lord. Some of th passengers, after the storm subsided, be came curious to know the reason for th old lady's calmness. They gathered aroun her and asked her the secret. "Well, chil dren," she replied, "it is like this. I had two daughters. One died and went t heaven; the other moved to Cleveland When the storm arose, I wondered which daughter I might visit first, the one i Cleveland or the one in heaven, and I wa quite unconcerned as to which."—*Wesleyan Methodist,* W. B. Knight, Eerdmans Pub lishing Co.

PRAYER THOUGHT

When we let Christ come into our hearts He give us assurance and calmness for fac ing the future.

(Note: "The Free Will Baptist" will no be published next week; therefore, you may select Scripture readings and devotional thoughts on your own—but keep it up!)

Bookstore Hours

The Free Will Baptist Press Bookstore, Ayden, North Carolina, is now observing the following hours:

Monday-Friday—8 a.m. to 5 p.m.

Saturday—9 a.m. to 12 noon.

MISSIONS

Virginia Beach Church Thanks You

"We, the members of the Virginia Beach Free Will Baptist Church, Virginia Beach, Virginia, have so many things to be thankful to our Lord for, that it would be impossible to numerate them; so we will just say that we are thankful for the young people of our church.

"We would like to share with you the following declamation entitled, 'Missions,' that was written and presented recently by our own Tami Hawley who is fourteen years of age and in the ninth grade.

"We are thankful for our S & H stamp collection that has been donated to help us purchase a piano for our church; also for the church bond program to help us build our church in the near future. For all these we say, 'Thank you, Lord, and friends.' "—Mildred L. Pendergrass, Woman's Auxiliary Corresponding Secretary.

MISSIONS

by Tamara Hawley

Once you have received Christ as your own personal Saviour, it is your duty and responsibility to witness for Him. When people think about the word missions, the first thought is of foreign fields; but we also need missionaries right here at home. As we read our newspaper, listen to the radio, or watch television, we hear and see of crimes being committed. Teen-agers and students alike are rebelling against parents, police, the church, and God. It is even hard now to tell a boy from a girl. As we see these happenings it makes us more aware of the great need for missions.

The Bible asks, "To whom must the gospel be preached?" As ambassadors for Christ we must witness for Him at home, to our friends, neighbors, and unto all nations.

As a young Christian it is much easier for me to testify, pray, and live the life of a Christian when I am with other Christians; but how about when I am out in the world, associating with sinners? This is where I must call on Him in faith and truly allow Him to work through me. As I am not old enough to have money to give for missions, I must do the work myself by witnessing and giving of my time and talents.

The first thing that is necessary for us is to really know Christ as our own personal Saviour. Then we are to study our Sunday school lessons and read our Bibles everyday so we can learn more about the examples Christ has set for us. We know that God loves all people everywhere because He gave His only Son to die on the Cross so that all might be saved. In tender compassion Jesus looked at the people in the city of Jerusalem and wept. Have you, as a Christian, ever shed tears of love and compassion over a lost soul? When we stop to consider how precious a soul is to Christ and just how big the price He paid for that soul, then it should become easy for us to pay the price of prayer. Some people think that prayer is an easy way of being a missionary, but to pray the kind of prayer that will reach God means being in the right spirit ourselves. Jesus prayed until His sweat was as drops of blood. When we make promises to God and truly trust in Him, He is always faithful to lead us to the places He wants us to go and do the things He wants us to do.

A doctor can be a success without having any real love for his patient, but the patient must have faith and confidence in the doctor and follow his instructions in order for him to have complete recovery from his illness. On the other hand, a co-worker for Christ must have a deep love and concern for all people they come in contact with, because they know Christ who is the greatest of all physicians. How deeply a person loves Christ really measures how useful that person can be as a missionary. To be a good salesman a person must know his product and believe it is the very best, in order to sell it to another. So it is with us as Christians in selling Christ.

The Bible says in Romans, ". . . How beautiful are the feet of them that preach the gospel . . ." (10:15). Then it goes on to ask, "Who can go except he be sent?" We know that all are not called to go, but all can pray and give as God blesses us to give. When God asks us to do a job for Him we must be ready and eager to do it.

So as God lays it on our hearts to go forth and be fishers of men for Him, let us be very careful to cast our nets on the right side of the ship. We are to ask not what God is going to give us for our labors, but ask what more we can do for Him. Now let us, through these words that have been spoken, realize as never before the responsibility that is ours as a child of the King to live for Him with all our strength and all our might. As the song tells us, "We must work while it is day because the night is coming when no man can work." While there are so many people in the world who do not want Christ, Christ wants everyone to accept Him and He is depending on you and I to be faithful in telling the old, old story.

As young people come to Christ and accept the challenge to give of their very best to the Master, how much brighter and sweeter heaven will be when they can lay their crowns at the feet of the greatest of all missionaries, Jesus Christ our Lord! With the great command of God to "Go ye" as our goal, we can go forth with His promise that He will always be with us and help us to carry His word to the very uttermost parts of the world.

For Your

CHURCH NEEDS

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The Smithfield Bookstore

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(Branch of The Free Will Baptist Press Foundation)

Store Hours

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INFORMATION ABOUT

FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

MIDDLESEX, NORTH CAROLINA

The Rev. Edward W. Miles, Superintendent

Report of Cash Receipts for the Month of May, 1969

The following is our regular monthly report of receipts for the month of May, 1969. Receipts have been mailed to each individual, auxiliary, or organization contributing; but totals are shown here only from each conference for the period covered.

Religious Contributions Received

(Includes Gifts for All Purposes)

Albemarle Conference	$ 638.92
Cape Fear Conference	1,386.88
Central Conference	2,995.92
Eastern Conference	3,240.45
Pee Dee Association	40.80
Piedmont Conference	365.00
Pilgrim Conference	25.00
Rockfish Conference	27.00
Western Conference	3,961.83
Statewide Bodies	258.44
Total Religious Contributions	$12,940.24
Parents and Relatives	878.70
Friends and Others	104.30
Miscellaneous	323.97
Total Receipts for the Month	$14,247.21

Special recognition is hereby given to the following who made gifts of $100 or more during the month.

Honor Roll

Malachi's Chapel Sunday School, Albemarle	$100.00
Yelverton's Grove Sunday School, Cape Fear	104.56
Oak Grove Sunday School, Cape Fear	135.00
Hickory Grove Sunday School, Central	100.00
Friendship Sunday School, Central	100.00
Woodrow, Eastern	100.00
Cabin, Eastern	100.00
Bridgeton, Eastern	350.00
Kinston, Eastern	100.00
Powhatan, Cape Fear	200.00
King's Cross Roads, Central	281.90
Sound View, Eastern	100.00
Black Jack Grove Sunday School, Western	100.00
Wilson, Western	200.00
Rains' Cross Roads, Western	250.00
Spring Hill, Western	135.00
People's Chapel Sunday School, Western	100.00
Branch Chapel, Western	130.84
Stoney Creek, Western	205.26
Mount Tabor Sunday School, Albemarle	106.77
Tee's Chapel, Cape Fear	100.00
Pleasant Grove, Cape Fear	102.48
Free Union Sunday School, Central	358.45
Winterville Sunday School, Central	117.61
Friendship, Central	239.00
Friendship, Eastern	122.56
May's Chapel, Eastern	125.00
Holly Springs Sunday School, Western	100.00
Kenly, Western	116.89
Micro, Western	100.00
St. Paul Sunday School and Church, Cape Fear	125.00
Little Creek Sunday School, Central	100.00
Reedy Branch Sunday School, Central	105.71
Marsh Swamp, Western	179.84
Morganton, Piedmont	100.00

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Evangelism Based On Ben Hur Movie

A three-week's showing of the movie, "Ben Hur," has been used as a base for evangelism by the Far East Broadcasting Company in Naha, Okinawa.

Bob Bowman, president of FEBC, says an Okinawa employee, Suitetsu Shigetomi, spearheaded this project.

Mr. Shigetomi felt that the hearts of theater goers would be mellowed towards the gospel after a viewing of "Ben Hur." He was concerned, though, that the film ends with Christ on the Cross. He thought this would leave in the minds of viewers, the idea that Christ was merely a historical character, who died as a martyr.

Arthur Austin, FEBC missionary, was asked by Mr. Shigetomi to write a tract, giving an account of Christ's resurrection. This was done. Attached to the tract was a tear-off card that could be mailed to FEBC, Okinawa, requesting a Bible correspondence course.

Mr. Shigetomi then asked the theater manager if the tract together with a Gospel of John could be handed out after each showing. The manager agreed. There were three showings daily in an 800-seating capacity theater.

Mr. Bowman said it was too early to know the results, but many requests for the Bible course are being received. Three Ryukyuan schoolteachers have asked for more copies of the tract. They said the resurrection was made vivid through the tract, and they wanted to distribute it to their students.

The Far East Broadcasting Company is a worldwide radio mission headquartered in Whittier, California.

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SAFETY

A minister came out of his church in New York to find that he had received a parking ticket. He went to traffic court and waited in the crowd until at last his name was called. The judge asked if he had anything to say. He answered, "Yes," and as an expectant hush settled over the courtroom, he added: "Blessed are the merciful, for they shall obtain mercy."

The walls reverberated with delighted laughter. When order was restored, the judge spoke: "All the circumstances considered, I give you a suspended sentence. Now I will say something to you I have long wanted to say to a minister." There was another hush as the judge said, "Go thou and sin no more."—1010 Illustrations, Poems and Quotes.

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The best way to be successful is to look for work after you have found a job.—Adapted.

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In order to find ourself, it is sometimes necessary to lose ourself.

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Why is the Christian church divided into so many denominational groups?—**C. D. S., Philadelphia, Pennsylvania.**

Answer: The devil and sin are always the reason for disagreements and division among Christians. However, the true Church, although composed of born-again men and women, are all nothing more or less than sinners saved by grace. Except that each of them should be completely yielded to Christ, there will be in this group a lack of complete understanding of each other of Christ and of His world and His place in the church as pertains to His kingdom; as well as that each saint should have to the world and to every other saint while he lives and serves day by day. There was a tendency on the part of Christ's followers toward segregation in certain groups from the very outset. The mother of James and John came to Jesus and requested that her sons be segregated from His other followers, and that one should have the right hand place of recognition and the other the left as seen in Matthew 20:20, 21. Mark 10:35-45 either records the same incident, or another at which time these two sons of Zebedee then themselves asked this same favor of Jesus for themselves. If it is the same incident like many think to be true, we are to understand that they asked this favor through their mother. The incident caused jealousy and strife among the disciples then. And let's not forget that Jesus himself divided them into pairs as He assigned the twelve apostles the task of their mission, and that He did likewise in the calling and commissioning of the seventy whom He gave tasks in a limited sphere of service and among a restricted group, the Jews only. (See Matthew, Chapter 10; compare Luke 10:1-22.)

Then it is also true that the Scriptures clearly teach that even though the twelve and the seventy served Jesus as different units alike, they were to go with the message only to the Jews; and that Peter was called for a particular place of service among the Jews while Paul, Barnabas, and others were ordained for and assigned the task as foreign missionaries to evangelize the Gentiles. So we can see by this that the forming of groups for team work is not condemned by the Bible; but that strife, bickering among themselves, hatred, and jealousy are condemned. Corruption so blighted the Roman Catholic Church of medieval times that God called out men of faith and integrity with sufficient militants to break Satan's universal evil grip which held the membership in "sin's dark sway," leaving an escape hatch open so that a sufficient number broke ranks and formed the Protestant church. This was a blessed deliverance for Christians with a sincere purpose of mind and heart. A kind of a back-to-God-and-the-Bible group of saints were delivered and became the means of which many Protestants have been saved. History gives clear a strong testimony to the fact that God was definitely in the move when John Melanchthon, Martin Luther, John Wyclif, William Tyndale, and others preached the truth at the risk, not only of the loss of prestige and position, which was inevitable, but also at the risk of losing their own lives, which some did.

Then when it comes to our own denomination it was a part of a great awakening, called by their opponents the Anabaptist movement. It came when Protestantism had swung to a spiritual low, and when some of the Protestant denominations had become cold and informal, and to a place when evengelistic ferver seemed to be almost completely divorced from their society; a time when churches were more political than Christian. So without particular incidents of any individual's contributing in any major way, the Anabaptist move came as the Spirit of God moved upon individual Christians—in some instances upon whole families, local churches, and whole neighborhoods, causing those He moved upon to feel a deep sense of guilt and a desire to yield to the presence of this strong person, the Holy Spirit had made them aware of.

Then later questions of doctrine and church policy: baptism, feet washing, and communion, entered their thinking and separated us into the society or denomination that gives emphasis to the freedom of the will to immersion, feet washing, etc. So we have our present denomination that has divided into at least three major segments during my lifetime, and had just split into two about the time my father was born or a little before.

I now return to my first declaration: that sin is the cause of division among God's people, only to say that ofttimes division as has been proven by history is the less of two evils in a society of Christians. We can no longer enjoy or even tolerate the presence of a society or of an individual on equal grounds when they show by their daily conduct and religious habits that they have turned their backs on that which is right doctrinally, socially, morally, and ethically. The Bible tells us as individuals what to do: go first and seek reconciliation in a biblical way; then if such cannot be achieved, go again and take others that are officials in the church in an effort to bring about reconciliation and restore fellowship. After this, if reconciliation is not brought about, bring the matter before the church. Then if that fails, exclude the defending brother or brethren from fellowship; but regard those excluded as brothers, which means that the door is open for full restoration to fellowship when the erring brother or brethren are right and willing to subject himself or themselves to the teaching of the Word as the group is agreed. Jesus taught, however, that if there should happen to be a proverbial beam in our eye while we seek to extract the mote of difference from our brother's eye, that it would be of advantage to us to first remove the beam that we should see clearly to remove the mote. (See Luke 6:41, 42.) If this admonition of Jesus were adhered to many heartaches might be averted.

During my days of study as a ministerial student I attended two schools that were independent of denominational affiliations. The students and faculty of these were some of the finest, most consecrated Christians I have ever met. We were taught in these schools to work in harmony with the members of our local churches and with the leaders in our denomination, and that it was our responsibility in every way possible to make

(continued on page thirteen)

STORIES

for our youth



3'S A CROWD

MATILDA NORDTVEDT

RICK ran to the back door when he heard the familiar thump he knew to be his best friend, Warren Meyers. "Hi," he said, flinging open the door. "I'm glad you came early. We'll be able to get a lot done on our fort."

Warren's eyes were sparkling with excitement. "Guess what!" he exclaimed. "There's a new boy our age who just moved in down the street."

Rick frowned. "I know," he said glumly, "Tony Castino. I've already seen him."

"Well, what are we waiting for? Let's go ask him to come and help us make our fort!" Warren suggested enthusiastically.

Rick's frown deepened. "No," he answered. "Let's not. Three's a crowd."

Warren didn't say anything, but the happy sparkle went out of his eyes. Just looking at his downcast face made Rick angry. Why did that new boy have to move into the neighborhood and try to steal his best friend?

"Let's get going, then," suggested Warren. "Saturdays go by so fast, and we have lots to do."

Rick grabbed his jacket and followed his chum out into the early spring sunshine. Resentfully he glanced at the new neighbors' house as they trudged by. He hoped Warren wouldn't notice the lonely figure looking out the window in front.

The boys worked hard all day, piling up branches for their fort. But somehow, today, it wasn't fun for Rick. He keot wondering how he would feel if he didn't have a friend like Warren to play with.

Rick didn't see the new boy again until he was on his way to Sunday school the next morning. This time Tony was sitting alone on the front steps. Rick hurried by, pretending not to see him.

Sitting beside Warren in Sunday school, Rick forgot about the newcomer. He liked Sunday school. It was fun to sing the songs and hear the stories from the Bible. Rick liked it even better now that he had come to know Jesus as his own Saviour.

Rick glanced sideways at his friend. It was just like Warren to want to be nice to the new boy. Rick pressed his lips firmly together. He just had to make Warren forget about Tony Castino.

"We have a surprise for you today, boys and girls," said Mr. Miller, the Sunday school superintendent. "Mr. Jim Corbin, a missionary on his way to Borneo, will speak to us."

Rick liked Mr. Corbin right away. He listened eagerly as the young man told about the missionary work in Borneo. Rick found himself wishing that he could be a missionary.

"Maybe God will lead some of you young people to be missionaries in Borneo or in some other foreign country," said Mr. Corbin, just as if he knew what Rick was thinking.

Rick sat on the edge of his seat. This was exciting!

"But meanwhile you can be a missionary right here," went on the young man. "You can reach people in your own town of Waterville for Jesus—the girl across the alley, the boy down the street."

Rick gulped. The boy down the street! That was Tony! And he was trying to forget him.

"It's not always what you say that counts the most," went on the missionary. "It's the way you act. Kindness and love have won more people to Jesus than thousands of sermons."

Rick trudged home from church, thinking hard. It was because Warren had been nice to him that he had wanted to become a Christian. And he wasn't willing to be a friend to Tony like Warren had been to him.

Rick swallowed hard. He felt miserable. Suddenly, he told Jesus all about it and asked His forgiveness. He was just finishing when Tony's house came into view. And there was Tony, not on the steps now, but right out on the sidewalk, playing marbles by himself.

Rick knew what to do, and somehow it wasn't so hard now.

"Hi," he called. "I'm Rick Winters from the yellow house down the street. Guess your name's Tony."

The boy nodded.

"Want to come and see our fort in the woods after dinner? My pal is coming over this afternoon and—" It was hard to say, but Rick managed, "we could all three go."

"Sure, I'll go," answered Tony quickly.

Rick ran home feeling a lot happier.

Warren and Tony arrived at the same time, and Rick could tell that Warren was pleased. Soon they were tramping through the woods toward their fort. Suddenly Warren, who had run ahead, cried out in dismay, "Somebody's ruined it!"

Sure enough, somebody had knocked over their fort and even taken some of the branches.

"Oh, no!" wailed Rick. "And it was such a neat one. Now we don't have a hide-out."

"I know," suggested Tony brightly, "we can make a tree house in our back yard. We have a big maple. Nobody could knock that over!"

"A tree house?" echoed Rick. He had never thought of that before.

"My father is a carpenter," went on Tony. "He has odds and ends of lumber left over. We could make a platform—"

"And a rope ladder to get up there and pull it up after us," broke in Rick, excitedly.

"It'll be a real hide-out!" exclaimed Warren.

"Shall we start now?" asked Tony.

Rick looked at Warren. He would let him explain.

"Maybe we'd better start tomorrow," he said. "We have youth meeting at church pretty soon. Do you think you could come with us?"

Tony nodded. "Sure, I'll go," he said.

"Let's go climb your tree and see what it's like," suggested Rick, leading

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WHILE I CLEANED THE ATTIC

GOD SPOKE TO ME

By
KATHERINE BEVIS

TODAY I cleaned my attic. What an abundance of debris I found! I heard myself talking aloud as I asked this question, "Why, oh why did I not throw away half of these things instead of carrying them up two flights of stairs and then having to carry them down a year or so later?"

As I paused for a moment to gaze out the attic window and watch the wind blow across my garden, these questions flashed through my mind: "Am I doing the same thing in my life? What are some of the worthless things that I am carrying around—cluttering up my life? As God looks down at me through the days, the weeks, the months, the years, does He wonder what my intentions are—or why am I holding on to these worthless things?"

Life is a steep climb sometimes, and we find ourselves afraid—afraid of the problems, afraid of the paths that lie ahead, afraid of life itself. For days I had carried a fear in my heart for the outcome of a problem in the life of one of my loved ones—a problem that at the present time seemed hopelessly unsolvable.

Falling to my knees, I cried out to God for help that He might "clean" this fear out of my life so that I might be able to help my loved one. I prayed that this fear might be absolved in the unshakable faith that God is able.

It seemed that God then spoke to me through these words: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Hebrews 4:16). Still thinking of the things I was carrying around in my life, the words in Luke 6:45 came to me: "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh." Many of the thoughts, motives, and attitudes that are in the secret recesses of my heart and mind have come to light when others have heard me speak and have seen me act.

This line of thought brought to my mind a word of caution about how I sometimes judge others from first impressions. Many times when I first meet a person, I allow prejudice to keep me from accepting the goodness in this potential friend. Right there on my knees I asked God to "clean" such prejudice from my life. I prayed the prayer of the Psalmist David: "Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting" (Psalm 139:23, 24).

Oh, I could name many more things that I have been carrying around in my life and that I talked with God about today. These things are just an accumulation of debris—things that God's great love and mercy can and will clean out. They are worthless things that have been a great hindrance to my life as a Christian.

How glad I am that I cleaned my attic today!—"Church of God Evangel."

Questions & Answers

(continued from page eleven)

both Christian by how we lived and what we did. Neither of them so far as I know in any way showed a belligerent or prejudicial attitude to the Christian denominations, but worked with and helped them. One man from one of the schools held about 25 yearly Bible conferences in my home church which I think did the members as much good as anything in their experience. But in spite of all this good attitude there came to be a number of independent Bible churches that were pastored by former students from these two schools. Now, today, a little over thirty years later, these churches, most if not all of them, are connected to each other with ties as strong as those that bound the churches of our denomination when I was a student in these independent schools. Why? Simply because they feel the need of each other in Christian fellowship, in doctrinal pursuits, in the furtherance of the Lord's kingdom work in general.

A student who left our school to attend another Christian school a few years ago returned after a little more than a year's absence and told me that the officials of that school had said in his presence that the ministers going from their school should work in subtle ways, and by all the means and skill, they have to influence their church to sever relations with their denomination for denominations are evil devices of Satan. Without offering suggestions I will leave the judgment of the integrity of such advice to the readers for this is too obvious to spend time with.

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Satan laughs at our toiling, mocks at our wisdom, but trembles when we pray. —1010 Illustrations, Poems and Quotes.



The Bible Speaks to the Social Order

(Temperance Lesson)

Lesson Text: Luke 4:16-18, 21; Isaiah 15: 16, 18, 20-23

Memory Verse: Amos 5:24

I. INTRODUCTION

This lesson today reminds us that the Bible is one of the oldest books in the world and yet is the freshest in terms of its application to our times. It has been said that if you want to know what is going on in the world, turn to the Bible. There you will find situations strangely familiar to those in which you are involved. The best part of this is that Christ has worked out the answers to them already.

Racial problems are not new. Minority classes have always existed. Christ and the apostles dealt with the social malady known as slavery (read Philemon). Poverty is not a new phenomenon. Christ once said that we would have the poor with us always, implying that they had always been here. Class consciousness is not new. A study of James will show the conflict between the upper and lower strata of society, as well as Amos and other Old Testament prophets. The ugly matter of alcoholic beverage certainly is not new. It has been here all along to plague us and to destroy moral fiber even in the strongest of men.—Bible Student (F.W.B.).

II. HINTS THAT HELP

1. Introduction
   - A. The Bible is a timeless book because its real author is God, who is eternal.
   - B. The message of the Bible fits this age as it did the age for which it was written.
2. Jesus in the Synagogue (Luke 4:16-18, 21)
   - A. Jesus had the custom of attending church (v. 16).
   - B. Jesus accepted the Old Testament Scriptures (v. 17).
   - C. Jesus announced His ministry (v. 18).
   - D. Jesus announced that He was the fulfillment of prophecy.
3. The Woe of Sin (Isaiah 5:16, 18, 20-23)

As you study these verses observe that the sins condemned are as prevalent today as they were when Isaiah wrote. This proves the relevance of the Bible to today's needs.

- A. A woe pronounced against pride and vanity (v. 18).
- B. A woe pronounced against those who call evil good (v. 20).
- C. A woe pronounced against those who are conceited (v. 21).
- D. A woe pronounced against strong drink (v. 22).

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. The world as we know it is full of sin. Each of you could name many of the world's most prevalent sins.

To be sure, most of these are not the sins that Christians commit. But it is an error for us to think that the Bible and the world with its sins can merely exist side by side, scarcely touching each other.

The Bible is designed to cover the whole world, driving out sin, putting an end to injustice. We move toward this great goal when every Christian is personally involved, fully devoted to living by the Bible and teaching it to others.

To do his part, the Christian must make sure that the Bible does not merely touch him at his fingertips. The Christian life does not consist of refraining from sins the Bible forbids. The Christian does not go as close to sin as he can without violating the express command of God. Rather, he stays as faraway from sin as he can.

The Christian brings the Word of God to cover his whole life. In the Christian life God's Word and man's desire are fused. Man asks, "How can I live so that my life is a complete service to God, utterly devoted to winning the world for His beloved Son?"—Standard Commentary.

2. A temperance orator once challenged an audience to name just one honest business that had been helped by the liquor traffic. A man in the audience arose. "I consider my business honest," he said, "and it has been helped by beverage alcohol in every form." "What is your business?" asked the orator. "I, sir," responded the man, "am an undertaker."—Advanced Quarterly (F.W.B.).

FOR JULY 6

God's Plan and Man's Rebellion

Lesson Text: Genesis 1:1; 2:7-9; 31:1-8

Memory Verse: Genesis 1:27

I. INTRODUCTION

This lesson is designed as an introduction and background to the development of the general theme for this quarter's study: "God Preparing a Nation."

Our Bible teaches us that God, the Creator and Sovereign of all things, has from the very beginning entertained a divine purpose for the life and ministry of man, the crowning work of His creative art. Man, however, has constantly and continually rebelled against this authority, and being endowed by his Creator with the ability to choose for himself, has all too often chosen that way that was contrary to this divine purpose.

The history of mankind in general and that of Israel in particular, as this history is revealed to us in the Old Testament Scripture, reveals that man has never prospered by such a choice; on the contrary, it has always led to frustration and despair, and, if allowed to continue unchecked, has led to even worse than these, and that is destruction. On the other hand, the ministry of faithful men, those who have been determined and followed the will of God for their lives, demonstrates beyond refutation that success and fruition of effort will always crown their labors.—Senior Quarterly (F.W.B.).

II. HINTS THAT HELP

1. The Creator is the firm foundation for our faith and hope (Genesis 1:1; Hebrews 11:3).

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St. Claire Bible Class

(continued from page fourteen)

2. Where would we be today without God's breath of life? (Genesis 2:7).

3. Be assured that God has a place for you in His plan. Do you have a place for Him in your heart? (v. 8).

4. Do we fully appreciate the good and pleasant things which God created? (v. 9).

5. We should be on guard against the devil behind the person who always questions the Word of God (3:1).

6. Never add anything to the Word of God, for in so doing you will add burdens to your life (Genesis 3:2, 3; cf. 2: 17; Deuteronomy 4:2; Revelation 22:18).

7. Do not follow any teaching which contradicts the Bible (Genesis 3:4).

8. Watch out for the tempter who can make sin seem attractive and right (v. 5).

9. Disobedience to God's commandments involves others in sin (v. 6; 2:17). —Bible Expositor.

III. ADDITIONAL TRUTHS

1. The old Greek story says that Achilles, the great hero of the Trojan War, was dipped while he was yet a child in the waters of the Styx by his mother, Thetis, in order to make him invulnerable. And the result of that plunge was that every part of Achilles' body was proof against wounds with the exception of the heel by which his mother held him, and which had not been submerged in the waters. For many years, as a result, Achilles escaped unhurt, but at last the poisoned arrow of the Trojan Paris found the weak spot and inflicted the death wound there. So sin and temptation attack us where we are weakest. They appeal to our inclinations, our passions, our lusts; they find out the weak spot.—J. D. Jones.

2. God created man from the dust of the ground and made him in His own image. God intended that we should be like Him, that we should live in the center of His will. But man has rebelled against God's plan. Adam and Eve, and everyone since, became victims of selfishness, doubt, greed, and pride.

When temptation came, Eve began to doubt God's wisdom and love, and she reasoned in selfish terms. Finally, she rebelled against the one restriction that God had imposed upon her freedom.

It happens the same way today. When we disregard God's commands, our lives fall outside God's will into the area of human rebellion.

The element that keeps our lives in the center of God's will is submission. When we submit our wills to God's will, then we are truly living as men created in God's image.—Standard Commentary.

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Boys' and Girls' Stories

(continued from page twelve)

the way, "and decide what we're going to do tomorrow."

Rick swung himself on a branch hanging low over the path. He hadn't felt this happy for a long time. Why hadn't he and Warren ever thought of building a tree house? And besides, three wasn't a crowd after all—not for Christians!—"My Pleasure."

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BOOK REVIEWS

by ELIZABETH HILL

THUNDER ON THE MOUNTAIN by T. Cecil Myers. Abingdon, 176 pages, $3.00.

"What do you think is the greatest moral problem confronting the American people?" This question was put to a wide range of people before the author prepared these popular sermons.

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WE DREAM, WE CLIMB by Denson N. Franklin. Abingdon, 1969, 144 pages, $3.50.

"How good to follow the motto of Edward Everett Hale," says the author:

"Look up! and not down;
Out! and not in,
Forward! and not back;
And lend a hand."

These challenging sermons will uplift the heart and offer a view into what life may truly become through applied effort.

To change the things that can be changed, and to live with things that cannot be changed is a necessary philosophy for those climbing upward.

LIVING ON THE GROWING EDGE by Bruce Larson. Zondervan, 1968, 115 pages, $2.95.

Restless and adventurous groups or individuals will find that this book offers new approaches toward understanding and accepting God's way for their lives.

It deals with a variety of matters such as a new look at the family, marriage, commitment, and teaching.

Questions are at the end of each of the twelve chapters. The purpose is to help the reader or group to examine past experiences, present direction, and future goals.

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A CHILD'S PRAYER

By LORRAINE M. DAVIS

"Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God" (Mark 10:14).

Sending Ray, my oldest son, off to scout camp for the first time was a very painful and maturing experience for me. For weeks before camp was to begin, my thoughts were dominated by all the possible dangers he would face. He could not swim. What would he do during storms? (A tent out in the woods is not much protection!) Too, the area was well known for snakes!

The day for them to leave finally arrived—a beautiful Sunday afternoon. A family program had been planned at the camp for Wednesday night; therefore, I hesitantly told him good-by and waited impatiently for Wednesday.

Wednesday arrived and I was filled with anticipation. I hurried through the morning work, making every effort to be ready to leave soon after lunch. Then my head started aching. The more I tried to ignore it, the worse the pain became. I lay down on the couch hoping that rest would stop it. It was obvious that if the pain did not cease soon, I would not be able to make the seventy-mile trip. Had I been a child, I am sure I would have beat my fists against the couch and cried. Being an adult, however, I lay perfectly still while the same turmoil raged within me.

Little Joan (three years old at the time) came to my side and began rubbing my head tenderly. "God can make it stop hurting," she said confidently.

I stared at her trying hard to absorb some of the strong faith that she was displaying at the moment. I find it easy to have faith when one of the children is sick, but when I am the one aching, that seems to be another matter.

"Will you ask Him?" I asked.

"Uh huh," she replied, rushing off to her bedroom. In a few minutes she came back announcing very happily, "He said He would."

Of course He had said He would—not in the sense that she had conceived as a child, but in a very real sense, nevertheless. My faith began to soar. Suddenly I was aware that the headache was not so severe anymore. I felt like getting up. As I began to dress, the headache slowly went away! ". . . and a little child shall lead them" (Isaiah 11:6).

Prayer

Heavenly Father, may I always keep a simple, uninhibited childlike faith. May my expectations reach beyond human limitations, and may my concept of Thy power be ever broader. Amen.—Church of God Evangel.

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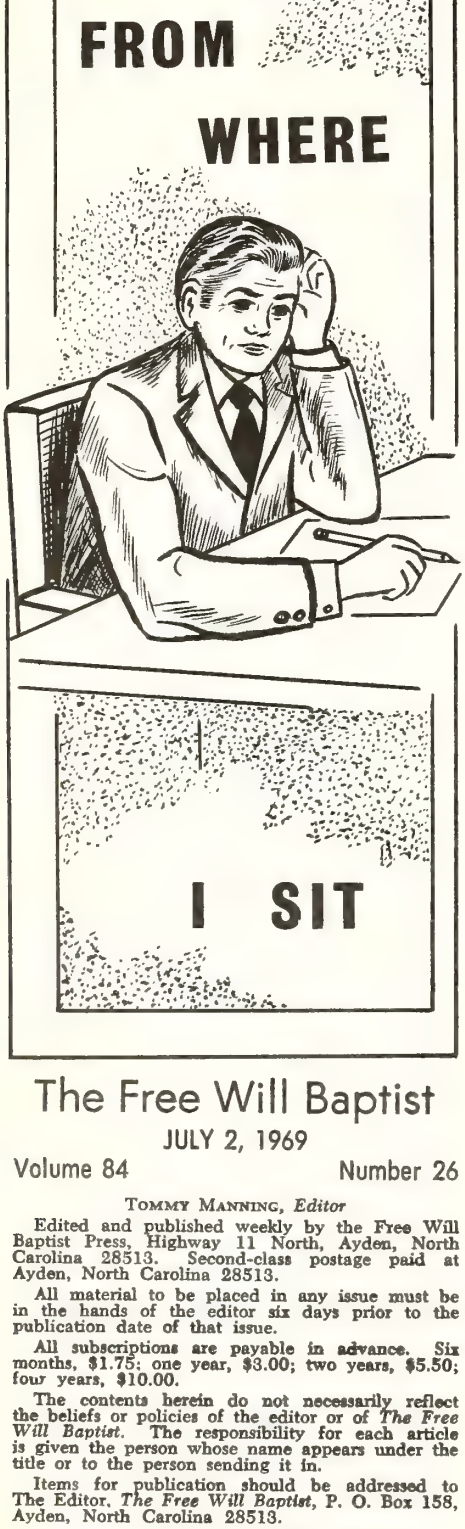
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the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, JULY 2, 1969



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The Free Will Baptist

JULY 2, 1969

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Editorial-- Cover Photo by Harold M. Lamber

TOO MUCH FREEDOM?

Freedom does not give unrestrained liberty. Although, "We shoul do what we want to, no matter what," is the prevailing opinion in mos circles, this idea is a rebuff to ethical living and moral obligations.

All men do have a right to be free, for God intended that man be abl to make his own decisions and to be free from the bond of servitude; bu at the same time, man is expected to be responsible for the resulting con sequences. Man's responsibility to himself and to others is affected b his concept of freedom. What he feels "free" to do may be terribly offen sive to others. Some individuals feel free to pick up a newspaper withou paying for it, while others would not even visit a public washroom with out first securing permission. One's conscience should be a guide, bu some consciences have been so suppressed that they no longer check o curb our actions.

Actions can never be altered or condoned by prodiginous excuses for just as taking certain liberties is right, taking other liberties i definitely wrong—despite what our "conditioned" consciences dictate Anytime one takes "advantage of" or "liberty with" another, it is im proper. Turning a college upside down might provide a thrill to those who engage in such to secure individual wishes, but it makes little sense to intelligent people.

Freedom is an inalienable right, but we have seen men misuse it in the grossest of manners. Men have cried for their "rights" so often and so forcefully in this last decade that it has become sickening. We do not mind a person elevating or bettering himself, but when he pushes some one down or steps on another to realize his gain, we do mind. Somewhere along the way we have forgotten that having rights and exercising them does carry obligations. A man has the "right" to be an electrician; but if he is not qualified to be one, it would be foolish indeed to allow him to wire an apartment house and possibly cause the death of many people! Then too, a person has the right not to take a bath, but he should not blame other people for shunning him. If we don't bathe, and we exercise the freedom of not having to bathe, we should certainly recognize our neighbors' right to dissociate themselves from us. So often though, this is termed discrimination. So society represses many to allow a few the "freedom" they demand.

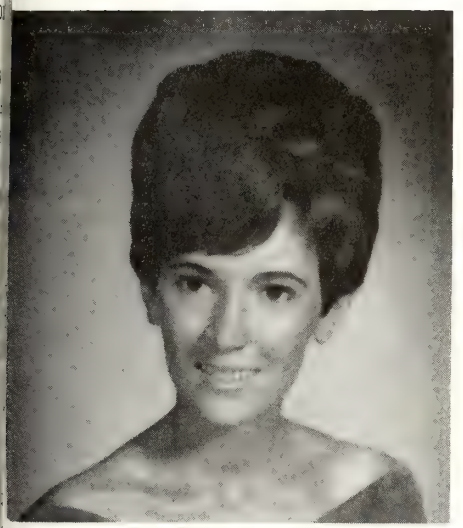
Man must be restrained by laws lest he becomes too free. We pay policemen to enforce the laws, and then we reprimand them for doing their duty. No wonder other nations smile at our inconsistency. Ours is supposed to be a land where the majority rules, but we submit to the whims of the minority because they make the most fuss. The existing philosophy suggests that laws were made to be broken; so laws are broken openly without fear of detection or regard to other people, whereas it used to be that anyone breaking a law intentionally did so on the sly. We are raising a crop of would-be martyrs, but their "cause" is questionable. The theme is always the same: "If you want something, take it!" "If you dislike something, destroy it!" "If you are afraid of something, kill it!" This is done in the name of freedom, but it is the epitome of Hitlerism.

"Marches on" and "lie ins" have become so disgusting that they nearly always carry an illiterate connotation if not an evil one. Those participating, along with their perpetrators and supporters, liken these demonstrations to those of our forefathers who purchased freedom for our country. We would suggest, however, that something is out of focus.

Even from childhood we have been taught to exercise self-control. Man is a freewill agent, but is expected to put certain restrictions on his behavior. We are advised not to let our "liberty" become a stumbling block. Keeping ourselves "straight" is an all-important requirement toward a meaningful existence. Proper examination enlightens us as to just how much and to what extent we can exercise freedom. Our advice: Restrain yourself, Brother!

Miss Goody-Goody

by
GALE BARBEE



Mrs. Barbee is the daughter of the Rev. and Mrs. Lemmie Taylor.

WITH the rush of each white-capped wave, the foundation ebbed gently from under our feet. The sky was July clear although the "showers and flowers" season was just breaking the bars of winter. Paula had turned and was staring at me, apparently dumbfounded by my last statement. Her beautiful blonde hair was blowing softly about her shoulders in the ocean breeze.

"You mean you're not goin'!" she blurted out. "What in the world is wrong with you gal?"

Then she pushed my brown sunburnt bangs upward, and with her hand mockingly on my forehead, she tested for fever.

"Have you blown your 'cool'?" she said.

"No," I replied. "No, I'm not going, and no, I've not blown my 'cool.' "

"Oh," she said almost simultaneously. Then jeeringly she added, "Another sacred meeting for Miss Goody-Goody I suppose!"

"As a matter of fact it is," I replied, a little less confident now.

Paula was definitely not sorry for the biting statement she had just made. I could see there was no hope for accomplishing what I had intended as we had walked aimlessly on the silvery-white beach. "I guess I'll just have to wait until another time," I whispered to myself.

"I guess I had better be going now," I said. "I didn't even tell Mother I was coming over."

"Sure," she mocked, "you better be sure to let 'Mama' know where her little Shelly is."

A quiet moment passed, then I finally managed to say, "Well—I'll see you tomorrow, Paula."

"Yeah, tomorrow," she repeated indifferently.

As I walked back toward our cottage with the cool sand sifting incessantly between my toes, I recalled events of the past few months. I remembered how it had thrilled me to be asked to represent the Virgin Mary in the Christmas pageant at the local church. I recalled the words Mrs. Petric had chosen as she spoke to me that chilly November night. She said that I had excellent features and that though I was not a member of their church group, all had agreed that no better Mary could be portrayed by any of them. I really enjoyed the program but most of all I enjoyed meeting the new kind of friends. They were Christians—not a hardshell sect like I thought—but teen-agers living it up, but being really happy inside—deep inside.

I realize now that these new friends and the new life I had learned about caused my joining of the church the next Sunday morning. I will never forget the sermon the tall dark-robed parson rendered to me. It was just for me, I'm sure. Since that day, though, I have experienced how difficult it is to be a modern teen-ager—and a Christian.

Paula and I were always close as sisters until this change in my life caused a vast change in our relationship. I was inwardly happy and expressed it through my daily life. I had talked with Paula many times about her salvation but she only ignored me. I didn't give up trying, but I was discouraged many times. I wanted more than anything to have the friendship with Paula again that we had had before. Only this time I wanted us to be "sisters in Christ."

Friday morning was bright and cheerful. As I walked down the broad flat steps to the dead-end street on which we live, I quickly noticed that Paula was not waiting for the school bus. I saw that she was going to school with her father as he drove to his work in town.

As I stood in the crowded hall gazing into my dark gray locker, I heard smothered giggling sounds escaping from the next classroom. As I dropped by Biology book into the locker, I noticed that Paula and a couple of the other girls were approaching me.

"I'm sure glad school is almost out, aren't you Pat?" I heard one of them say.

"Yes, and the Inlet Party isn't far away."

By this time they were beside me. Pat looked at me and said, "Shelly, what kind of new dress are you wearing to the party?" But before I had a chance to say anything, one of the other girls came out with, "What do you mean? Shelly isn't going with us; she's too good now!"

It was not this at all, but the bell was ringing and the hall cleared before I had the chance to defend myself.

The lunch table gossip consisted of nothing but "dress talk." The girls were very excited about the party, mainly because it was a chance to get another new dress. I ate quickly and excused myself. As I left the table, the entire subject was changed. I could overhear a few of the remarks. The main conversation was about me now. I whispered a silent prayer for strength because it was hard just to walk away. I hoped that one day they all could see things my way.

The afternoon was an uproar at school. Many of the more glamorous-minded girls were filling appointments at beauty shops while others were gathering the necessary materials to decorate the Inlet Community Building. Cars were already loaded and prepared to "pull out" for the inlet as soon as the "liberty bell" sounded.

As I walked slowly up the dunes to our cottage, I thought about the girls and how we were so different now when only four months ago we were best of buddies. These thoughts also dwelled in my mind as I quickly cleaned my room and prepared supper. I did these tasks eagerly tonight because I was planning to attend the Crusade at the pavilion. The speaker was a well-known man of God who preached sermons on a level just for us teen-agers. I had been looking forward to this night with much enthusiasm. I didn't know the date was to be in conflict with our annual class party. I was a little disappointed at first but I just couldn't miss this sermon

(continued on page nine)

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

FREEDOM AND RESPONSIBILITY

Probably the best-loved symbol of freedom in the world is the Statue of Liberty, which faces the channel of New York Harbor and raises its luminous torch high into the sky. Its official name is "Liberty Enlightening the World," and it represents far more than the guarantee to life, liberty, and the pursuit of happiness.

For citizen and alien alike, the Statue of Liberty stands for equality and justice for all. In its right hand is the torch, in its left a tablet bearing the date of the Declaration of Independence. A broken shackle lies at its feet, symbolizing liberation from tyranny. It has come to mean America itself, and it is expressive of all we hold most dear.

To those who claim the United States as their fatherland, a glimpse of the monument triggers a burst of patriotic sentiment.

Breathes there a man with soul so dead,
Who never to himself hath said,
"This is my own, my native land!"
Whose heart hath ne'er within him burned
As home his footsteps he hath turned
From wandering on a foreign strand?

To immigrants, the Statue of Liberty stands as a beacon of refuge from hostility and oppression. A verse by Emma Lazarus, inscribed on the base of the statue, expresses the warm welcome of the American people:

Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore,
Send these, the homeless, tempest-tossed to me:
I lift my lamp beside the golden door.

The Statue of Liberty also symbolizes fraternity among the free nations of the world. It was a gift to the United States from the people of France as an enduring expression of their mutual friendship.

But the largest statue in the world represents more than rights and refuge, and freedom and fraternity; it also stands as a stark reminder of America's responsibility among the family of nations. We who have been blessed with the freedom to gain wealth and to worship after the dictates of our own consciences are under obligation to share what we have with the rest of the world. This is true not only politically, economically, and culturally, but also spiritually.

The efforts of our country through foreign-aid programs, the Peace Corps, and other agencies to relieve the distressed around the world are to be commended. Every private organization involved in the distribution of food and clothing to refugees and victims of drought and famine are extending the ministry of Christ (cf. Luke 4:18; Matthew 25:35-40). Those medical doctors, nurses, teachers, agriculturalists, and other specially-trained personnel who have volunteered for terms of service abroad through mission organizations and secular foundations exemplify the American people's good will.

We must remind ourselves that freedom is a supernatural blessing, a gracious gift from God. While human industry and ingenuity are to some extent responsible for the independence and prosperity of our nation, even these qualities have been divinely endowed. In the final analysis, God himself is the source of all our freedoms; we have done nothing to merit them. Because this is true, we must agree with the Apostle Paul, "I have an obligation to discharge and a duty to perform and a debt to pay" (Romans 1:14, Ampl. Bible) to those less fortunate than we.

Freedom and responsibility go hand in hand. One cannot be truly free unless he is responsible; neither can he be responsible if he is not free.

We who are Christians know what real life, liberty, and happiness are. Political freedom, as wonderful and necessary as it is, is but a shadowy type of true, spiritual liberation which comes through our Lord and Saviour Jesus Christ.

Jesus said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10), and "He that believeth on the Son hath everlasting life" (3:36).

Christ came to bring deliverance to those who are in bondage to sin and the law, and He affirmed that ". . . if th Son therefore shall make you free, y shall be free indeed" (John 8:36).

Our Lord outlined the path to tru happiness in the beatitudes: "How hap py are the humble-minded, for the king dom of Heaven is theirs! How happ are those who know what sorrow means for they will be given courage and com fort! Happy are those who claim noth ing, for the whole earth will belong t them! Happy are those who are hungr and thirsty for goodness, for they wil be fully satisfied! Happy are the merci ful, for they will have mercy shown t them! Happy are the utterly sincere for they shall see God! Happy are those who make peace, for they will be known as sons of God! Happy are those wh have suffered persecution for the cause of goodness, for the kingdom of Heaven is theirs! And what happiness will be yours when people blame you and ill treat you and say all kinds of slanderous things against you for my sake! Be glad then, yes, be tremendously glad—for your reward in Heaven is magnificent" (Matthew 5:3-12, Phillips).

All the manifold blessings we enjoy in our free land issue from the hand of God. To the man in Christ, those blessings multiply and assume eternal significance.

The Christian is involved in the world; he cannot avoid it. He is a participant in the redemptive mission of God through the church and must exert his influence and witness on the world's politics, business, culture, and society. He must voluntarily and unstintingly give of himself for the good of mankind and the glory of God. His life must express divine, redemotive love in grateful response to the liberating gospel of Jesus Christ.

Yes, life and liberty are gifts
To anyone who kneels
And with sincere, repentant heart
To Christ lifts his appeals.
But happiness is only won
By following His plan
And living daily as He taught,
With love toward God and man.
—*Gospel Herald.*

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SPECIAL NOTICE!

The Free Will Baptist Press will be closed Friday, July 4. in observance of Independence Day. The bookstore will be open as usual Saturday morning, July 5. Thank you.

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Liberty is one thing you cannot have unless you give it to others.

'Thy Will Be Done'

by the Rev. C. L. Patrick

(This message was delivered at the inisters' Conference at Cragmont, Mon-y, June 16.)

In Sunday school someone was asked lead in prayer. After praying for od's blessings upon the work of the hool, she concluded her personal pray- with these words: "For we ask it in e name of Him who taught us to pray, . . . Our Father which art in heaven, allowed be thy name. Thy kingdom me. Thy will be done in earth, as is in heaven' " (Matthew 6:9, 10). lmost all who were present recited ose familiar words which are often eferred to as, "The Lord's Prayer." /ith no hesitation they recited our text, . . . Thy will be done . . ." (Matthew :10).

O, how thoughtlessly we use words! fear sometimes our so-called praying like children reciting something they ave memorized. So often, I fear, we ecite, "Thy will be done," with little hought of complete surrender to His vill—and still less effort to discover His vill.

No doubt, in many areas we are not ure of what God's will is. There are so nany things not yet revealed. As it is vritten, "The secret things belong unto he LORD our God: but those things vhich are revealed belong unto us and o our children for ever, that we may do ll the words of this law" (Deuteronomy 29:29).

In the area of the things not reveal-ed, what shall we do? James answers, 'If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5). Jesus said, "If any man will do his will, he shall know of the doctrine, whether it be of God, . . ." (John 7:17).

Though we pray and search the Scriptures and are willing to do His will, aren't we still uncertain many times as to what His will really is? "The secret things" still belong to God. As pastors, so often we have cried to God, "Shall I continue where I am or shall I resign?" Often we ask brother ministers and friends to pray with us as we seek to determine the will of the Lord for our ministry. O, how I have wished He would speak clearly to me as He did to Moses! So often like Paul I've cried, " . . . what wilt thou have me to do? . . . (Acts 9:6), and no answer that I understood came. As I have talked with many of my brother ministers, they have related a similar experience.

However, let me share another experience with you. Though I have not always been certain of His will at the time, whenever I have earnestly and prayerfully sought to know and to do His will, and then later looked back upon it, I have always had the assurance of having walked in His will. So when we are in doubt, let us like David, "Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD" (Psalm 27:14).

Someone has said, "It's not what I don't understand that bothers me, but what I do understand so well." As Moses wrote, " . . . those things which are revealed belong unto us . . ." (Deuteronomy 29:29). And these things are recorded in the Bible " . . . for our learning, . . ." (Romans 15:4). Micah adds, "He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8). Concerning the revealed things Jesus said, "Search the scriptures; . . ." (John 5:39). To inform ourselves concerning the will of God Paul wrote, "Study to shew thyself approved unto God, . . ." (2 Timothy 2:15).

Since so much of God's will is revealed in the Bible, let us search briefly for God's will for His ministers. Paul wrote, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Ephesians 4:11-13). In another place he cautioned, " . . . no man taketh this honour unto himself, but he that is called of God, as was Aaron" (Hebrews 5:4). In addition it is written in our Free Will Baptist Statement of Faith and Discipline, "No member of our denomination shall take upon himself the public ministry of the gospel unless he feels sure he is divinely called . . ."

Certainly all do not have the dramatic call of Samuel or Isaiah or Paul, but never let it be said that God calls men to be His ambassadors without in some way making them definitely aware of it. When that call comes, the highest honor and greatest responsibility a man ever has becomes his. More than ever before he needs to pray, "Thy will be done."

For some it may mean a return to school for further preparation. It may mean giving up a position or business which pays more than any Free Will Baptist church pays its pastor. It may mean moving away from home and friends into a community of strangers. It may be necessary for your children to change schools even though they have been dreaming of graduating with their old classmates. It most certainly will mean that you must become a servant so that you may minister to Christ through serving His people.

Though Paul gave more detailed instructions for the minister in 1 Timothy 3:1-7; nevertheless in the next chapter he condensed God's will for the minister's life in these words, " . . . be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Timothy 4:12). From the example of the twelve I gather that it is God's will for His ministers to give themselves " . . . continually to prayer, and to the ministry of the word" (Acts 6:4). Ministers are charged to, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (2 Timothy 4:2).

Isn't this much of God's will for the minister clear:

1. He must be called of God,
2. He must be an example of the believers, and
3. He must fervently pray, faithfully study and declare the whole counsel of God?

However, knowing the will of God and so yielding ourselves as to do it willingly are two entirely different things. Even a thief may know it's God will for him to be an honest man, of a drunkard may know it's God will for him to be sober. Quite often doing God's will may call for suffering, sacrifice, hardships and doing things we would naturally rather not do. I had rather not leave North Carolina, and no doubt often I have prayed for God to let me serve Him in my home state. Nevertheless, I should have added, "Not my will, but thine be done."

When someone asked a missionary if he liked his work in Africa, he replied: "Do I like this work? No; my wife and I do not like dirt. We have reasonably refined sensibilities. We do not like crawling into vile huts through goat

(continued on page thirteen)

News & Notes of DENOMINATIONAL INTEREST

Groundbreaking for Crab Point Education-Recreation Building

Groundbreaking ceremonies were held June 15 for an education-recreation building at the Crab Point Free Will Baptist Church, Morehead City, North Carolina. Those participating in the ceremonies were the deacons, pictured left to right: Davie Brinson, Henry Smith, Warren Ellis, Wendell Bennett, Robert Davis, Weldon Fulcher, and the Rev. DeWitt T. Cleve Jr., pastor, holding the shovel. Not pictured, but also participating, was Roland Buck.



Mr. Cleve stated that this venture forward was a moment of hope, vision, and reality for the church. He selected Scripture from Genesis 28:10-22. Psalm 24 was read responsively, and a prayer of consecration was offered by Warren Ellis.

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The Rev. and Mrs. Earl Minchew Honored by "Going-Away" Social

On Wednesday evening, June 18, from 8:30 to 10 p. m., the Rev. and Mrs. Earl Minchew were honored with a "Going-Away" Choir Social Hour, which was given by Mr. and Mrs. Harry S. Allen, and Mr. and Mrs. Jackie L. Sadler of the First Free Will Baptist Church, Plymouth, North Carolina.

The social was given at the home of Mr. and Mrs. Harry S. Allen in the Rolling Pines section of Plymouth. The dining table featured a center piece of summer flowers flanked by burning tapers. Twenty-five guests were present for the event.

Good Christian fellowship was enjoyed by all as Mr. Minchew opened many useful gifts. Delicious refreshments were served.

The Plymouth church has enjoyed many blessings since Mr. Minchew began his pastorate. The church expresses appreciation to the Minchews for their dedication and for what they have meant to the church.

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Virginia Beach Church Completes $100,000 Bond Program

The Virgina Beach Free Will Baptist Church, Virginia Beach, Virginia, recently completed a $100,000 bond program. The program began May 12, with five teams headed by five captains. The two final bonds were sold June 7 by the pastor, the Rev. Fred A. Rivenbark, to a Mount Olive, North Carolina, boyhood friend, Harry Millard and his wife Ella, who now live in Wilson, North Carolina.

"The cooperation of our membership and friends was remarkable," stated Mr. Rivenbark. "Several North Carolinians puchased bonds," the pastor continued, "and even one Floridian."

One friend of the church promised a captain that he would buy a $1,000 bond. Shortly afterwards he gave himself to the Lord and decided to purchase $10,000 worth.

"If the bond which my wife and I bought will be the means of one person coming to know Christ in the new church, it will be worth it all," declared a friend from another Free Will Baptist church.

"We are grateful to everyone who helped us reach our goal," voiced Mr. Rivenbark upon completion of the program.

The Rev. Francis W. Boyle, director of Executive Church Bonds, Inc., Nashville, Tennessee, directed the program.

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Fred Rivenbark to Speak At General Conference

One of the featured speakers at the General Conference of Original Free Will Baptists to be held at the Black Jack Free Will Baptist Church, Greenville, North Carolina, July 8 and 9, will be the Rev. Fred A. Rivenbark, pastor of the Virgina Beach Free Will Baptist Church, Virgina Beach, Virginia. Mr. Rivenbark has proven his worth as a Free Will Baptist minister and leader. He is a member of the board of directors of the Press.

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Cragmont Assembly Treasurer's Report for May, 1969

Mrs. Fountain Taylor, treasurer for Cragmont Assembly, Inc., Black Mountain, North Carolina, reports as follows for the month of May, 1969:

Balance on Hand April 30, 1969		$1,157.31
RECEIPTS		
Churches	$366.48	
Leagues	43.00	
Sunday Schools	5.00	
Personal Gifts	20.00	
N. C. F. W. B. Woman's Auxiliary Convention	296.41	
Total Receipts		730.89
Total to Account For		$1,888.20
DISBURSEMENTS		
Operating Expenses		131.44
Balance on Hand May 31, 1969		$1,756.76

Dr. Jenkins to Speak

The General Conference meeting will welcomed to the area by Dr. Leo nkins, president of East Carolina Uni- rsity, Greenville, North Carolina.



Dr. Jenkins was born in New Jersey nd is a graduate of Rutgers, Columbia, nd New York Universities. He also ttended Duke University and Harvard niversity's Institute for College Presi- ents.

Dr. Jenkins served at East Carolina niversity as dean from 1947 to 1960 nd has served as president since 1960. lany outstanding educational and civic wards have been awarded to him. He a member of St. James Methodist hurch, Greenville, North Carolina, and erved as delegate to the United Metho- ist Conference at Dallas, Texas, in 1968.

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Lightsey to Speak



One of the featured speakers on the program of the General Conference will be the Rev. Ralph Lightsey, Statesboro, Georgia. Mr. Lightsey is no stranger to the area, having served as pastor of the Ayden Free Will Baptist Church, Ayden, North Carolina, and also as editor of the Press. His reputation as a minister, teacher, and writer, is well-known.

GENERAL CONFERENCE

OF

ORIGINAL FREE WILL BAPTISTS

Black Jack Free Will Baptist Church

GREENVILLE, NORTH CAROLINA

Route 3

JULY 8, 9, 1969

Tuesday Afternoon, July 8

1:00 Registration
2:00 Woman's Auxiliary Fellowship and Program

Evening Session

7:30 Song Service . . . . . the Rev Clyde Cox
7:40 Devotions . . . . . the Rev. Ed Miles, Middlesex, N. C.
7:55 Welcome to Pitt County and Area . . . . . Dr. Leo Jenkins
President East Carolina University
8:10 Welcome to Black Jack Church . . the Rev. C. D. Pierce Jr., Host Pastor
8:15 Response to Welcome . . . . . the Rev. Kemery Ard, Ayden, N. C.
8:20 Opening of Conference . the Rev. Bobby G. Bazen, Secretary, Ayden, N. C.
Business Session:
Committee Appointments
Announcements
8:30 Offering
8:35 Special Music . . . . . Local Church
8:45 Introduction of Speaker . . . . the Rev. James Evans, Kinston, N. C.
8:50 Sermon . . . . . the Rev. L. A. Holliday, Manning, S. C.
9:20 Partial Report of Credentials Committee
9:25 Hymn
9:30 Benediction

Wednesday Morning, July 9

9:00 Registration
9:30 Song Service . . . . . the Rev. Clyde Cox
9:45 Devotions . . . . . the Rev. R. P. Harris, Rocky Mount, N. C.
10:00 Moderator's Message . . . . the Rev. Walter Carter, Rockingham, N. C.
10:20 Song Service . . . . . the Rev. Clyde Cox
10:30 Introduction of Speaker . . . the Rev. N. B. Barrow, Snow Hill, N. C.
10:40 Sermon . . . . . the Rev. Ralph Lightsey, Statesboro, Ga.
11:10 Hymn
11:15 Special Music . . . . . the Rev. Bruce Goodwin, Rockingham, N. C.
11:25 Introduction of Speaker . . . the Rev. F. B. Cherry, Greenville, N. C.
11:30 Sermon . . . . . the Rev. Fred Rivenbark, Virginia Beach, Va.
12:00 Benediction and Lunch

Afternoon Session

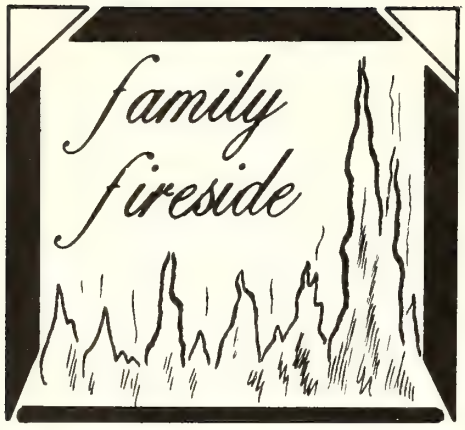
1:30 Devotions . . . . . the Rev. James Lupton, Winterville, N. C.
1:45 Report of All Committees and Boards
2:45 Final Report of Credentials Committee
2:50 Business Session
3:25 Report of Treasurer . . . the Rev. Walter Patterson, Mason, W. Va.
3:30 Benediction

ORGANIST—Mr. Tommy Manning, Ayden, N. C.

PIANIST—Mrs. Peggy Hardee, Greenville, N. C.

SONG LEADER—the Rev. Clyde Cox, Pine Level, N. C.

The church is located approximately 10 miles south of Greenville off Highway 43 in the Black Jack community. Those desiring to stay overnight will find a number of motels available in Greenville.



SUNDAY, JULY 6

NEW HORIZONS

Scripture Reading—Psalm 133:1

"The greatest honor history can bestow is the title of peacemaker. This honor now beckons America—the chance to help lead the world at last out of the valley of turmoil and onto that high ground of peace that man has dreamed of since the dawn of civilization. . . .

"We seek an open world—open to ideas, open to the exchange of goods and people—a world in which no people, great or small, will live in angry isolation. . . .

"As we explore the reaches of space, let us go to the new worlds together—not as new worlds to be conquered, but as a new adventure to be shared.

"With those who are willing to join, let us cooperate to reduce the burden of arms, to strengthen the structure of peace, to lift up the poor and the hungry. . . ."—President Richard M. Nixon, Inaugural Address, in *The Union Signal.*

PRAYER THOUGHT

Pray that we become seekers of peace.

MONDAY, JULY 7

CONQUERING FEAR

Scripture Reading—Ephesians 3:12

While just a child, I heard my father tell how my grandmother was nearly killed by lightning during a violent electrical storm. I became dreadfully afraid of thunder and lightning, and my fear grew with each storm that came. However, after I became a Christian, I committed to memory two verses from God's Word which gave me peace. One was Isaiah 12:2: "I will trust, and not be afraid." The other was Psalm 56:3: "What time I am afraid, I will trust in thee."

After I was married and our little Ruthie was born, I realized that she must never sense my fear. . . . When the sky began to darken and the rain began to beat against the windows, I would hold her up to look outside. I would say, "This is God's rain. Sometimes He makes it rain softly, and sometimes He makes it rain hard, with a lot of noise. See how pretty the sky looks with all the flashing lights." She would giggle, and then we would sing a song about God's rain. She never became afraid. . . . —Mrs. June Danilson, *Gospel Herald.*

PRAYER THOUGHT

Even Christians become afraid, but they have God to put their trust in and know that they are not alone.

TUESDAY, JULY 8

MUSIC IS IMPORTANT

Scripture Reading—Ephesians 5:19

How many of us ever stop to think
Of music as a wondrous magic link
With God, taking sometimes the place of prayer,
When words have failed us 'neath the weight of care.
Music, that knows no country, race, or creed,
But gives to each according to his need.
—Anonymous, from
1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

Beautiful music, telling of God's love, brings much peace and happiness into the Christian's heart.

WEDNESDAY, JULY 8

A VISION MADE PLAIN

Scripture Reading—Luke 16:10

Recently in Israel, my wife and I, along with other members of a Holy Land tour group, viewed several small stone watchtowers overlooking vineyards. We were reminded that it must have been a similar place where Habakkuk sat to watch man's experience with God until he understood the reason for the sufferings of the righteous. His answer, when it came in the form of a vision from God, still seems rather confusing to many of us. Yet there emerges a simple truth which is magnificent to behold, a plea that the righteous live by their faith. The righteous are not to be disturbed by the unexplained distresses which are a part of life for most of us. Rather, they are to hold faithfully to the course of utter trust in the faithfulness of God. In Lloyd Douglas' book, The Robe, the Greek slave Demetrius seeks Jesus to warn Him of a plot against His life, and finds instead a crushed Judas whose one plea is that the remaining disciples be warned lest they also lose their faith in Christ and suffer the horrible plight now his as the one who betrayed Jesus.—Richard Wood, in *The Church Advocate.*

PRAYER THOUGHT

May the righteous not forget the faithfulness of God.

THURSDAY, JULY 9

THE ABC OF SALVATION

Scripture Reading—Luke 19:10

A ll have sinned, and come short of the glory of God.—Romans 3:23
B ehold the Lamb of God, which taketh away the sin of the world.—John 1:29
C ome now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.—Isaiah 1:18

—1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

The Bible contains the ABCs of salvation.

FRIDAY, JULY 10

HE THOUGHT OF ME

Scripture Reading—1 Peter 4:8

Daniel Webster, going home one day from the law courts, stopped on the way to see his daughter, Mrs. Appleton, who was dying. As he entered the room she looked up and said, "Father, why are you out on this cold day without your coat?" The great lawyer left the room with a sob exclaiming, "Dying, yet she thinks of me!" That is just what Jesus did. He thought of others all His life.—*The Dawn,* W. B. Knight, Eerdmans Publishing Co.

PRAYER THOUGHT

How wonderful to know there is Someone who never forgets us!

SATURDAY, JULY 10

PARSIMONY BEGETS POVERTY

Scripture Reading—2 Corinthians 9:6

We are taught that getting is in order to giving, and consequently that giving is the real road to getting. God is an economist. He entrusts larger gifts to those who use the smaller well. Perhaps one reason of our poverty is that we are so far slaves of parsimony. The future may reveal that God has been withholding from us because we have been withholding from Him.—*Arthur T. Pierson.*

PRAYER THOUGHT

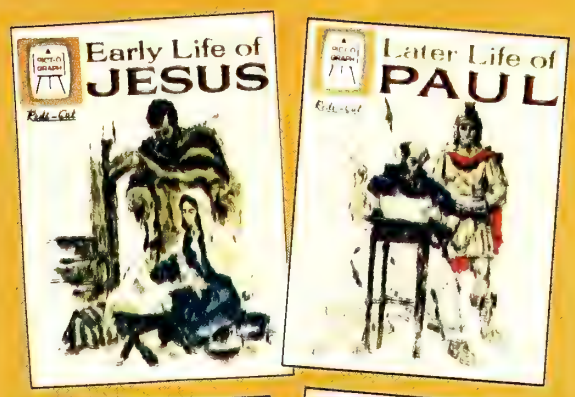
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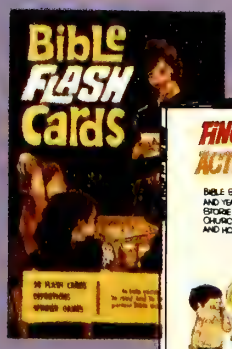


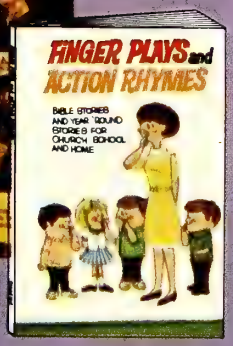


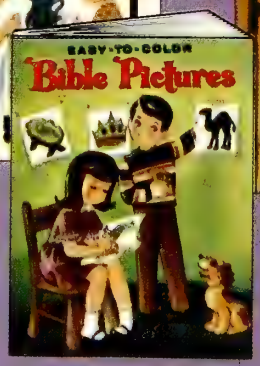


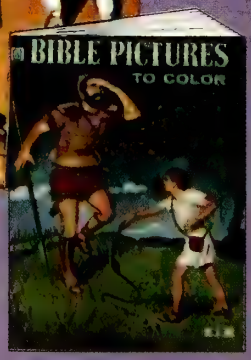














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Attendance Cards are printed on heavy paper stock to withstand many weeks of hard use. 8½" x 10".

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MISS GOODY-GOODY

(continued from page three)

for anything—not even the class party. I felt that Mr. G— could help me in facing my problems as a teen-ager.

Saturday morning I was awakened by the dancing sunrays upon my large vanity mirror. I quickly dressed, and as I finished my toast Mother asked me to run an errand for her.

Not minding at all I was practically there already. I drove down to Celso, a small summer resort town near our home. The cheery sunlight played "havoc" on my hood ornament and windshield as I drove down the dusty narrow road in my secondhand jeep. I had no problem finding parking spaces. They are very plentiful this early in the season. It would be at least two or three weeks before the summer population rush was on.

Walking down the aisles of a super market fascinates me. The bright colors and high counters make my mind wander and dream of a land of high mountains where everyone would be happy all the time and it would be "heaven on earth."

Suddenly, my glory train of thought was broken as I overheard two ladies' conversation. "It surely was bad about the accident," said the first lady.

"Yes," replied the other, "this is the first time anything like this has happened since the kids started having their parties at the inlet."

"I understood that the McCalster girl was injured badly and was hospitalized."

This was enough for me. My mind was traveling a thousand miles an hour, accident—inlet—McCalster girl! I knew it had to be, but I couldn't persuade myself that anything had happened to Paula.

I rushed home with the groceries and redressed in suitable clothes to visit the hospital. I told Mom I'd be back before lunch, then turned quickly with tears in my eyes and walked out into the now not-so-cheery sunlight. "I guess I waited too long," I whispered to myself as I stumbled down the steep sand dune.

I walked down the still, cool, and quiet hall of the hospital. I didn't know how to prepare myself for seeing Paula. I silently prayed that I could help—not harm her.

On entering room 312, I found a mass of casts and large machines attached to the broken body of Paula. She was conscious and as I walked nearer the bed she said very remorsefully, "Go ahead, you have the right to say 'I told you so.'"

Quickly I said, "Paula, don't try to talk—just rest and think. I don't mean to harm you." I tip-toed and kissed her cheek softly and left.

I thought I saw the clear blue eyes fill with tears, but I didn't wait to see. I really hadn't meant to hurt her and I hoped she would realize it later. I was less concerned with her present predicament than I was with her future.

Mom was sweeping the steps when I arrived home. I ate very little lunch, which is unusual for me. Mom knew something was wrong, but she didn't understand my problems either here lately. She didn't bother to ask me.

Feeling closer to God on the beach than anywhere else, I went out and sat in the warm sand for hours just watching each wave roll up to my feet and then disappear never to be seen again. I prayed over and over that Paula would be made well again.

The sun was sinking slowly beneath the dark rolling waves when Mom came down the shore to where I was planted. She told me that Mrs. Petric had called. Mrs. Petric is head nurse at the hospital, as well as youth leader at the church; and when she needs extra help she calls on us Youth Fellowship members. Thinking she needed me on duty, I quickly showered and changed into my freshly starched candy-striped uniform.

I thought it very strange that Mrs. Petric met me at the door of the hospital when I arrived. She talked softly as she said that someone in room 312 needed me.

I searched her eyes for help and as always I received the comfort I sought. We had a moment of silent prayer. I walked quite briskly up the cold metal steps. I walked down the hall. I breathed the sterile atmosphere in short quick breaths. As I neared Paula's room, I unclinched my damp hands. I walked slowly into the room and closed the heavy wood door behind me—and the world. I had very little confidence in myself, but with one look at Paula and her sparkling blue eyes, I knew that everything was to be all right.

"I'm glad you came, Shelly," she said very calmly.

"I'm glad you're feeling better," I said in hesitant reply.

She acted as if she wanted to say something but didn't know how to begin to say it. She paused for another moment then she looked straight into my eyes and said very softly.

"Shelly."

"Yes, Paula."

"I'm sorry for all the snappy remarks I've made to you and all the selfish ways I've been acting lately. I didn't really think how they looked and sounded when I said them; but now that I've had time to think, I can see where I was wrong—very wrong. Can you forgive me, Shelly?"

She said this in one long breath then closed her eyes for a quiet moment. I took her hand and squeezed it gently. I could see her face light up as the sun breaking on a new day. But then she opened her eyes and timidly said, "Shelly, . . . will you . . ." She paused and took another deep breath, "Will you come tomorrow and teach your Sunday school lesson to me?"

As Shelly left the room of the hospital, one could have interpreted her lively step and cheery smile to have said, "I didn't wait too long, thank God!"

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Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Otter's Creek Free Will Baptist Church, Fountain, North Carolina, is seeking a pastor for first and third Sundays. Anyone interested may contact Mrs. Edna Ruth Pittman, Route 1, Box 296, Macclesfield, North Carolina 27852.

PLEASE NOTE

We regret that some articles submitted by our readers for publication were not printed. Due to the fact that we did not publish the June 25 issue of "The Free Will Baptist," many announcements concerning Union Meetings did not receive publication, and this may have caused some inconvenience. It is our policy to print only 50 issues per year, and the June 25 issue was one that was chosen not to be printed. We apologize for any difficulty this might have caused.

CRAGMONT ASSEMBLY NEWS

THE REV. and MRS. HERMAN GRUBBS

Managers

Black Mountain, North Carolina

GENERAL YOUTH CONFERENCE



The General Youth Conference held at Cragmont Assembly, June 9-14, proved to be one of the most successful ever. Under the direction of the Rev. Willis Wilson, the conference provided religious instruction, counselling, worship services, and recreation for 122 campers, 10 counselors, 15 boy scouts, and one scoutmaster.

Using a western theme, "Don't Fence Me Out," the periods of instruction emphasized the necessity of making Christ supreme in one's life; and the campers were advised to "fence out" from their lives the evils of the world, and at the same time to "fence in" those qualities which enhance Christianity.

Various activities were planned and carried out. Even the rain that came during the week did not subdue the enthusiasm of those attending. A trip to Ghost Town up the mountain by chair lift or trolley car was exciting. Skit night proved enjoyable as always, and of particular notice was the quality of talent of those who participated at this time. These talents were also used during the class periods and proved to be of real value. Mrs. Elizabeth Hansley put on her usual charm and brought down the house with laughter. Guyla Corbett imitated the country girl, Minnie Pearl, and astounded her audience with the maturity of her impersonation. The Hines Cousins sang, ably accompanied by young David Hines on his guitar.

One of the highlights of the conference was music provided by Randy and Ken Buck of the Black Jack Free Will Baptist Church, Greenville, North Carolina. Two very talented and versatile musicians, this brother team provided music in both the religious and popular vein; and their presence was a real asset to the conference.

The campers were privileged to experience something new in the way of religious worship. One night four teen-age boys and four teen-age girls presented a flag drill under the direction of Joyce Manning, which consisted of patterned movements of the American and Christian flags to the tempo of "Onward Christian Soldiers," played by piano and drums, and sung by a mixed group. An inspirational message, "The Last Roundup," was presented by Adrian Grubbs, and many seekers came forward at the conclusion of his message. Tommy Manning dramatized an original story, "The Six Jewels," which told how a young boy lost his riches because of selfishness, temper, pride, lack of faith etc. A missions program was presented by Deborah Hines.

Each year the campers select superlatives; and those elected this year were as follows: Best-All-Around, adult division: Jimmy Greene, Gloria Jones; junior division: David Hines, Teresa Brown. Best Sport, adult division: Frankie Sawyer, Trudy Edwards; junior division: Charlie Casey, Donna Kay Meeks. Best Looking, adult division: Steve Raines, Debbie Harris; junior division: John Mark Lane, Guyla Corbett.

Something else of real interest, providing a spirit of competition, was the field day observed on Friday. Winners in various events, such as, "Tug-of-War," "Sack Race," "Shuttle Relay," etc., received ribbon awards which were displayed in the hall of the main building.

Counselors included: Mrs. Elizabeth Hansley, Joyce and Tommy Manning, Mrs. Jean Wilson, Mrs. Gertrude Ballard, Sally Vainwright, Wayne Vincent, Adrian Grubbs, and the Rev. L. E. Ballard, supervisor. Noel Thomas Manning, posing as "Little Joe," was mascot.

Everyone attending the conference agreed that the week passed much too quickly, and the benefits realized were such as could not be recorded in words.

Coming Events

July 4—Independence Day

July 8, 9—General Conference of Original Free Will Baptists, Black Jack Church, Route 3, Greenville, North Carolina.

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: What all is meant in Paul's expression, "Risen with Christ"?—**J.B.P.**

Answer: In the sense of being risen that the Apostle Paul has in mind, one must take the death that precedes it for granted in order to have a clear view of His state of being. Paul, in an earlier writing, had described himself as having been crucified with Christ: "I am crucitied with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20). He had become dead to the sin-cursed world through the death of his Lord, Jesus Christ; dead to sin, to worldly ambitions as well as to all worldly principles and motives. One might have asked him, "Are you really dead, Paul?" To this question he would answer, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God" (Colossians 3:1-3). So you see that he would have us, his readers, to know that like Christ he had received a new life, having been raised with Him since he had been crucified with Him.

This was the resurrection life by which he had been transformed, and therefore he was now a new man—a new creation in Christ Jesus. This is somewhat that which was meant by Augustine when he was greeted by a dissolute companion of his boyhood days, whom he had passed on the street without recognition. "August, it is I, do you not know me?" Augustine replied: "I am August no longer." Having become a Christian (risen with Christ) he had abandoned all his old life with its companions—its associates and its associations. One is never free to live at leisure and in comfort in the new Spirit-filled life until he has abandoned all that hindered him in his cause of living for Christ and serving Him exclusively as is required of him by the Scripture.

Jesus taught that we can't serve two masters: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" (Matthew 6:24, 25).

I once knew two brothers that a man whom they agreed to have work for them began serving the two as they needed him. One of these brothers had done all the negotiating with this hired hand and had been responsible, when he needed things that he could not pay for, until quite a debt had been accumulated; but the hired man preferred working for the other brother and finally quit serving the one that had let him get in debt to him. It was easier for him to change employers than to pay his debts. God, however, does not let things go; and the debts of one who would serve Him be unpaid because He paid them when He gave Christ to die for our sins. We may, and that's what God wants, give ourselves completely to Him and serve in a full life of service in His realm of activities, owing no one but Him. In the new relation we are all His and He is all ours and wants to so act.

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Question: Is there any difference between the day of the Lord (Isaiah 2:12) and the day of Christ (1 Corinthians 1: 8)?—**D. H., Canada.**

Answer: Yes, I think there is to be a distinct difference. "For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low" (Isaiah 2:12). This Scripture is dealing with this world in judgment at Christ's coming to the Mount of Olives to take vengeance on all who do not recognize Him or all who have forgotten Him. It will occur a thousand years after the event of, "Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ" (1 Corinthians 1: 8). This, in 1 Corinthians 1:8, is that which we Christians look forward to as the relief from all the burdens, hardships, and persecutions we have born while being faithful to a loving Saviour.

At a time, when the world does not think of or worry about His coming, He will come for the church. Then the false church, headed by the Roman false church, will enter its darkest period of deception and in a gigantic world machine or organization, having both Catholics and Protestants of the false church dominated under one demon-possessed head, will perform many miracles, falling obediently in line with the devil and all his religious schemes conducted by the false prophet and antichrist until what is suggested by Isaiah 2:12 takes place. (See Revelation, Chapters 12; 13; 17; 20; and 21.) The events of these chapters are all to be fulfilled at the end of this age, hence this is all written to encourage us to perfect obedience to the teachings of the Bible.

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"Coming Events" at Mount Olive College

August 4-7—Ministers' Institute
September 7—Freshmen arrive for fall semester.

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The nation which forgets her defenders will be itself forgotten.—Calvin Coolidge.

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STORIES for our youth



WHY does the American flag fly over Oregon and Washington

by AGNES RANNEY

FLAG DAY was June 14, and July 4 is just around the corner. On these two days, among others, Americans like to see their country's flag flying above homes and businesses and public buildings. Did you ever stop to think why the Stars and Stripes, instead of some other flag, flies over American homes?

Sections have been added to the country in many ways. The Revolutionary War was fought to gain independence from England. The Louisiana Purchase, the big tract of land bought from France, was divided into many new states. Alaska was purchased from Russia. And the Pacific Northwest has a story all its own.

Several countries had claims to the land along the lower Columbia River, now the states of Oregon and Washington. Early Spanish seamen had explored the coast. Explorers had come from France, too. From 1804 to 1806, the Americans Lewis and Clark had made their historic trip of exploration for the United States. And the Hudson's Bay Company, a British fur trading company, had been in the country for many years.

Trappers, explorers, and fur traders saw little need to decide whose land they were tramping over. But in the 1830's, a few settlers began to discover that the Williamette Valley was a good place to build homes. In 1834, Jason Lee opened a mission in the Williamette Valley, and two years later the Whitmans and the Spaldings came as missionaries to the Pacific Northwest. In the 1840's, the Oregon Trail saw first hundreds, then thousands, of new settlers. Raising cattle, grain, and fruit took the place of trapping beaver as a way to make a living.

France and Spain had given up their claims to the land. It was to belong to those who established claims by settlement. There were many American settlers. By then many of the fur trappers had settled down, too. Their loyalty was to Great Britain. Would there be trouble when the time came to decide to which country the land should belong?

The day of decision was May 2, 1843. The place was Champoeg, which had been an Indian village long before the first white man saw it in 1811. Now this trading post on the shores of the Williamette River was a thriving settlement. On the grassy flat just outside the village, one hundred men met to discuss the need for a provisional government. There was no law, they said, nor were there courts or public schools. Everyone agreed that there must be some kind of government, but what government?

Legend tells us that Joe Meek, the famed mountain man, called for the vote.

"Who's for the divide?" he shouted. He traced a line with the toe of his boot. All who favored the American provisional government followed him. Those against it went to the other side. When the count was made, there were fifty men on each side. Then, after some debate, two other men placed themselves on the American side. The government would be American!

There was fear, for awhile, that there would be real trouble. But by 1846, the dispute was settled peacefully with Great Britain. The boundary was set at the forty-ninth parallel, except for Vancouver Island, which extended farther south.

Today, Champoeg is a state park. Picnic tables stand under some of the same old oaks and Douglas fir trees that shaded Joe Meek and the other settlers on that spring day so long ago. Water skiers sweep up and down the Willamette River. A covered pavilion for public gatherings has the name plates from old river boats displayed on its rafters.

Nearby, in a cabin, you can see candle molds, pieced quilts, an old fireplace, and kettles and pots which the pioneers used for their cooking, along with old guns, ox yokes, and bullet molds. In a grassy clearing, a marble column lists the names of the fifty-two men who voted to make this area part of the United States.

The decision made that day has affected our country ever since. It was more important, perhaps, than the men there realized.—Adapted from Guide.

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Attention Leaguers

The Second District League Convention of the Central Conference will meet Saturday night, July 5, at 8 p. m., with the Gum Swamp Free Will Baptist Church near Greenville, North Carolina. All leaguers are urged to be in attendance for this important meeting. The Elm Grove leaguers will have charge of the program.

New Marriage Certificates Available

The Free Will Baptist Press has recently printed a marriage certificate that has been in demand for sometime.

It is in sheet form, sixe 8½ by 11 inches, printed on lithographed stock. The certificates are available in booked lots of one dozen for $2.95, or in single form for $.25 each. Each certificate in the booked, or padded form carries a stub for the minister's records.

Send orders to the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513. (State tax where it applies. Shipping and handling—20c for the first dollar and 5c for each additional dollar.)

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

NEW STUDENT AID FUND



Mount Olive College has announced the establishment of a new fund to be known as "The Nancy B. Foreman Student Aid Fund." Its purpose is to provide financial assistance on the basis of merit and need to students attending the College. Recipients will be selected by the College.

In announcing the fund, President W. Burkette Raper noted that it became possible through a bequest from the late Mrs. Foreman of Pinetown, North Carolina, an active member of the Shiloh Free Will Baptist Church. The fund is a memorial to her.

Two of Mrs. Foreman's granddaughters have attended Mount Olice College which is sponsored by the Free Will Baptist denomination. They are Miss Judy Foreman of Charlotte, North Carolina, a member of the Wingate College music faculty; and Mrs. Faye Foreman Jones of Wilson, North Carolina, a teacher in the Wilson County schools.

Mrs. Foreman was the wife of John E. Foreman and mother of three sons and two daughters, and grandmother of 14 children. Her death occurred March 7, 1968.

'THY WILL BE DONE'

(continued from page five)

refuse. We do not like association with ignorant, filthy, brutish people. But is a man to do nothing for Christ that he does not like? God pity him, if not. Liking or disliking has nothing to do with it. We have orders to 'Go,' and we go. Love constrains us."

I often think of the Barrows. With their training and ability they could have it comparatively so much easier here in North Carolina. So many calls to preach and to teach beckoned to them at home; but convinced that it was God's will for them to go to Africa, they went.

When it's someone else's wife or child who is dying with cancer, it's not so difficult to pray, "Thy will be done," but if it's your wife or child, prayer becomes an agony.

If we find it a severe struggle to really pray, "Thy will be done," remember Jesus did too. Knowing that it was God's will for Him to suffer, He who was truly Divine and at the same time truly man struggled in Gethsemane, " . . . Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done" (Luke 22:42). When it meant rejection, torture, ridicule, shame and death—when all that was flesh cried out against it, Jesus prayed, "Thy will be done." And yet because it was God's will for Him, He found joy in it, " . . . who for the joy that was set before him endured the cross, despising the shame, and is set down on the right hand of the throne of God" (Hebrews 12:2). A thousand years earlier the psalmist wrote of Him, "I delight to do thy will, O my God . . ." (Psalm 40:8).

Before we get the idea, however, that prayer is easy and all joy, let us look again to the struggle of Jesus in the garden. Listen to Luke's description, "And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground" (Luke 22:44). What a struggle between flesh and spirit! What a burden He took to the throne of God in prayer! What a victory He won on His knees!

Jim Bishop in his book, "The Day Christ Died," describes the scene as Jesus bearing the sins of the whole world knelt to tell His Father that He was now ready to do His will completely:

"The salty sweat, gleaming on His face and forehead, began to change color. It reddened and deepened in hue until, in His agony, He knew that it was blood. It clung to His face and moved slowly down to His chin. Some of it dropped off in clots onto the rock and some of it congealed in His beard.

"Medically, this is called haematidrosis. It occurs when fear is piled upon fear, when an agony of suffering is laid upon an old suffering until the highly sensitized person can no longer sustain the pain. At that moment, the patient ordinarily loses consciousness. When that does not happen, the subcutaneous capillaries sometime dilate so broadly that, when they come into contact with the sweat glands the little capillaries burst. The blood is exuded with the perspiration and, usually, this occurs over the entire body.

"Luke, who was a physician, later wrote: "And His sweat became as clots of blood, trickling down upon the ground.' "

When Jesus was teaching His followers to pray He taught them to say, " . . . Thy will be done in earth, as it is in heaven" (Matthew 6:10). A Sunday school teacher asked his class, "How do you think the angels and the happy spirits do the will of God in heaven, as they are to be our pattern?" The first child replied, "They do it immediately"; the second, "They do it diligently"; the third, "They do it always"; the fourth, "They do it with all their hearts"; the fifth, "They do it all together." After a pause a little girl added, "Why, Sir, they do it without asking any questions."

Dr. Billy Graham says, "Prayer is not just asking. It is listening for God's orders."

The last words of Richard Baxter, who preached, "as a dying man to dying men, and never sure to preach again," were these: "Lord, what thou wilt, where thou wilt, and when thou wilt."

In the words of a great hymn, "Oh, teach me from my heart to say, 'Thy will be done!' Thy will be done in me, This is my earnest plea; My life, my all, I yield to thee, Thy will be done in me."

ST. CLAIRE BIBLE CLASS

THE SUNDAY SCHOOL LESSON

FOR JULY 13



God Chooses a People

Lesson Text: Genesis 12:1-3, 7; 17:1-8; 21:1-3

Memory Verse: Genesis 12:2

I. INTRODUCTION

Our lesson for today will embrace the call and the separation of Abraham and will serve to introduce us to a new method adopted by God to deal with the sons of men and to make His will known to them. The separation of Abraham is usually considered as the beginning of the Hebrew nation. Though this was by no means the first covenant entered into by God with men, it marks the beginning of a covenant relationship with a single group of separated people.

A covenant is an agreement between two or more people, a contract that is binding upon both parties. Though this covenant was between God and Abraham, we notice that it was to continue through coming generations.

Our lesson text for today's study is taken from three passages of Genesis: the first, Genesis 12:1-3, 7, deals with the call of Abraham and the promise that accompanied it; the second, Genesis 17:1-8, has to do with the change of his name from Abram to Abraham and the covenant established with him; the third, Genesis 21:1-3, relates the fulfillment of God's promise to bless the old age of Abraham with a son who was to become the heir of the promise.

Genesis 12:1-9; 15; 17:1-21; 8:13, 14; 21:1-5; 22:15-19 should be studied in conjunction with the lesson text.

The purpose of today's study is to inform us of the method employed by God to separate a people from the nations of the world and to prepare it as a channel through which He could manifest Himself to the world in the person of His Son.—Teen-Age Teacher (F.W.B.).

II. HINTS THAT HELP

1. Introduction

Abraham was an example of the Bible doctrine of election. God by grace elected Abraham, but Abraham had to choose whether to obey or not. We are "elected" in Christ, but whether we accept or not is up to us.

2. The Covenant with Abraham (Genesis 12:1-3)
   - A. God's command to Abraham.
     1. Get out of his country.
     2. Separate from his kindred.
     3. Leave his father's house.
   - B. God's promise to Abraham.
     1. "I will make of thee a great nation."
     2. "I will bless thee."
     3. "And make thy name great."
     4. "Thou shalt be a blessing."
   - C. God's promise to Abraham's seed: "Unto thy seed will I give this land."
   - D. Abraham accepts: "And there builded he an altar unto the Lord."
3. God Reveals Himself to Abram (Genesis 17:1-8)
   - A. The covenant renewed (vv. 1, 2).
   - B. Abram, acceptance renewed (vv. 3, 4).
   - C. Abram's name changed (v. 5).
4. Abraham's Son Is Born (Genesis 21:1-3).
   - A. God's promise fulfilled.

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. Someone has classified Christians in three distinct groups: the workers, the jerkers, and the shirkers. In one of these three groups you will probably find yourself, if you face the facts. Other classifications are jawbone Christians, wishbone Christians, and backbone Christians. Jawbone Christians are those who do a lot of talking about their religion, and little else; wishbone Christians are those who want things to happen for Christ and the church, but let it go at that; while backbone Christians are those who work at the tasks of the kingdom and are dependable in every good work. If we would be as Abraham, we will know which of these groups to get in.—Advanced Quarterly (F.W.B.).

2. Contracts are a familiar part of our lives. Each of us has a contract for the everyday work we do, even if it is merely a verbal agreement between us and our employer. Every time we buy something "on time," we must sign an installment contract.

These various contracts have conditions to be fulfilled by both parties. Employers agree to pay a certain wage for so much work done. In return for the privilege of immediate possession of an item, installment buyers promise to pay a particular amount periodically until the price is paid in full.

In today's lesson we have learned that a covenant is simply a contract or agreement between two or more persons or parties. In Abraham's case, God promised to bless the patriarch with greatness, land, and many descendants. In return Abraham was to live in faith and obedience to God. At the time it was entered into it was a verbal agreement. Even so it was binding because both God and Abraham were honorable parties.

The entire Bible is a record of God's covenants and the history of His covenant people. "Testament" is just another word for "covenant," so we really have in the Bible the old covenant and the new covenant. Though the new covenant is different because of Jesus, the conditions required of us are similar to what was required of Abraham—faith and obedience.—Standard Commentary.

3. God now calls dedicated Christians to leave their loved ones and go to give the Word of life to the myriads of the earth who have not had any of it. Intellectually and spiritually endowed young men and women in increasing numbers are answering God's call to translate His Word.

Dr. Kenneth Pike, of Wycliffe Bible Translators, said, "We have learned that only through his mother tongue does a person respond quickly and deeply to the most crucial issues of life. Only through his language—the native tongue—can a man gain access to love, joy, peace, faith, and hope in himself, his wife, and God. Here, then, is the driving scientific axiom lying behind our translation work."

When Tararri, the chief of the Condoshi Indians in Peru, heard for the first time a Scripture verse translated into his language, he exclaimed, "My heart understands with leap!"—Bible Expositor.

= = = =

Nowhere is the child of God safe without prayer; nowhere is he in much danger with it.—Moses E. Lard.

PATRIOTISM PLUS

Being Americans, this time of the year is very important to us. As our boys are now fighting for us in Vietnam, our parents can look back to their generation of Americans fighting and dying in World War II. Our grandparents and great-grandparents are not without an example of the courage and bravery that Americans exhibit in times of crises.

On July 4, 1776, almost two hundred years ago, the Declaration of Independence became a reality. I do not believe that many of the men who signed their names so boldly to that document fully realized the impact that the declaration would have on posterity. The concepts that all men are created equal and that they are endowed by their Creator with certain inalienable rights—among these life, liberty, and the pursuit of happiness —are as vital today as they were in the eighteenth century.

By taking individually the letters of "Patriotism Plus" as a springboard for thought, we can see the importance of acquiring this characteristic:

P is the perseverance in fighting for the cause of right.

A is the action that must follow our words urging democracy for all.

T is truthfulness. An important benefit of telling the truth is that we don't have to keep in mind what lies we have told.

R is the resistance to say no to wrong.

I is integrity to do what you know is best. To do less than your best makes you the loser.

O is obedience to those in command.

T is trust. On our coins is printed, "In God We Trust." Our confidence as a nation and as individuals must be centered in Him.

I is for identification. We should readily identify ourselves with our nation. As Christians, we should unashamedly own our Lord.

S is steadfastness to the principle that all men are created equal. Without a firm belief in this, our struggle for peace would hold no honor.

M is for the magnanimity of mind that leads our country into greater exploits of progress.

P is patience. Not all we want or hope for is evidenced in our lifetime. We must have faith that the promise of Romans 8:28 is being fulfilled.

L is loyalty. This quality helps us to stand up and be counted for the right when it would be easier for us to keep silent.

U is for unity. The unity of purpose and desire which created a nation will sustain it.

S is service. John F. Kennedy's words "Ask not what your country can do for you, but what you can do for your country" are timeless.

Patriotism plus—this is a quality which no American should lack.

—Patty Sherrets.

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ANNUAL MINISTERS' CONFERENCE



Pictured above are some of those who attended the annual Ministers' Conference at Cragmont Assembly, Black Mountain, North Carolina. The conference was held this year the week of June 16-20. This year the program featured sermons and periods of instruction in the morning and evenings.

Pictured in the first row, left to right are: the Revs. William Dale, E. E. Edwards, A. Graham Lane, Noah Brown, Francis Garner, David C. Hansley, E. C. Morris, and Robert Rollins.

In the second row are, left to right: the Revs. J. B. Starns, L. B. Woodall, R. H. Jackson, Henry Armstrong, C. L. Patrick, and Taylor Hill.

In the third row, left to right are: the Revs. Herman A. Grubbs, H. Adrian Grubbs Jr., C. B. Hansley, Ralph Sumner, Jerry English, L. L. Parker, Willis Wilson, and Tex Barrow.

In the fourth row, left to right are: the Revs. S. A. Smith, J. C. Joyner, Everette Harper, Harold Jones, Don Willingham (General Baptist), and Wayne King.

In the fifth row, left to right are: the Revs. Walter Reynolds, Kemery Ard, Paul Davis, Eddie Edwards, and Ed Miles. Pictured also are Wayne Morris and the baby son of Adrian Grubbs.

Attending the conference but not pictured were: the Revs. N. B. Barrow, Lemmie Taylor, O. B. Taylor, Ronnie Parker, Lloyd Vernon, Harry Brown, Bruce Dudley, Frank Ray Harrison, James A. Evans, D. W. Hansley, John G. Clanton (General Baptist), Riley M. Mathias (General Baptist), and J. B. Narron.

The next session of the Ministerial Association will be the semi-annual conference which will be held in January 1970, at the First Free Will Baptist Church, Goldsboro, North Carolina.

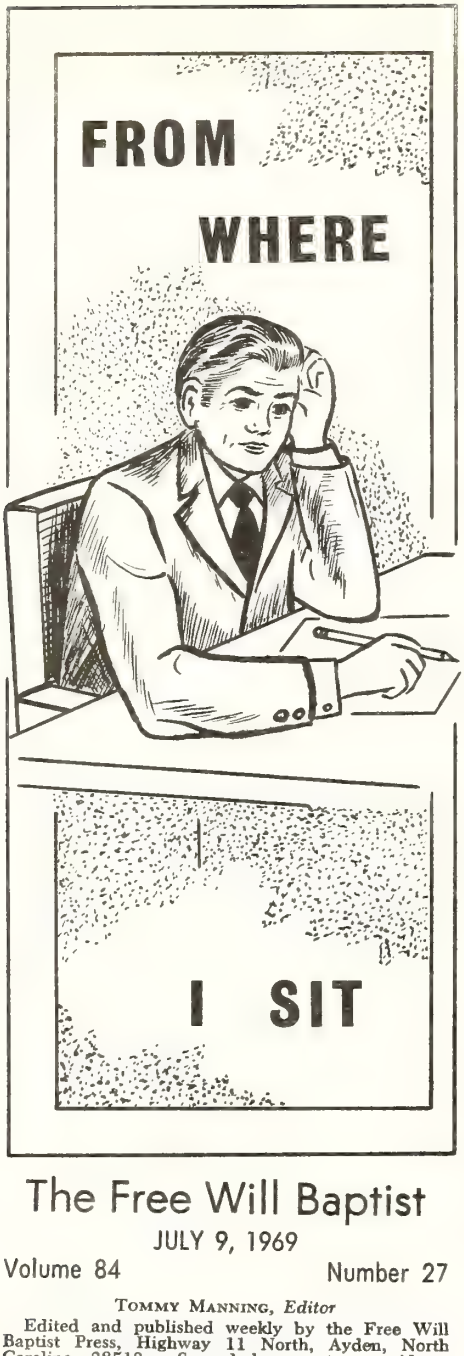
Div. 52

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, JULY 9, 1969



A STAR -- WHOSE GLOW LONG SINCE HAD DIMMED -- IS DEAD!



The Free Will Baptist
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Cover Photo by Harold M. Lambert

A STAR IS DEAD

Newspapers, magazines, radios, and TVs—invariably subscribing to and often distorting news in the spectacular realm—recently ablazed themselves with pronouncements concerning the "sudden and mysterious" death of a well-known singer-actress.

Her life was plagued with confusion and misgivings. She continually searched for happiness to go with her forced smile, and she was reputed as having found it in the person of her fifth husband—a man twelve years her junior of whom it could have been said, "He bridged the generation gap." She had attempted to find this happiness in various ways: long trips to distant places, seclusion, and hiding from life with the aid of pills and alcohol. She often cursed her public, and at other times she blessed them. She hated them because she loved them; and when she was flying high, nothing could take them from her. When she was down-and-out, they rejected her and were no longer thrilled by her magic. Their rejection added to her depression; she drank more and gulped more pills to drown sorrow, to endure failure, and to deny defeat.

Many were her downfalls, and many were her comebacks—synonymous with her name; and each time she came back, sighs and exultations about her being her "old self" would be heard. But always, this comeback was short-lived; the glorious voice would falter, and she would miss a cue; and it was supposed that the star was again on the downward grade. Always this was the case, and she would keep her audiences waiting for her performances. Sometimes when she finally arrived, they would boo her off the stage. She cried a lot, and her singing could bring tears to even the coldest of those who considered themselves human. Her voice was not the most beautiful, but it was enchanting; and as a young girl it had been hypnotic. She had sung with feeling and had captured her public; and they had embraced her, only to be disappointed at her "making a mess of her life." Some people enjoyed her failures more than her successes. Each time she came back, they could hardly wait for the time when her voice would crack, when she would be too drunk to go on, or when she just wouldn't show up.

A storm brought her fame, when as Dorothy in "The Wizard of Oz," she was carried by a cyclone "Somewhere over the Rainbow." When she sang this song as a girl of seventeen, she was considered the height of innocence—and virtuous girlhood. She was great, but success was too much for her. She could not endure its demands. She was to learn, however, that success with all its afflictions was better than failure. After one failure, success came again; but after two failures, success was harder to reclaim. Each time she fell and got up, she got weaker—until finally she could not stand alone. But, she tried!

Oh yes, she tried; she tried hard. Her face was old before its time, for trying. She was the picture of loneliness and dejection. Money was not enough. She needed more, and she needed something that she knew nothing about. The news media emphasized nothing regarding her faith; but she did have faith—the wrong kind! She had put faith in people, in materialistic society, and in renown. They had all failed her and had left her face a mask of its former self. Christ had been there all the time, but she must not have seen Him. Whether or not she ever professed Him, this writer has not been able to ascertain. We would suggest that she did not know Him, for pills and bottles would not have been such a part of her existence. They would not have been necessary, and her death would not have come as it did—alone and dreadful. She departed life with an overdose of pills, but one is made to wonder: Was this an escape from suffering or an entrance to it? Without Christ, "Somewhere over the Rainbow" is not a land of enchantment, and "happy little bluebirds" are not a part of one's destiny.

Her misfortune pained the hearts of those who care for others; and at the age of forty-seven, when life could be wonderful, a star—whose glow long since had dimmed—is dead, and perhaps more alone than ever!

PASTOR'S WIFE

by
MATILDA NORDTVEDT

AL wearily gathered up the lesson books after the released time class. he had substituted for Jean three times n a row. I might as well be the regular eacher, she thought.

She stacked the books and Bibles in he Sunday, school office and hurried ext door to the parsonage. That talk or the young people's meeting had to e prepared this week; and what about he skit she had promised to write for er Sunday school class? Plus stacks of roning!

Val let herself in the back door. The nwashed breakfast dishes stared at her rom the sink. She put away her things nd tackled them vigorously. Yes, she would do the dishes today and make the eds, but nothing more. Not on her and im's fifteenth wedding anniversary. hey were going to take the day off, drive to the city, eat lunch together, hop a little, and just relax. It would e wonderful to get away for a while. Val smiled to herself in anticipation.

The ringing of the phone interrupted er thoughts. "Now who could that e?" she said aloud, as she wiped her ands and hurried to the phone.

"Is Pastor Becker in?" asked a worried voice. "I tried the church, and there was no answer."

"He's at a ministerial meeting," replied Val. "Can I help you?"

"Well, not really. I must get in touch with the pastor. This is Mrs. Driver. My daughter had to go to the hospital for emergency surgery this morning. I'm terribly worried—"

"That's too bad," sympathized Val. "I'm sorry he's not—" Then she heard the car door slam. "Hold the phone a minute. I think he's just come back."

"Jim, phone for you," she said when her tall, lanky husband appeared at the door.

Jim took the phone. Val turned back to the dishes. Her heart sank when her husband said the familiar words, "Certainly, I'll be right there." What about their plans?

"This shouldn't take long," Jim said assuringly, as he kissed her lightly. "You get ready, and we'll be off as soon as I get back."

Val had finished the dishes and the beds when Jim called from the hospital. "Sorry, honey," he said, "this is more serious than they thought at first. I'll have to stay for a while. Why don't we plan to go out for the evening, instead? We'll leave about five. Try to get someone to stay with the kids."

Wearily Val hung up the phone. She might have known it would turn out this way. Always other people's problems, other people's burdens—no chance to live their own lives.

Val noticed her five-year diary on the table by the bed. She decided to catch up on that first, then she'd relax the rest of the day with her new library book.

But instead of writing in her diary, Val found herself reading it. It was fun to look back and see what happened one year ago, two, three. Why, three years ago today, Jim had started counseling the Murphys. That had been a rough situation. That couple had been very close to divorce.

Val turned the pages with a sense of satisfaction, reading the accounts. How well she remembered this day, April fourth, when John Owen called and said he was going to end it all. Poor fellow—completely defeated by drink. Jim had spent hours with him, even taking him along on their family picnics. John didn't really enhance their picnics, but he appreciated being included. I guess it was worth it, mused Val. He was a Christian now, completely delivered from alcoholism.

Of course, not everyone they tried to help came through. The Allisons were just as careless and indifferent as always, but they did let their children come to Sunday school if someone picked them up. The children had changed a lot, especially since attending Bible camp, where they committed their lives to Christ.

"Mrs. Prichart insisted on seeing Jim again tonight," read Val. Poor Mrs. Prichart, always feeling sorry for herself. Val sighed. I guess she does lead a rather dreary life, elderly and all alone in that big old house, she mused. But she makes a nuisance of herself, calling so often.



Val turned the page. "Oh, I remember this," she said aloud with a sheepish grin. It was the time she wrote on the visitor's card at church that she wanted a visit from the pastor. Jim had been gone so many nights in a row—

"Suzanne called and talked for an hour," read Val for May sixth. Yes, that had been one of the frustrating days when she was trying to finish her spring cleaning and had one interruption after another.

Val groaned. How well she remembered May tenth, the only night Jim had home all week, and the Burns family had come with all their kids. "We can't let the pastor do all the visiting," Eva Burns said merrily, as she bustled into the house followed by her husband and their six children. Val remembered that the house was a shambles when they left, and she had a splitting headache from Eva Burns' incessant chatter.

There was the phone again. Oh, no, not today. Should she ignore it? But it might be something important—maybe it was Jim. "Alexander Graham Bell, you're no friend of mine," she said grumpily, reaching for it.

"Sorry to bother you," came Mrs. Swenson's familiar voice, "but Sarah can't find her Sunday school book anywhere. They're having a contest, and Sarah is just sick that she won't get her lesson done. Would it be too much trouble to check over at the church? It

(continued on page ten)

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

What is This Thing Called "EVANGELISM"?

by Herbert Henry Ehrenstein

The local church cannot afford to neglect evangelism, for the evangelistic witness is the last thing our Lord left as a commission before His ascension to heaven. The command to go into all the world and make disciples has never been withdrawn. Yet, unfortunately, the church through the years has put forth a limited evangelistic outreach. By and large, it has consisted only of "hell-fire-and-damnation" sermons with accompanying altar calls on Sunday nights and similar sermons at rescue missions and street meetings.

More and more, ministers are beginning to see that this procedure is outdated. For one thing, the people who should be hearing the evangelistic message aren't sitting in the pews on Sunday nights, most of them are home watching television. Besides, the approach is passe. Modern man is no longer easily scared into the kingdom of God by threats of sulfur and brimstone. Yet, evangelism still remains the church's task. The point is that we need to channel this evangelistic zeal—where it does exist—into contemporary settings and touch folks with the gospel where they are—not where they should be. And where the evangelistic fervor is lacking, we need to reexamine the motivations of the Early Church and recapture their concern and the vitality of faith they possessed for our work in this twentieth century.

I would like to recommend some books on the general theme of evangelism for your consideration. I feel sure your own concept of evangelism will be broadened to encompass new avenues of approach. Paulus Scharpff's superb work, "History of Evangelism" (Eerdman's), traces the Christian witness for three hundred years in Germany, Great Britain, and the United States. It is a thrilling study of the hand of God at work in reaching people with the gospel. Three other books which afford a sound basis for any evangelistic approach are J. I. Packer's "Evangelism and the Sovereignty of God" (Inter-Varsity), "God Centered Evangelism" by R. B. Kuiper (Baker), and "The Practice of Evangelism" by Bryan Green (Scribners). Packer and Kuiper come to grips with the troublesome concept of God's sovereign will in predestination as over against the free will of man in salvation. No study of evangelism can be complete without at least some consideration of this perennial dilemma. Bryan Green, a sort of Anglican Billy Graham with much depth, has written a challenging manual on evangelism based on his long years of faithful service in Britain and the United States.

James E. Sellers has written a penetrating volume on what is really involved in communicating the Christian gospel. How do we know when we really are putting over the message in terms others can understand? He takes the point of view of the non-Christian who must listen to the babel of voices in the church appealing to him to make a commitment. What does this outsider hear? "The Outsider and the Word of God" (Abingdon) is a **must** book for the communicator of the gospel. A small book by the controversial Episcopal priest, Malcolm Boyd, bears a careful reading. Boyd has been in touch with the offbeat crowd not usually reached by the churches. His booklet, "Focus—Rethinking the Meaning of Our Evangelism" (Morehouse-Barlow), candidly discusses the who, what, when, where, and how of evangelism.

With so many of our contemporary church young people attending colleges and universities, there should be a vital concern for campus evangelism. "Campus Christian Witness" by Charles E. Hummel (Inter-Varsity) is a manual for use by Christian young people in secular institutions of learning. Along the same line is Paul E. Little's excellent book, "How to Give Away Your Faith" (Inter-Varsity). Written principally with the Christian collegian in view, the book suggests methods of effective, sensible and practical witnessing. This same book is easily adaptable to the pastor or layman who desires down-to-earth ideas on bearing witness for Christ.

Emile Cailliet, professor emeritus of Princeton Theological Seminary, spent a number of weeks with the Young Life program. The result is his sparkling book, "Young Life" (Harper), telling the story of this evangelistic effort among American youth in a different way. Chad Walsh, realizing that there are many idols which are raised on the college campus to furnish students with excuses for not becoming Christians, wrote a book on the subject. It is an absolute necessity for anyone interested in campus evangelism or concerned for collegians: "Campus Gods on Trial" (Macmillan).

Some churches are involved in a radio or television ministry. If such is your privilege, make the most of it. All too often, Christian communication over the air waves is pathetic. The world, accustomed to high-quality programs, laughs to itself and ignores the religious gibberish which is broadcast. Every minister or church having an opportunity to use radio and television ought to carefully read "The Church in the World of Radio-Television" by John W. Bachman (Association).

A fascinating avenue of Christian evangelism is the coffeehouse. A number of churches or denominations have experimented with this ministry with varying degrees of success. It's expensive, true! But it is a challenging investment in evangelism. Whether you are contemplating such a function or not, you should read John D. Perry's "The Coffee House Ministry" (John Knox) for more details on one of today's finest methods of reaching the beat and offbeat crowds.

Lastly, let me suggest several books which show the individual Christian what it is to witness, how to be a fisher of men. There is much more to this than memorizing and quoting Bible verses and spouting pat cliches, especially in our increasingly secularized age. William Barclay's "Fishers of Men" (Westminster) is a careful exegesis, exploring the scope of our outreach in evangelism. Rosalind Rinker's book, "You Can Witness with Confidence" (Zondervan), is a down-to-earth approach to Christian witnessing, amply illustrated by personal experiences. Miss Rinker cer-

(continued on page fifteen)

PEACE IN THE STORM

ACTS 27:21-26

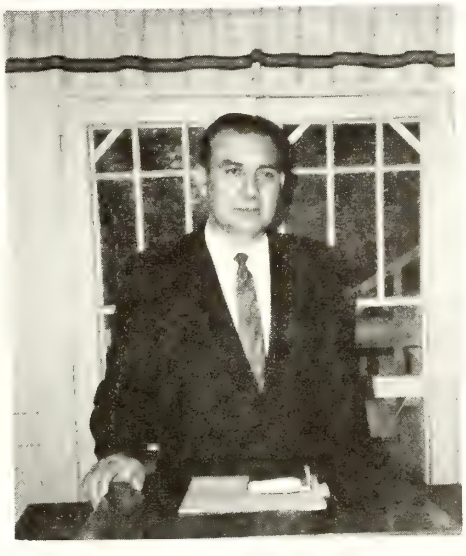
by
THE REV. RILEY M. MATHIAS

WERE you ever at sea in a storm? When you are out at sea, it appears that you are down in a hole and that it is uphill in every direction. To be at sea when all is calm is a delightful experience; however, to be at sea in the midst of a raging storm is a frightful experience.

The Apostle Paul, Dr. Luke, and about 270 other persons were on board a small cargo ship. Paul was a prisoner on his way to Rome. He had been falsely accused and arrested. He had made his appeal to the supreme court of the land; that is, to Caesar himself.

The small cargo ship with her prisoners, soldiers, a doctor, and a disciple of Jesus aboard, had drifted under the small island of Crete. They had anchored at the port called Fair Havens. After some exchange of cargo the captain of the ship and the centurion in charge of the soldiers decided to leave Fair Havens. At this point the Apostle Paul advised them not to leave at this time. However, since the winds were calm and favorable, they loosed from port and began to sail westwardly along the island of Crete.

Shortly after their departure from Fair Havens a northerner (thunderstorm) began to form over the mountainous area of the island. It swept down off the mountain into the sea and caught the small ship in its grasp. The captain of the ship gave the order, "Let her drive"; that is, turn the ship loose to the mercy of the wind and the sea. The second day they threw overboard the cargo of the ship in an attempt to save the ship and the lives of those aboard. On the third day they discarded all possible



MR. MATHIAS

equipment in a further attempt to survive. Days and nights passed while the storm continued to rage. Finally all hope of survival was gone.

At this crucial point the Apostle Paul stepped forward and called upon the frightened sailors and others aboard the ship to cheer up. He was calm, unafraid, and gave evidence of definite security in his soul.

THE STORMS OF THIS LIFE

There are many storms in the life which we now live. These storms come to all people and none are exempt. God's people suffer these storms, as well as the ungodly. When wars come the righteous are killed as well as the unrighteous. Famine and disease affect all alike. Temptations, mental and emotional strains are a common lot to all. Sickness and death stand at every man's door. God has not promised to exempt His children from these things.

Realizing the former things are true, how then can there be peace and security in this life? It is not that God exempts His disciples from the storms of life. **Rather, it is that God stands by His disciples in the midst of the storm.** Through the remainder of this message let us examine Paul's secret to obtaining this wonderful security in the very midst of a raging storm.

1. I AM GOD'S

In Verse 23 Paul tells those aboard that God's angel stood by him the preceding night and then he added, "whose I am." In other words Paul was saying, "I belong to God." Herein Paul found tremendous security. He was God's property and no storm of this life could shake his faith in God.

Selfishness is a basic sin. Many times God's people have failed to realize that they have become the property of God. Because of this failure, they continue to think in a similar pattern as those who have not committed their lives to the Lord. In other words they continued to decide for themselves what they will do and what they will not do.

Sometime ago a survey was made which showed that on the average 25 percent of the church people contributed 75 percent of all church funds; 30 percent of the people did 90 percent of all church work; and less than 10 percent of the church membership did all of the soul winning. I believe this is true because many have failed to realize that they are God's property. They belong to Him. God can do with their lives whatever He chooses, and they are not to object to God's choice.

It is precisely at this point that many people draw back and refuse God in withholding their lives from him. However, it is precisely at this point that genuine peace, which is stronger than any storm, comes to those whose lives are fully committed into the hands of God. Paul could say, "Living or dying we are the Lord's." (See Romans 14:8.)

2. I SERVE GOD

After Paul made it clear that he belonged to God, he emphatically emphasized that he labored diligently for the God to whom he belonged. He emphasized his service to God in saying, "Whom I serve."

Service should come as a natural consequence when one truly realizes that he belongs to God. Jesus even makes

(continued on page fifteen)

(This message was delivered at this year's Ministers' Conference at Cragmont Assembly by Mr. Mathias who is a minister of the General Baptist denomination.)

News & Notes of DENOMINATIONAL INTEREST

Central Conference Male Choir Meets

At 2:30 p. m., Sunday, June 22, approximately twenty men gathered at the First Free Will Baptist Church, Greenville, North Carolina, for organization and practice under the direction of Mr. Gil Moody, minister of music at the Greenville church. Both new and familiar music were utilized.

Although the choir, composed of men of the Central Conference, made a good beginning, it was noted that the number participating left much to be desired.

Male singers interested in joining the choir are urged to be in attendance when the choir's next meeting will be held at the Greenville church, July 20, at 2:30 p. m. After further organization and practice, plans are expected to be made regarding performances. The success of this venture depends upon the cooperation of interested individuals. The official title of the choir is the Central Conference Male Choir.

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Mt. Zion Church Honors Fathers

Father's Day, June 15, the Mt. Zion Free Will Baptist Church, Roper, North Carolina, honored its fathers with a special evening service. The service opened with the congregation singing, "Faith of Our Fathers." This was followed with Scripture reading and prayer by father and son, Lloyd Jones Jr. and Lloyd Howard Jones. The welcome address was given by Greg Oliver. The congregation then stood and sang, "Stand Up, in Honor." This was followed with a group of juniors presenting "Our Heavenly Father Made Us All." The Ladies Quartet sang, "Sorry, I Never Knew You." "My Dad" was given by the Sunday school's beginners' class. A reading, "A Fond Wish for Dad," was given by Donna Modlin. "God of Our Fathers" was given by Debbie Hardison. This was followed with the Ladies Trio singing, "A Child of the King."

At this time in the service, gifts to fathers were presented as follows: Mr. Carlton Elliott and Mr. James Hardison received gifts for the fathers who had been members of Mt. Zion church for the shortest period of time. Mr. Delma Peele and Mr. Lloyd Jones Jr. received gifts for the fathers who had been members of this church for the longest period of time. Then the church chose one father to represent them all—one who has set an example before the younger men of the church, and one who has laid up in store for himself a good foundation against the time to come, that he may have eternal life. This was none other than the pastor, the Rev. Charlie Overton. The two oldest deacons, Mr. Raymond Cammon and Mr. Delma Peele, then crowned and presented Mr. Overton with a gift. The service closed with all the fathers present standing around the pastor and singing, "In the Sweet Bye and Bye."

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Ballards to Hold Roanoke Rapids Revival

The Rev. and Mrs. L. E. Ballard will conduct a revival meeting at the First Free Will Baptist Church, Roanoke Rapids, North Carolina, beginning July 20 and running through July 27.

Mr. Ballard will be evangelist for the meeting, bringing messages each evening at 7:30, and will be on the Roanoke Rapids radio also for a fifteen-minute period each day. Mrs. Ballard will be in charge of the music for the meeting, and will work with the children of the church.

The Rev. Willet L. Moretz is pastor of the Roanoke Rapids church. He joins the evangelists and the congregation in extending a cordial invitation to Free Will Baptists of the area to attend and participate in the meeting.

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N. C. Superannuation Report For Second Quarter, 1969

The following is the report of the Rev. Walter Reynolds, chairman-treasurer of the Board of Superannuation of the North Carolina State Convention for the Free Will Baptist Church, for the second quarter, 1969:

Balance Brought Forward April 1, 1969		$ 5,899.09
Receipts		
Religious Contributions for April	$ 361.53	
Religious Contributions for May	256.07	
Religious Contributions for June	1,791.12	
Interest Income for June	56.16	
Insurance and Retirement Premiums for April	1,117.44	
Insurance and Retirement Premiums for May	544.96	
Insurance and Retirement Premiums for June	903.42	
Total Receipts for the Quarter		5,030.70
Total to Account For		$10,929.79
Disbursements		
Ministers' Checks for Second Quarter	$ 360.00	
Widows' Checks for Second Quarter	284.50	
Insurance Premiums for Second Quarter	1,979.04	
Operating Expenses for Second Quarter	418.10	
Office Equipment	437.24	
Transferred to M.R.S. Fund	1,633.96	
Subscriptions to "The Free Will Baptist" for Ministers and Widows	74.16	
Total Disbursements		5,187.00
Balance July 1, 1969		$ 5,742.79

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Attention Ministers

We would appreciate receiving feature articles from you on any subject for publication in the "Baptist." Why not send us some for review?

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Let's Get This Enemy!

He is always there, usually down in front. He is uninspiring, nonpaying, silent, but disturbing. He is the mortal enemy of the minister. He never helps with the singing, never responds to the invitation; he just sits there. He robs the preacher of his power, takes the joy out of a song, and steals melody out of music. He chills the saint and cheers the sinner. He doesn't whisper; he doesn't squirm; he never looks at a clock. He just sits. He is visible and a telling testimony that someone doesn't care. He is evidence of spiritual degeneracy. He advertises better than a billboard the indifference of our church people. He is where people sit who are present "in spirit." He is a stabbing pain to our Master and a delight to Satan. He cannot be moved. The only way to get rid of him is to fill him! He is the empty seat!—1010 Illustrations, Poems and Quotes.

That Hundredfold

by

CHESTER SHULER

"But he shall receive an hundredfold now in this time . . . and in the world to come eternal life" (Mark 10:30).

SOME persons choose to become Christians because they are afraid of going to hell when they die. Others accept Jesus as their personal Saviour because they want to experience the joys of heaven in the future life. Still others, of course, become Christians not only for one or both of these reasons, but because they also want to enjoy the blessings of the Christian life now—on this earth.

It is surprising how many persons think of the Christian experience as something having to do only with rewards after we have left this world. But fortunately, a real Christian experience is not like some forms of life insurance, providing benefits only after death. It is not necessary to depart this life in order to reap rich blessings.

Indeed if there were no rewards or blessings in the present, it is doubtful that many of us could endure unto the end. It is these daily blessings and rewards (unseen by the world), included in the "hundredfold now" (Mark 10:30), which stimulate us to press on in the Christian life.

The lot of Jesus' disciples was not an easy one. Following Jesus brought them few physical comforts. It seems that, after a time, they had begun to consider these things and perhaps to wonder if they had chosen wisely in following Him so closely. Peter, their spokesman, voiced their feeling when he approached Jesus with the question, "Behold, we have forsaken all, and followed thee; what then shall we have therefore?" (Matthew 19:27). No doubt Peter knew of Jesus' conversation with the rich young ruler as related in Mark 10:17-22. Jesus told the young man to go sell what he owned and to give to the poor; then he would have treasure in heaven. But the disciples were concerned chiefly with what they should have—here and now.

Knowing this, the Lord Jesus answered: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life" (Mark 10:29, 30).

But Jesus did not enumerate all of the blessings included in the "hundredfold" which the Christian receives in the present—the here and now of his Christian experience.

Not so many of us perhaps have been called upon to leave or give up relatives, houses, et cetera, for Jesus' sake. True, many persons have had to do so; but in case we have not yet had this experience, it is likely that we have given up other things and have experienced other rewards.

One bonus blessing which we have received is that which many call "the joy of the Lord." Some Christians experience this as they discover for themselves and by their own experience that His "yoke is easy" and His burden is light (Matthew 11:30). This is a discovery which must be made personally. A yoke, or burden, upon another never looks light, and the world cannot conceive of it. Neither will the Christian who shrinks from it ever realize this either. The yoke must be taken (v. 29)—accepted gladly and willingly—for Jesus' sake. Then the blessings will come—a bit of the "hundredfold now."

Jesus' disciples were never wealthy, and many modern Christians do not possess much worldly goods. Yet many are truly rich in the currency of heaven's bank (Matthew 6:19-21)—now. "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it" (Proverbs 10:22). Daily blessings are ours when we walk the heavenly highway. Each blessing is a bit of the hundredfold.

Those Christians who know the Bible best probably receive the most blessings in the present time. Jesus has wisely set down many rules of Christian conduct which result in untold blessing to the one who will obey them. For example, we are told to do good to our enemies (Matthew 5:44) in return for his evil deeds to us. This is hard to do. Only by Christ's help can it be accomplished at all. It must be done in this present life—the now. And of course, much of the reward comes now, too—because in seeking to do good to our enemies, we have made it practically impossible for our heart to hate them. Nothing can result in greater happiness than to keep the heart from hate, resentment, anger, et cetera, now.

Again, we are told to give to them that ask of us and to lend to those who wish to borrow (Matthew 5:42). Again this is often a difficult thing to do—cheerfully! Especially is this true when we are rather certain that the loan will not be repaid nor the borrowed article returned. But to those who will do it in the proper spirit, the Lord does bring joy and blessing.

Private prayer, in one's closet, is not only essential to a fruitful Christian life, but it is the forerunner of rich rewards by the One who "seeth in secret" and rewards openly (Matthew 6:6).

There is no doubt that living a Christian life is worthwhile—now. If more folks could be made to realize the present-time blessings to be experienced, no doubt more would choose to become followers of Jesus. And perhaps we ought to ask—even though it may be painful—whether those who look at our own lives have reason to think that we are receiving many of these present-time blessings.

These good things are ours to claim and to receive, if we are truly followers of Jesus today. They are ours to have and enjoy "in this time." Let us make certain that we receive our full share.

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POWER

A new organ, so the story goes, had been installed in a New York City church. A rare and costly instrument it was. The first Sunday it was used, the electric current required to operate the console went off at a moment early in the hour. A hurried call for help brought a mechanic. Soon a note was sent up to the organist. The note said, "After the prayer, the power will be on!" That mechanic did not realize the truth suggested in those simple words.—Copied in 1010 Illustrations, Poems and Quotes.

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Sin is first appealing, then appalling; first alluring, then alienating; first deceiving, then damning; it promises life and produces death; it is the most disappointing thing in the world.



SUNDAY, JULY 13

MARIJUANA SEEN AS PSYCHIC PROP

Scripture Reading—Proverbs 22:6

Psychologist Dr. Donald J. Wolk points to the use of marijuana as a mental crutch which weakens the user's ability to cope with everyday pressures and strains. In his report entitled "Why Marijuana?" Dr. Wolk describes the use of the drug as a release from reality for young people confronted with the problems of contemporary society. "What then occurs is not an increased tolerance for the drug, but an increased intolerance for anxiety and frustration."

Dr. Wolk, who is an assistant professor of psychology and a clinical psychologist, wrote that many students use marijuana believing that it increases their sensitivity. This, says Dr. Wolk, is a distortion of the senses which has little to do with the truth they are seeking. Others claim significant insights which Dr. Wolk attributes to the relaxed and euphoric state of the individual which is very suggestible. Thus the insights may be clear distortions which the user is unable to distinguish.

The psychologist goes on to cite the permissive attitudes of American society as a breeding ground for the problem. Parents who fail to establish guidelines of discipline and contradictory standards contribute to the confusion. It then becomes very difficult for the marijuana user to break the attachments he has established through his association with the drug, according to a report in the New York Times.—*The Union Signal.*

PRAYER THOUGHT

A Christian with faith in God needs no "crutches" to face life's problems.

MONDAY, JULY 14

HE ASKED FOR IT

Scripture Reading—Matthew 7:16

A pious church member, who thought himself to be a great Christian, says Warren W. Wiersbe, visited the Junior Department of his Sunday school. The superintendent asked him to say a few words to the boys and girls. He stood pompously before them, and asked, "Why do you think people call me a Christian?"

There was an embarrassing silence, then a small voice from the back of the room said, "Because they don't know you."—The Evangel, in *Christian Victory.*

PRAYER THOUGHT

Others know if we are a Christian by the way we live our daily lives.

TUESDAY, JULY 15

GIVEN WHAT WAS ASKED FOR

Scripture Reading—Lamentations 3:22

Judge Kaufman presided at the trial of the Russian spies, the Rosenbergs. They were charged with and convicted of treason against the United States and sentenced to death.

In his summation at the end of the long and bitter trial, the lawyer for the Rosenbergs said animatedly, "Your Honor, what my clients ask for is justice."

Judge Kaufman replied calmly, "The court has given what you ask for—justice! What you really want is mercy. But that is something this court has no right to give."

Each one of us has sinned against the Judge of all the earth—God. If God gave us justice, our case would be hopeless: "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?" (Psalm 130:3). We are grateful that "the Lord is merciful and gracious" (Psalm 103:8), and that "it is of the Lord's mercies that we are not consumed."

Because of the vicarious death of Christ, who paid the penalty for our sins, God acts in mercy toward those who penitently turn from sin to Him and plead, "God be merciful to me a sinner."—W. B. Knight, in *Gospel Herald.*

PRAYER THOUGHT

God's mercy is so great that He sent His only Son to die on the Cross for the salvation of sinners.

WEDNESDAY, JULY 16

OUR SAVIOUR'S HEART CRY

Scripture Reading—Matthew 23:37

Can you not hear our Saviour cry: "O America, America, thou that ridiculest the fundamentalist, and scoffest at the Bible-centered gospel preachers, thou that underminest thy country's morals by evolutionary philosophy and socialistic welfarism, how often would I have gathered thy children together, and ye would not! . . ." —Dr. Paul Tassell, in *Christian Victory.*

PRAYER THOUGHT

God wants to make our burdens lighter but first we must go to Him, seeking His help.

THURSDAY, JULY 17

JESUS BAPTIZED AND TEMPTED

Scripture Reading—Mark 1:9-13

The baptism of Jesus carried a much greater significance for Him than we usually comprehend. It was a high moment of resolve and commitment. The Master was aware of His divine mission prior to this particular day. He was indeed the Lamb of God slain from the foundation of the world; and He knew it. The fact that we so seldom take into account is the truth that Christ like every man had the responsibility of choice. This fact called for many deliberate choices—at His baptism, in the Garden of Gethsemane, and at many times in between. Nor was the Master exempt of the experiences of testing and trial. How natural it is for all of us to experience a high moment of spiritual resolve and commitment, a moment crowned with the praise of God, only to find ourselves immediately faced with wildernesses of temptation.—Richard Wood, in *The Church Advocate.*

PRAYER THOUGHT

Christ set an example for Christians to follow when He was living on earth.

FRIDAY, JULY 18

GIVE WHILE YOU LIVE

Scripture Reading—2 Corinthians 9:7

The work is solemn—therefore,
don't trifle;
The task is difficult—therefore,
don't relax;
The opportunity is brief—therefore, don't wander;
The prize is glorious—therefore,
don't faint.

—Mrs. Reuben Smith, in *The Union Signal.*

PRAYER THOUGHT

Pray that we not neglect our opportunities to give of our abundance to God's work.

SATURDAY, JULY 19

A CHILD'S UNDERSTANDING

Scripture Reading—Joel 1:3

A mother said to her little boy, after the chapter describing the Passover had been read in church, "You might have gone out before that, for you could not understand it." "Oh, yes, I did," said the little lad. "It was a beautiful story—I loved hearing it. It was about the blood of the Lamb, and they were all safe."—*The Quiver,* W. B. Knight, Eerdmans Publishing Co.

PRAYER THOUGHT

A child is never too young to learn about God.

NOW IS A GOOD TIME TO RENEW

YOUR SUBSCRIPTION

Ward Honored for Distinguished Service



Two honorary degrees—one in Asia nd the other in North America—at the lose of the 1969 academic year, recog-ized Lawrence Edward (Larry) Ward for istinguished service in world missions, hristian education, humanitarian, and ournalistic endeavors.

Azusa Pacific College conferred upon Vorld Vision International's vice-presi-ent/overseas director the degree Doc-or of Humanities in its June 1 bacca-aureate service at Azusa, California. Dr. Vard was the baccalaureate speaker.

Three weeks earlier in Seoul, Korea, amed Yonsei University honored the eripatetic mission leader with the hon-rary degree of Doctor of Laws in recog-ition of his "distinguished service to ne people of Korea."

T. S. Park, president of 85-year-old onsei University, cited Ward as "an ble administrator, prolific writer, and reless diplomat."

With more than 5,000 students, Yon-ei is Korea's oldest institution of higher earning.

Dr. Ward directs a vast program of re-ef and child care which includes the are of more than 30,000 orphans and eedy youngsters in twenty countries.

With his wife Lorraine, daughter heri, and son Kevin, he is currently re-iding in Hong Kong. Vice-President Vard travels throughout Asia ten to leven months of each year.

Larry Ward was further honored dur-ng his trip to Korea by a special cita-ion from the Republic of Korea. In an ngraved "Letter of Appreciation," Min-ster of Health and Social Affairs Hi Sup hung lauded his "keen interest in the romotion of welfare of the poor leprosy patients and underprivileged children" and stated that Dr. Ward "has rendered great contributions to the development of social welfare in Korea since 1959."

This phase of service was rendered through the World Vision Special Skin Clinic (center for research and treatment of leper patients) established in 1959 in cooperation with Severance Hospital and Yonsei University. Dr. Ward has a deep concern for leper patients and is working to see the advanced skill and technology of the Korean doctors made available to other countries such as Vietnam, Afghanistan, and Ethiopia.

A Wheaton College graduate in 1949, Larry Ward went on to serve as managing editor of "Christian Life" and "Christianity Today" magazines. He served also as director of the Regular Baptist Press and director of Educational Services for Gospel Light Publications.

For eight years Dr. Ward was executive secretary of the Evangelical Press Association and director of EP News Service—a position through which he served some one hundred sixty evangelical periodicals of North America and the world.

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Twenty-Six Eyes

A Boy Scout master had twenty boys in his troop. He asked each to name his ideal person. Thirteen of them named a hardware dealer in the town. The leader took the scrawled names to the man and told him what had happened. The man turned white! He said that he never realized that such a thing could be true. Later he said, "After that happened, in everything I did I saw twenty-six eyes looking right at me."

No matter who you are, someone is looking up to you as an ideal. The better and the more successful you are, the more dangerous is your influence if you are not in the church. Why? Because people follow the good and the successful rather than the bad and the failure.

Your influence is important here and now, and it goes on after death into eternity! Can you be indifferent about it? Attend the services of the church every Lord's Day. It will help you to make your influence what it ought to be, because it will help you to be what you ought to be. More and more folk of your community realize the importance of the church. Why not join the crowd and be in Bible school and church next Sunday?—Copied, in 1010 Illustrations, Poems and Quotes.

Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Otter's Creek Free Will Baptist Church, Fountain, North Carolina, is seeking a pastor for first and third Sundays. Anyone interested may contact Mrs. Edna Ruth Pittman, Route 1, Box 296, Macclesfield, North Carolina 27852.

"Coming Events" at Mount Olive College

August 4-7—Ministers' Institute

September 7—Freshmen arrive for fall semester.

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OF INTEREST

Moody Bible Institute of Chicago, Illinois, announces the recent appointment of three new faculty members: Robert J. Hilgenberg, Denis R. Moffat, and William L. Banks.

Hilgenberg, a graduate of the University of Illinois and Dallas (Texas) Theological Seminary, will begin teaching in the Bible department in the fall semester. He has completed resident work toward a ThD degree from Dallas.

A special music instructor at Moody for several years, Moffat becomes a member of the sacred music department faculty at the beginning of the fall semester. He holds a Master of Music degree from the American Conservatory of Music and has studied at the Conservative National de Paris, Paris, France.

Banks, presently pastor of Nazarene Baptist Church, Philadelphia, Pennsylvania, will join the institute's Bible department in January, 1970. A graduate of the University of Pennsylvania and of Lincoln Seminary, he has been dean of Manna Bible Institute and board member and part-time teacher at Philadelphia College of Bible in addition to his pastoral duties. He is author of "Jonah, the Reluctant Prophet," a recent Moody Press publication.

PASTOR'S WIFE

(continued from page three)

could be either in her Sunday school room or in the sanctuary. Her name is on it."

"I'll run over and check," offered Val without enthusiasm.

"Thanks ever so much. I'd jump in the car and come to look myself, but I'm right in the middle of baking. Give me a ring if you find it, and Bill can stop by for it on his way home from work."

"Oh for a desert island!" sighed Val, as she hung up the phone. "I wonder what they'll ask me to do next?"

The phone rang again. Val's heart sank when she heard Suzanne's voice. Husband trouble! The report usually lasted about an hour. She might as well forget the new library book.

Jim looked tired when he got home at five. "She's out of danger," he said, "but I said I'd stop in on our way out of town to check. Did you get a baby sitter?"

Val nodded. "Betty is coming at 5:30. There's time for you to shower if you want to."

"Do you have to tell them where we're going?" asked Val, when Jim wrote down the name of the restaurant on the blackboard.

"Sure, honey, with Eileen as sick as she is; and something else might come up."

Val sighed. Even on their anniversary they had to be on call, had to be ready to give up their own plans and come to somebody's rescue.

Val was giving the baby sitter last-minute instructions when the phone rang. Jim took it. "Oh, hello, Mrs. Prichart," he said. Val's heart sank.

"We're just on our way out of town, Mrs. Prichart," Jim said, "and we have to stop at the hospital. Would tomorrow do?"

Val could see Jim was weakening.

"All right, for just a few minutes, then." He hung up the phone and turned to his wife. "It's not a problem this time. She says she wants us to pick up something. She just insisted."

Val sat down on a chair and laughed weakly. She might as well give in and be a good sport about it. A desert island was out of the question—even a free evening with no interruptions.

"O.K., honey," she said with a grin. "It'll be a miracle if we ever get out of town."

"Mrs. Prichart's neighbors must be having a party," mused Val, as they walked up to the big, white house. "So many cars."

"Could be," answered Jim absently, ringing the doorbell. "Let's make this as short as possible."

Mrs. Prichart opened the door. Her face, usually so melancholy, was beaming.

"Surprise!" yelled a company of voices. "Happy anniversary to you, happy anniversary to you!" they sang.

Val gasped. There they were, John Owen, the Burns family, the Murphys, Suzanne, the Swensons, the Allisons and lots more—those who had shared their problems, joys, and sorrows with their pastor and wife.

Mrs. Swenson walked in with a beautifully decorated cake and placed it in the middle of the long table. Everything blurred in front of Val's eyes for a moment. In her heart she was praying—a prayer of gratitude for the privilege of being a pastor's wife.—"Gospel Herald."

'SIN IN THE CAMP'

by

MRS. W. F. WHORTON

In this great nation today there are more church-building programs than ever before in history. God must be pleased as His people gather in these lovely structures to worship Him. The Bible tells us that God is a Spirit, and if we worship Him we must worship Him in spirit and in truth. The devil also is a spirit, and is the "prince and the power of the earth" at this time. He is going about "seeking whom he may devour." He is never happier than when he can come between God and His people. Just when a church appears to be strongest, it is sometimes found to be weak and easy prey for Satan. He is much disturbed over a church that is growing and prospering, and he soon comes prying around trying to inch his way in, under pretense of worship. In Revelation we read, "I know thy works, and where thou dwellest, even where Satan's seat is: . . ." (2:13).

Now if Satan came openly and candidly, he could do no harm, for he would be cast out immediately. This is not his strategy, however. He knows if he is going to disrupt God's program he must creep in unawares. Nor does he try to get in by the way of some humble lay member, but he goes to the top—trying his tactics first of all on the pastor. If he can get him to compromise God's message, he need go no farther: but if the "under shepherd" is a dedicated man of God, Satan must try some other way. The Sunday school superintendent is next on his list, and if he fails to plant a seed of contention in his heart, he will go to the deacon board. There he has a choice of men to work with. As he diligently searches for some weakness in these leaders, he may find one or more whom he can use as his instrument of destruction.

Satan can be likened to a termite: he begins to undermine at the foundation, and by the time his works have been revealed, the damage has already been done. All the good that has been accomplished over a period of years can be destroyed in a few weeks. When hearts are made to bleed, spirits broken, and God's people scattered, the fellowship of a church and the power of God is gone. This not only grieves the Holy Spirit, but He withdraws Himself from such a congregation.

When this misfortune comes upon a Christian church, it is time for serious soul-searching on the part of every member — asking themselves this question: Have I said or done anything to hurt any one or to hinder the cause of Christ? If our hearts condemn us, "God is greater than the heart." We are to "watch and pray, that ye enter not into temptation."

"And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God" (Acts 5:38, 39).

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BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: What does b e l i e v i n g in hrist include?—**A.J.C.**

Answer: This does not mean merely elieving that He was the Son of God nd that He came to the earth as a char-cter in history, even though it necessi-ates this. ". . . the devils also believe, nd tremble" (James 2:19). The believ-ng that the Bible calls upon sinners to o, includes true repentance, contrition, nd an earnest desire for forgiveness hich leads us to look to Jesus Christ s the only way by which forgiveness an be attained. To believe in Christ oes not only mean that we believe in is divine mission and in the efficacy of is atoning sacrifice for our sins, but o follow in His footsteps and emulate is example in all things where and hen possible and to pray for guidance f the Holy Spirit in our daily lives. For-iveness is granted to all who repent, elieve, and ask in faith. True repent-nce leads not merely to conviction of n, though that is always included, and orrow for one's past offences, but to a omplete change in his life; that is, a urning away from sin to holiness and a ontinued g r o w t h in the grace and nowledge of Christ, through living near im and conducting his life in an obe-ient course of progression toward being st like Him.

We are made saints when we are re-enerated; we are kept saved and grow s we obey the Word and are saved from he presence of sin when in heaven. hen to believe in, as the Bible asks of s, carries with it a complete commit-ent of body, soul, and spirit of the one ho believes, to Christ. "That if thou halt confess with thy mouth the Lord sus, and shalt believe in thine heart hat God hath raised him from the dead, ou shalt be saved. For with the heart an believeth unto righteousness; and ith the mouth confession is made unto lvation. For the scripture saith, Who-ever believeth on him shall not be hamed" (Romans 10:9-11). "Delight vself also in the LORD: and he shall ve thee the desires of thine heart. Commit thy way unto the LORD; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteous-ness as the light, and thy judgment as the noonday" (Psalm 37:4-6). "Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Proverbs 3:5, 6). It takes a new nature in the life of a believer that he be and do that which is required of him in the Bible and that's just what God gives him when he obeys God's request to believe.

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Question: Please explain, "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whoso-ever liveth and believeth in me shall never die. Believest thou this?" (John 11:25, 26). Does this mean the dead in Christ that are to be raised at the rap-ture, and the people that have not died but will be caught up to be with Him without experiencing d e a t h? — **Laddie Jones, Texas.**

Answer: It probably d o e s. In the above Scripture, the Lord Jesus Christ made an allusion to the translation of the living saints and the resurrection of the saints that have died and are now in their spirit form, gone into the pres-ence of the Lord to await the time when He will come with them all. All depart-ed saints and the entire heavenly host will descend with Him, to overcome the antichrist and his followers, and take over all governments here on the earth. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and re-main shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thessalonians 4: 16-18).

Those that are here and yet alive when Jesus comes, will be changed in-stantly and caught up where He is, while those who are in the graves will be rais-ed and united with their spirits that have been present with Christ in heav-en since they died. Even though Jesus told His disciples about the glorious event on more than one occasion, and even though they were hard of hearing, He awaited Paul's time of writing to give us the details we needed. He gave the fundamental underlying truth of His coming, so simply that both premillen-nialists, postmillennialists, and amillen-nialists, who believe the Bible, get the message in sufficient clearness so as to look for the imminent coming and to accept eternal life as their inheritance.

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Sin can kill not only the soul but mind, talents, and happiness as surely as a malignant physical disease can kill the body.—The Plea.

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STORIES

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A LIVING EXAMPLE

KAY WARWICK

KATHY swung gently back and forth in the porch swing. Her usually merry blue eyes were serious.

Mr. Adams came out the front door into the warm summer twilight. "Why, Kathy, you were so quiet I didn't even know you were out here!" He limped across the porch and sat beside his daughter.

Kathy sighed deeply.

"What's the matter, dear?" her father asked.

"I just don't know what to do," she answered.

"Talking things out sometimes helps."

"I know, Dad, but I never really know the difference between tattling or telling you something you ought to know—especially when it's about someone else."

"I can see that would be a problem," her father admitted reflectively. "Let me put it this way, Kathy. If it would hurt someone we love and I should know about it in order to help or protect the persons involved, then I don't believe it would be either talebearing or tattling."

There was relief in Kathy's voice as she spoke. "You know that wooden bridge on Kelly Street where the train runs underneath it?"

"Yes, of course."

"Well, Roy and Kenny and their friends have been playing there. They roll down the incline at the side of the overpass toward the tracks, or else ride down that hill on a coaster wagon or a sort of sled-like thing made of board —straight for the trains!"

"Your cousins!" gasped Mr. Adams.

"Dad, they think they're smart when they see how close they can come to the tracks when a train is coming. It scares me!" Kathy shivered.

"It scares me, too," her father said, taking a deep breath. Finally he added slowly, "I believe I can figure out a plan where I can show the boys how reckless and foolish they are. If I bake some pies and ask them to come over tomorrow night, they'll come, won't they?"

"They sure will!" Kathy laughed.

The next night the cousins and their three chums, Jerry, Tom, and Bill, showed up, eager to do some super pie eating.

Kathy looked about the large living room at the boys as they lounged about, eating pie, drinking milk, and chattering easily.

Mr. Adams sat in his big chair, with his legs stretched out in front of him, seemingly with not a care on his mind. Mrs. Adams came into the room and sat down. Then she started to smooth and fold some long strips of white bandage from the pile of freshly washed clothes.

Ase she smoothed and rolled the bandages, Roy asked, "What are those things, Aunt Ethel?"

"They are bandages," Mrs. Adams answered.

"What are they for?" Roy asked.

"They're for my foot," Mr. Adams spoke up.

"I'm sorry, Uncle Alfred, I—I didn't mean—"

"That's all right, Roy," Mr. Adams said easily. "You see, I lost most of this foot when I was ten years old. I have to bandage it everyday before putting on this special shoe." He lifted up his foot and frowned at the offending shoe.

"I don't mind that so much," he added cheerfully, "but what I did mind was that I couldn't play baseball or football or run, or do so many things, when I was your age."

Jerry cleared his throat. "How—how did it—"

"How did it happen?" Mr. Adams settled back in his chair and crossed his legs. Kathy was practically holding her breath.

"There was a railroad yard not too far from where I lived when I was a boy. My chums and I used to go down there and play. We had all sorts of tricks and games that we played; one of them was to climb on the couplings between the cars of the train. We never knew when the train would start up, and that only added spice to the game!"

Mr. Adams sighed. "You can guess what happened. One day I fell, and the train went over my foot. Well, that did a lot of things ended for me." He got to his feet. "Guess I'll go and get us more pie." Mr. and Mrs. Adams hurried into the kitchen.

The boys looked uneasily at each other. "I'll go get some more milk," Kathy mumbled and dashed for the kitchen.

Moments later Mr. Adams was carrying a chocolate pie and Kathy a pitcher of milk. They paused outside the living room door, when they heard Jerry say, "Wasn't that awful?"

"This is the first time I ever knew what happened to Uncle Alfred's foot," Roy said.

"You know, fellows, we're foolish to do what we've been doing at the overpass," Kenny spoke up.

"You're right, Ken. It's a good thing Mr. Adams told us what happened to him. I guess we never believed anything bad could happen to us!" Tom added.

"Well, I'm through fooling around down there by the tracks," Roy decided. "I'd rather play baseball or go swimming! How about the rest of you?"

The other boys agreed wholeheartedly. Mr. Adams looked at Kathy, and she thought he winked as he yelled, "Come right, boys, here's another order of pie coming up!"—Guide for Juniors.

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INFORMATION ABOUT

FREE WILL BAPTIST CHILDREN'S HOME

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MIDDLESEX, NORTH CAROLINA

THE REV. EDWARD W. MILES, Superintendent

Attention Original Free Will Baptists Of North Carolina!

An Expression of Sincere Appreciation: s your new superintendent, I wish to ke this opportunity to say thank you r all that you have done in the past r our Children's Home. It is people ke you, who have a genuine desire to elp the unfortunate, that have made ur Home possible. I am very grateful all former superintendents and staff embers for their dedication and loyalty. ecause of their vision, your support, nd the blessings of Almighty God, the ildren's Home has moved forward in any ways. You are invited to visit us nytime that you can.

Homecoming and Alumni Day—July 13: ur annual homecoming and alumni day ill be held on second Sunday in July—ly 13. You can help us by helping to ake known, to our alumni, and others ho may be interested, the date of this eeting and by making your own plans attend. While we especially want our rmer children and workers to know out this and attend, we also want as any Free Will Baptists and other friends nd supporters as possible to join us for is occasion. You have a very special vitation. We very much desire good tendance for this occasion.

Our homecoming service will begin in emorial Chapel with Sunday school at a.m. The annual homecoming picnic ill be served in our picnic area during e noon hour. The Children's Home ill furnish barbecue and the things to with it as we usually do. Those who n. are invited to bring a picnic lunch help out with the picnic. The afternoon is being left open for visiting and llowship and open house will be observed in the new buildings.

Golden Anniversary Development Program: The Home will continue the Golden Anniversary Development Program that Brother Johnson started some years ago. May 23, 1970, will mark our fiftieth birthday. There were five (5) buildings to be built under this program, four (4) of which have been completed, leaving only one (1) to be built between now and May 23, 1970. This is a shop building that will be used for maintenance and vocational training. This is a much needed building. However, all the funds must be raised between now and May 23. As soon as our plans are complete you will be advised as to cost, etc.

Our technical knowledge is doubling every five years. What we desired for our children years ago is not enough today. Today students will have to change jobs eight times or be retrained eight times during a lifetime. One half of all the knowledge of an engineering graduate will be obsolete in ten years after graduation and the other half that he will need to know is not now known. Therefore, help us get a vocational training shop in order that we better prepare our boys and girls for a start in life.

Assistant Superintendent: The Rev. Eugene Sumner will be our assistant superintendent, beginning September 1. Mr. Sumner will be our full-time pastor and counselor. Under his direction, we will begin a religious education program. Mr. Sumner is well qualified for his work here and we look forward, with great anticipation, to having him on our campus.

Farm: At this time our crops look good. We are all doubling up in our work in order that we gather the vegetables and farm products. Unless something happens, our tobacco should be a fine crop.

Appointments: All churches and auxiliaries are asked to give your superintendent an appointment to talk to you about the Home. Why not talk to your women, men, or young people about inviting the superintendent to speak to you. This means he will be honored to speak to your group any weekday, as well as on Sundays.

Please share the above information with other members of your church, Sunday school, etc.

Edward W. Miles,
Superintendent

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Do You Know These People?

Brother and Sister U. Pleasum had company and did not attend worship last Sunday. They didn't even ask their guests to come for fear they would accept. After their guests left they were too tired to attend night services, but they reported that TV was at its best.

Brother I. Hurt had terrible pains Sunday morning. A speedy recovery allowed him to fish for awhile Sunday afternoon, but he had a relapse about 5:30 and could not possibly meet with his brethren Sunday night.

Sister Ima Grouch was angry with Sister Noseall, so she forsook the assembly last Lord's Day.

The good rain that the Lord gave us kept many away from church Sunday, but we noticed the heavy downpour didn't delay or keep them from work on Monday.

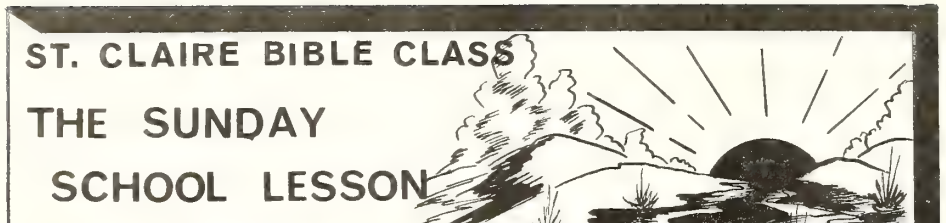
Sonny, the young son of Brother and Sister Acrewell, was ill last Sunday, and none of the family attended. Father suggested that since he worked the past week, and Mother was able to do the shopping, leaving Sister with Sonny, that they do the same thing on Sunday; but they couldn't think of leaving the children alone just to go and worship God.

Brother Money Grabber worked last Sunday in order to make overtime pay; he took Monday off instead.

Sister Imout said it was too hot to go to church on Sunday, but she was seen last Monday in 103 degree weather shopping for bargains.—1010 Illustrations, Poems and Quotes.

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And have we now forgotten that powerful Friend? Or do we imagine we no longer need His assistance? I have lived a long time; and the longer I live, the more convincing proofs I see of this truth: that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid?—Benjamin Franklin.



Heirs of the Covenant

Lesson Text: Genesis 20:10-14; 35:9-12; 46:1-4

Memory Verse: Galatians 4:28

I. INTRODUCTION

In God's long-ranged vision, He saw His covenant, given to Abraham the father of the nation of Israel, as extended down through the years to include Isaac, Jacob, Joseph, and their descendants. This covenant had "a permanence and validity beyond Abraham's day," which enabled it to survive the lapses of moral integrity as seen in each of these patriarchs of the Old Testament. God knew the weakness of His people's leaders, and had He thought only of them the covenant might have died aborning. The grace of God, however, is not weak; it endures all moral lapses and remains unaltered by the faithlessness of a few. He retains it for the heirs yet unborn.

We are also heirs of the covenant God made through Christ. This is the new covenant, better than the old, as Paul said in Hebrews 8:6, and is given to us by faith in His Son, and made sure by Christ's death and resurrection. We are the spiritual descendants of Abraham (Hebrews 2:13-16) and are therefore entitled to all things belonging to the Son (Ephesians 1:3). "God's covenant with Abraham involved Abraham and his descendants; but ultimately it involved 'all families of the earth.' We are heirs of the covenant with Abraham and participants in the new covenant."—Standard Commentary.

This lesson tells us of one of Abraham's immediate heirs, his grandson, Jacob, whose checkered life in many respects bears a familiarity to our own. The Bible student will gain a deeper insight into the intricacies of universal human nature as he studies the vivid and humanistic experiences of this sometimes earthy and sometimes spiritual member of the family of God's people.—Bible Student (F.W.B.).

II. HINTS THAT HELP

1. God Appears to Jacob at Bethel (Genesis 28:10-14)
   - A. Jacob leaves home. (Be sure to discuss the reasons why he had to leave home.)
   - B. Jacob's dream. (Discuss the contents of this dream.)
   - C. Does God speak to people in dreams today? (This is a question for class discussion.)
2. God Appears to Jacob at Padan-Aram (Genesis 35:9-12)
   - A. God appears to Jacob a second time.
   - B. God reaffirms the covenant made with Abraham to Jacob.
   - C. Jacob and his descendants are to receive all the blessings of the covenant.
3. God Appears to Jacob at Beersheba (Genesis 46:1-4)
   - A. This is the third time that God has appeared to Jacob. Note his change of name.
   - B. God again reassures Jacob. God's people need constant reassurance.
   - C. How does God reassure His people today? (This is a question for class discussion.)

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. An express train started out from Chicago to the west coast. On board was the president of the road. As they rushed along in the darkness of the night the train was wrecked. The president of the road hurried to the front. The engineer was pinned beneath the engine. As the president stood looking at the prostrate form, he saw the lips move, and leaning down, he heard the dying man say, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." "Jim," said the president, "I would give my life with all that I have for such a faith as that."

"Mr. President," said Jim, "that is just what it costs."—Selected.

2. In putting into effect His plan of redemption, God entered into a covenant relationship with man. The development of this covenant may be pictured in a tree and its branches. God chose Abraham and promised that through him all the families of the earth would be blessed (Abraham being the trunk of the tree).

God blessed Abraham with a son, Isaac. It was through this child that God's promise to Abraham would be continued (Isaac being the first branch). Isaac married Rebekah, who bore him twin sons, Jacob and Esau.

Of the twins, God chose Jacob as the one through whom His covenant with mankind would be continued. Although at first Jacob was a deceiver, he later had a change of nature. Then God changed his name from Jacob ("the supplanter") to Israel ("prince of God"). Jacob had twelve sons, and from them descended the twelve tribes of Israel.

Moisture and nourishment, which are taken up through a tree's root system, go eventually to every branch and bit of foliage. Even so, each person born into the nation of Israel became an heir of God's covenant with Abraham. In due season Jesus, the Son of God, was born in Israel. Through His atoning death and resurrection "all families of the earth" are blessed in that they can become members of the household of God, not by physical birth, but by spiritual birth. —Standard Commentary.

3. A missionary home on furlough went to visit an old classmate who had gone into the ranching business on a big scale and had become immensely wealthy. The rancher took his missionary friend out to a hill for a view of his ranch. Pointing in every direction he said, "It's all mine; as far as your eye can see."

The missionary was poor, but he looked upward toward heaven and said, "By the grace of God through Christ, it's all mine."—Advanced Quarterly (F.W.B.).

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These days, there are too many people in too many cars in too much of a hurry, going in too many directions to nowhere for nothing.

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Nature forms us, sin deforms us, schools reform us, but only Christ transforms us.

The Lighted Pathway

(continued from page four)

ainly has the know-how; and in simple ashion, she puts her subject across for he layman. "The Taste of New Wine" Word) is the story of a businessman's ttempt to make his Christian faith rele- ant in his business contacts. Then here is that long-time favorite, "The Gospel Blimp" (Windward), in which oseph Bayly offers a satire on the oibles in which we Christians engage as ve try to witness for Christ. It is laugh- ble—yet serious—expose which really hallenges the Christian. Here, then, re some important books you ought to e considering as you contemplate more ppropriate methods of evangelism.— Gospel Herald."

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PEACE IN THE STORM

(continued from page five)

his a requirement for entering the king- lom of heaven. He said, "Not every ne that saith unto me, Lord, Lord, shall nter into the kingdom of heaven; but e that doeth the will of my Father vhich is in heaven" (Matthew 7:21).

It is at this point that I simply cannot nderstand the position that many so- alled preachers assume in the General Baptist denomination. We have 734 hurches and over 1,500 ordained preach- rs. At least half of our ordained reachers stand idle while countless illions of souls perish about them. his is an open scandal in General Bap- sts. God never intended this to be rue. If God calls a man into the min- try, and if that man accepts that call nd prepares himself to labor in God's ineyard, I believe that God will place t his hands a work to do.

When I was 23 years of age God had rged me to enter into the gospel min- try. My rejection of Him, along with y sins, had caused a terrible bitterness my soul. A crushing burden lay heav- y upon me. After much prayer and editation I knelt one day and promised od that if He would forgive my sins and ft my burden that I would serve Him ligently. God lifted my burden and rgave my sins. From that moment ntil this hour (18 years later) God has laced before me more to do than I ould possibly get done. I can truly say at I have found a joy and peace in ligent service to God to whom I be- ng.

3. I BELIEVE IN GOD

In Verse 25, Paul reemphasized to the frightened sailors and soldiers that they should cheer up, for he said, "I believe God." In other words Paul was saying that when God says a thing is true it is true. I take God at His Word.

It seems to me that this was a strong point in Paul's security. Many people worry and fret about the material necessities of life. On one occasion, when Jesus' disciples were anxious about food and clothing, Jesus told them to seek first the kingdom of God. Then He assured them that God would provide for those things which are necessary to this life. What a wonderful relief would come to many overanxious souls if they would only believe that God means what He says!

Quite often God's people carry needless burdens because they are afraid to trust God's forgiveness. God has promised to forgive our sins; however, we often refuse to believe that He is capable of doing so.

When I was a child we used to sing an old song that contained these words: ". . . take your burden to the Lord and leave it there." This is tremendous theology. But what do we do? Far too often we bring our burdens to the Lord, we pray about them, and we feel a wonderful relief; but since we cannot trust God to mean what He says about forgiveness, we pick up the same old burden, throw it across our souls and cripple through life carrying a load too heavy for any man—a load which God himself wants to bear for us—all because we do not believe that God meant what He said about forgiveness of sin.

Yes, God said that He would forgive sin. He says that He will provide the material necessities of life. He invites us to leave our burdens with Him. He has promised eternal life to those who serve Him.

With these things being true, there is no real cause for worry in a disciple's life. As the Gospel writer has said, "Cast your cares upon him for he careth for you."

CONCLUSION

Many are undergoing storms in this life. Family distress, emotional strains, and temptations are prevalent everywhere. War, hatred, and strife plague our existence. Sickness and death confront all of us. God has not promised to exempt us from these things; but never fear, He has guaranteed us that He would stand beside us in the midst of these storms.

BOOK REVIEWS

by ELIZABETH HILL

WHY REVIVAL TARRIES by Leonard Ravenhill. Bethany Fellowship, Inc., 175 pages, $1.25.

Some readers will love and admire the author of this book; others will almost hate what he says. Some will close the pages and seek a place to pray; others will toss the book away and fail to heed its warnings.

"The Cinderella of the church is the prayer meeting," says the author. He says, "No man is greater than his prayer life. The pastor who is not praying is playing; the people who are not praying are straying. The pulpit can be a shop window to display one's talents; the prayer closet allows no showing off."

Mr. Ravenhill offers the remedy for this sin-hungry age: "a prayer-hungry church."

Every pastor, church officer, and church member needs to read and think about "Why Revival Tarries."

UNDERGROUND SAINTS by Richard Wurmbrand. Revell, 205 pages, 75c.

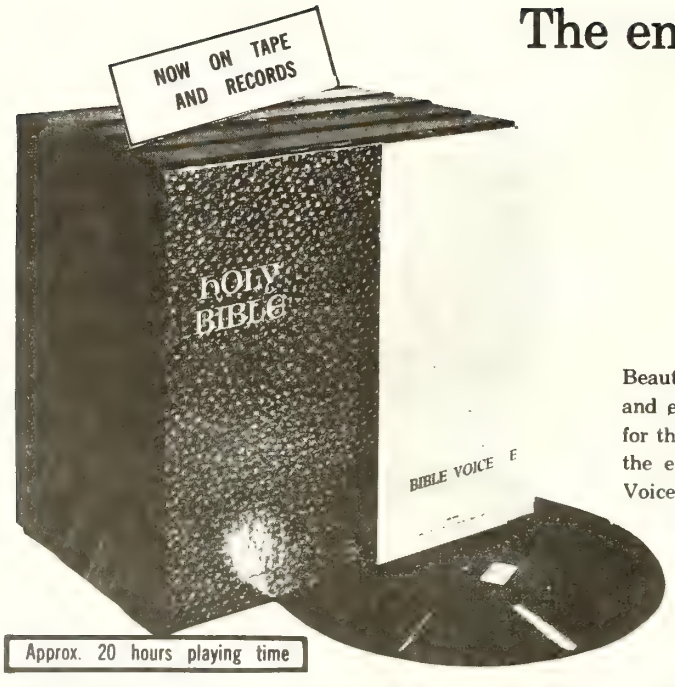
Published this month in paperback is "Underground Saints." This book relates some of the accusations, arrests, and trials of steadfast Christians behind the Iron Curtain.

It compares the Christian church under communism with the church of the first century—with underground meetings, secret prayer services, the sharing of possessions, and, above all, love, courage, and heroism.

The author is Richard Wurmbrand whose body bears the scars of fourteen years of torture and suffering in a communist prison. He has also written "Tortured for Christ," which is also in paperback (75c).

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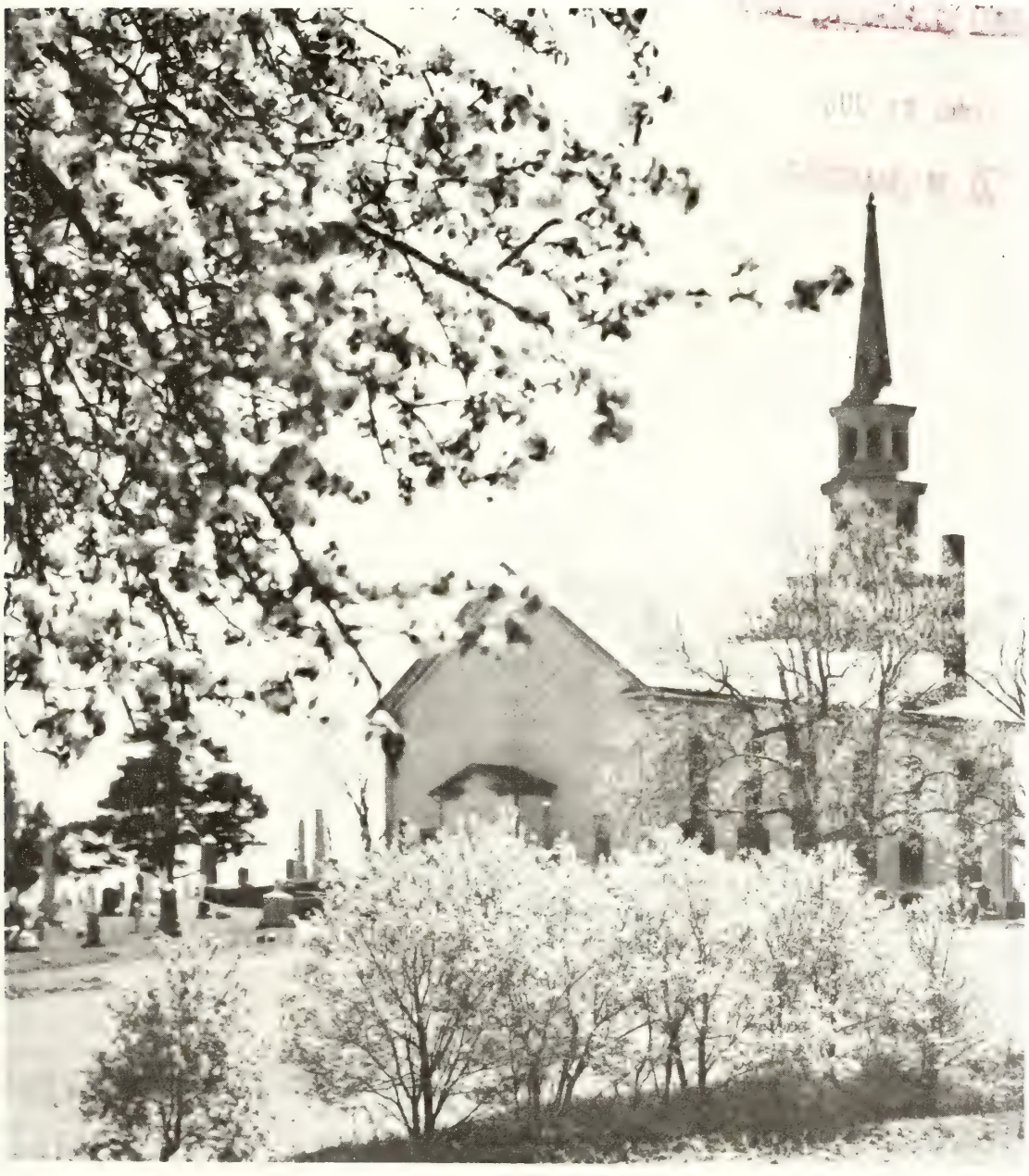
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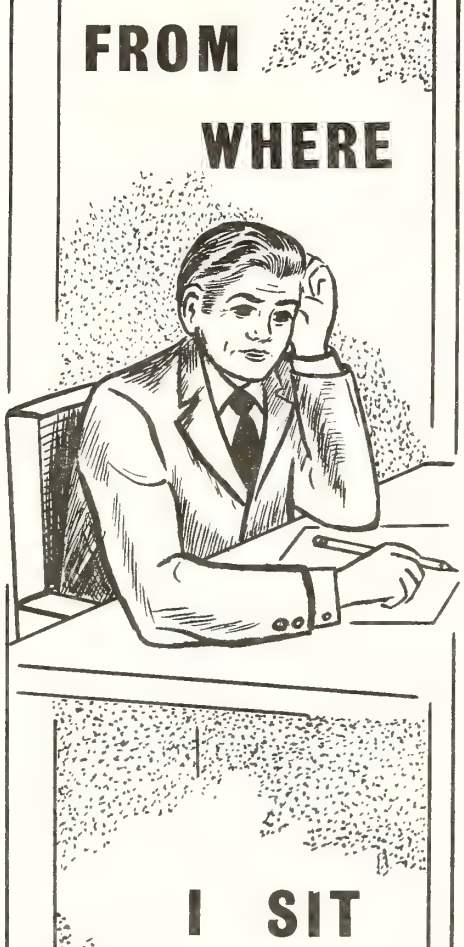
Records (King James)	☐ New Testament — $ 49.50	☐ Old Testament — $139.95
	☐ Psalms Only — $ 18.95	☐ Complete Bible — $179.95
Tapes (King James)	☐ New Testament — $ 59.95	☐ Complete Bible — $229.95
	☐ Living Letters — $24.95	☐ Old Testament — $189.95
	☐ Send information on 8 track cartridges and cassettes	
Revised Standard Version:	☐ New Testament records — $ 49.50	☐ New Testament tapes — $ 59.95

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, JULY 16, 1969



WHEN DEATH COMES, WE WON'T BURY YOU, BROTHER!



The Free Will Baptist
JULY 16, 1969
Volume 84 Number 28

TOMMY MANNING, *Editor*

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The Free Will Baptist Press

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Editorial--

Cover Photo by Ewing Galloway

WE WON'T BURY YOU!

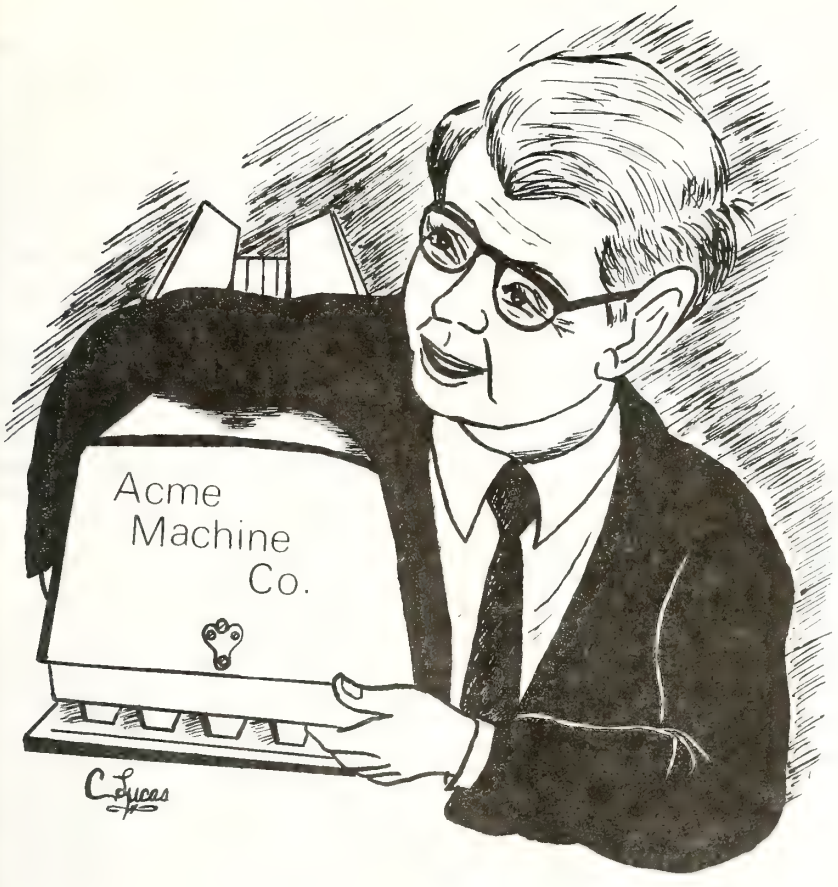
"The Blank Insurance Company, Inc., of Blank City, Blank State, will pay, upon receipt of due proof of the death of the Insured, the amount of insurance shown below and such additional benefits, if any, as are listed below and set forth in this policy"—and the amount may range from one thousand to one hundred thousand dollars or more!

All intelligent family men want to make provisions for their loved ones in the event they are called from this life and are no longer able to provide personally the necessities for these families. Men go to great pains to make securable, at their expiring, large sums of money for their families; and if they make wills, they usually take care to precede the bequest of funds or property with this, or a similar statement: "My executor hereinafter named shall give my body a decent burial suitable to the wishes of my friends and relatives and pay all funeral expenses . . . out of the first monies which may come into his hand belonging to my estate." Thus, care is taken that the old body is put away "suitably." This usually requires the embalming of the deceased at a cost of $35. After this is accomplished, one must be laid out at his made-up and dressed-up best; so, if personal clothes are not acceptable, one may purchase from the funeral parlor laying-out duds at a cost of $30 and up. Then, there must be a fine box in which to display the dressed-up dead; and the average casket costs around $700. A vault to go with the casket runs about $250. The casket must be adorned with a spray of flowers to enhance the appearance of the occupant. The cost of this is about $50. One needs a hole to be put in, and the average cost of opening and closing a grave is $35. In order to have a hole, one must have a plot; and an average plot runs around $200. Then there is a hidden processing cost at the funeral home of $35.

At the head of the grave there must be a memorial slab of marble designating the final resting place, and often engraved with name, birth and death dates, and some words of comfort and strength. This marble monument averages $400. Thus, the cost of just an average funeral is $1,735. Of course if one is more choicy and wishes to make a greater splash upon dying and being laid to rest—he can make more noise by making his funeral something of a social event. This is often done. If one chooses not to be put in a hole, he can select a marble mausoleum at a cost of about $5000 or more. It is true that most men want to die in style even if they are unable to live in style, and that is why many times we make extravagant provisions for our burying. It does cost a lot to die and to be put away in a manner acceptable to social standards; but, there is more to dying than meets the eye—or the standards! Men cherish the body and make such a fuss over it. Isn't it sad that they go to lengths and extremes for a glorious physical departing, insure their lives, but neglect the insurance of their souls? Accumulated funds and property may provide a comfortable living for our survivors, but in being so careful to provide for our families we must not neglect to make provisions for our eternity. Just as we purchase life insurance, we have access to "death insurance." This is found in the Person of Jesus Christ.

A lot of people wait until they begin feeling a little under par before they take out life insurance, but we would strongly urge against this "waiting," insofar as "death insurance" is concerned. Life is so uncertain that one may feel his best one moment and have his loved ones moaning over his lifeless form the next! Just as sure as a person is born physically, he is bound to die. When the body is buried, it turns green, decays, and crumbles—leaving nothing but the bones beneath that mound of dirt and grass. Oh! but not so with the soul—it lives forever, to rejoice or to suffer!

Certainly death is not a pleasant subject, and few people pray for its quickening. Being dead might be considered bad, but being dead and lost is worse. One thing is unchangeable: When death comes, we won't bury you, Brother. We'll just bury your old shell. You'll still be living—somewhere!



REPLACEMENTS

A Short Story by Karen Register

(Miss Register is an active member and assistant organist at the First Free Will Baptist Church, Kinston, North Carolina. She has won many writing awards.)

ISS BEATIE was the most faithful member of our church. She was ver a great leader, but she followed ry well. If the Ladies' Aid were fur-shing a meal for a bereaved family, she failingly volunteered to fry a chicken. nen the Children's Home was demolish- by fire, she stitched up twenty play-its for the foundlings—by hand. Every ster egg hunt included two dozen oval orks of art from her kitchen, carefully corated by intricate crayon designs.

She presented a curious picture walk- the six blocks from her house to the urch. Her birth had preceded the de-lopment of polio vaccine considerably. wever, the infection had been merci-, leaving only a slight limp as its hall-mark. Later, arthritis had attacked relentlessly and had buckled the defenseless limbs. Miss Beatie's family had a leaning toward nearsightedness too, and by her fiftieth birthday her lenses were nearly half an inch thick.

Most of the young people took little trouble to hide their opinion of her. Boys would follow her from behind, bent double, limping spastically, forming dense spectacles with her fingertips. This mime never failed to produce giggles and guffaws from the other children. Miss Beatie would only smile contentedly and think, "Well, as long as they're makin' fun of me, they aren't gettin' into trouble."

She wasn't the adults' favorite person, either, but they grudgingly admitted that the church needed more members with her zeal. Mr. Munroe, a deacon, often sighed, "How much could she do if she weren't a cripple?"

None of us were surprised when Pastor Reynolds resigned on the first Sunday in the new year. We had been expecting it long before then. He was past the age when people start thinking about their own home with a picket fence and umbrella trees for the grandchildren to play under.

Dr. Bliss, his replacement, came in March. A product of a large, northern seminary, his topic for that day was "To the Work," and he sounded like an Army recruiter. His deep bass voice "put the fear of the Lord into them lazy bench warmers," and the congregation relished it. Week after week he spoke in the same vein, changing the titles of the sermons. "By Their Fruits Shall Ye Know Them," "We Are Laborers Together," "Go Ye Therefore"—all revolved around progress.

Like an obedient flock, the church members followed their new shepherd. Miss Beatie trotted along with the rest of them, but not without bleating a few times. "Dr. Bliss is a good preacher, I'll admit; but he sure isn't no balm of Gilead to us old folks. Yelling 'Work, work, work' like old Pharaoh's slave driver—and us thinkin' we've done a biscuit to get up in the mornin'!"

Her arthritis flare-ups were coming more frequently lately. The last one had occurred the same day that Mrs. Whitfield passed away, and for the first time in thirty-eight years somebody else fried the chicken.

In mid-July we held our quarterly business conference. The usual issues were discussed: the allotment to the Bible college's scholarship fund, the appointment of delegates for the state mission meeting, the approval of the coming year's budget.

The clerk then read the fourth recommendation: "The general board recommends the establishment of a church newsletter, to be published weekly and sent to each family; furthermore, it suggests that five hundred dollars be allocated for the purchase of equipment necessary for its publication, and that the newsletter's expenses be included in future budgets."

After several seconds of silence, bed-

(continued on page fifteen)

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

The New Trend of HYMNODY

by DR. RAYMOND L. COX

THERE'S a new trend in hymnody. Perhaps you haven't noticed. But a report in **Time** magazine documented differences developing in modern churchmen's attitudes.

Probably the most striking attention-arrester in the article was a composite illustration occupying almost one quarter of the page. Superimposed on a photograph of the words and music of F. W. Faber's stately hymn, "There's a Wideness in God's Mercy," were pictures of five composers. Underneath stood a two line caption. The first line read, "The Great Hymn Writers." But the second line blared, "Out with 'The Old Rugged Cross'!"

The author had some rather unkind things to say concerning certain songs which virtually every survey reveals stand high in the esteem of most Christians. "Victorian flotsam," it dubbed them. "Baroque horrors" was another description. The reporter related with relish how such traditional numbers as "Nearer My God to Thee" and "The Old Rugged Cross" are being quietly dropped from newly published hymnals. "Church musicians and their pastors are quietly revising the nation's taste in congregational song, and in the process are consigning a surprising number of quaint old favorites to oblivion," declares the article's author, adding that the chief targets for removal are what "contemporary hymnpresarios . . . call 'jiggy tunes' —the sentimental lyrics of late Victorian Christianity, with their self-directed emphasis on individual salvation and their grim and hypocritical portrayal of man's sinfulness."

What's wrong with Christians' celebrating personal salvation in song?

The Bible offers precedents. Do not the psalms constitute the songbook of the Scriptures? For generations, many Christian groups used nothing else in their worship. How about Psalm 51—David's penitential song? It emphasizes individual salvation and deplores his sinfulness.

Yet **Time** reports, "Most clergymen today wince at the thought of having to lead their faithful in 'Rock of Ages.'"

Why? Because, the article intimates, one stanza says, "Foul I to the fountain fly. Wash me, Saviour, or I die."

Personally, I am not worried about the survival of our grand old favorites. It takes more than the prejudices of committees to silence the singing of believers, who find vehicles in these hymns to express and exult in the experiences of redemption they enjoy through Jesus Christ. It takes more than the caption "Out with 'The Old Rugged Cross'" to relegate that song to oblivion. "Hymnpresarios" may delete it from hymnals, but they cannot take it away from the lips of believers! Most Christians would not wince at using "Rock of Ages," with its penitential plea, "Wash Me, Saviour, or I die." "Rock of Ages" will endure, as Gibralter endures, despite the crashing of the waves against its towering mass. Although the magazine reports that "In the Garden" is in trouble—"also going out of style are rousing but theologically unsophisticated gospel songs, such as C. Austin Miles' 'In the Garden'" —this song celebrating Easter stood second only to "The Old Rugged Cross" in a poll released after the **Time** article.

What type of hymns do "hymnpresarios" wish to promote in replacing those they consign to oblivion?

Dr. Deane Edwards, president of the Hymn Society of America, argues that "hymnody must be kept abreast of the life of the church." Congregational singing should be "praise to God—looking up to God, rather than looking within ourselves," insists Dr. Bland Tucker, who edited a denominational hymnal in 1940. Gerrit Barnes of Denver's Christ Church states, "A hymn should be a prayer set to music."

All these ideas are wonderful, but they are not exclusive. Singing voices many moods—testimony, as well as praise and prayer. Did not Paul enumerate "Psalms and hymns and spiritu songs" as constituting the repertoire believers given to "singing and maki melody" in their hearts to the Lord (Eph sians 5:19)?

A few moments' reflection aft reading **Time's** analysis of the mode trend tends to amuse one with its appa ent inconsistencies. Among the hyn writers of the past whose compositio are praised as acceptable to mode tastes are such evangelical stalwarts Isaac Watts and Charles Wesley!

Less than a century ago, Isaac Wat was under attack for his compositior some of which, as Henry Ward Beech put it, "threw blood upon the blazi throne"! Isaac Watts wrote,

Alas! and did my Saviour bleed,
And did my Sovereign die?
Would He devote that sacred head
For such a worm as I?

Was it for crimes that I have done,
He groaned upon the tree?
Amazing pity! grace unknown!
And love beyond degree!

Well might the sun in darkness hide,
And shut his glories in,
When Christ, the mighty Maker, died
For man the creature's sins.

Does not the last stanza equal any s called sentimental lyrics of late Victori Christianity?

But drops of grief can ne'er repay
The debt of love I owe;
Here, Lord, I give myself away,
'Tis all that I can do.

Isaac Watts wrote prayers set to m sic. He wrote hymns addressing prai to God. But he also wrote songs voici testimony and exhortation, such "We're Marching to Zion."

And what of Charles Wesley? Charl Wesley disagreed on some points of do trine with Augustus Toplady, who autho ed "Rock of Ages." But he ardent agreed with Toplady concerning sin a salvation. Verse three of "Jesus, Lov of My Soul" voices identical sentimen with "Rock of Ages."

The hymn "How Great Thou Art" a parently meets the approval of t "hymnpresarios." **Time** quotes as "sample lyric" the first verse. But ho about the third?

And when I think that God His Son n
sparing,
Sent Him to die, I scarce can take it
That on the cross my burden gladly bea
ing,
He bled and died to take away my sin.

Is this not introspective? Does it n emphasize individual salvation and h man sinfulness? "How Great Thou Ar commences by hailing God as creator b

(continued on page sixteen)

onsultation On evotional Life o Be Held

The first "Consultation on Devotional e" at The Upper Room in Nashville, nnessee, September 29—October 1, ll bring together leaders and students m many denominations.

They will come to the consultation for dy, sharing, inspiration, and growth, e Rev. Dr. Wilson O. Weldon, editor of e Upper Room, announced yesterday.

First speaker will be the Rev. Dr. Thor ll, professor of Preaching and Theology Duke University, Durham, North Caro-a. Dr. Hall speaks Monday evening, ptember 29, on "Theology and Devo-n."



Dr. Thor Hall

The Rev. Dr. Charles E. Boddie, presi-ent of the American Baptist Theological minary, Nashville, Tennessee, will eak on "Depths of Prayer" on Tuesday, ptember 30.

The Rev. Dr. Ernest A. Payne, a world ptist leader from London, England, eaks later Tuesday on "Patterns and actices."

Two well-known national religious aders will speak on Wednesday, Oc-ber 1. They are the Rev. Dr. Oswald Hoffman of the National Lutheran our, St. Louis, Missouri, and the Rev. r. Wilson O. Weldon, editor of The Up-r Room and editor of "When Fires urn," a new book on devotional life.

Commenting on the inauguration of a Consultation on Devotional Life," Dr. eldon observed: "This series of semi-ars will serve as a challenge to church-en to face new forms and patterns for



Dr. C. E. Boddie

the discovery and expression of devotional life."

The Rev. Lief Sevre, director of Devotional Literature for The Upper Room, said the Consultation would "also offer inspiration to writers and would-be writers of meditations for The Upper Room and for other devotional literature."

The "Consultation on Devotional Life," like other ministries of The Upper Room is on an interdenominational, interracial, and international basis.

Spiritual life leaders, ministers, teachers, youth counselors, writers, and laymen are invited to make application for registration by writing to Consultation on Devotional Life, 1908 Grand Avenue, Nashville, Tennessee 37203.

The Upper Room, in Nashville, embraces the publication of the world circulated daily devotional guide, "The Upper Room," the preparation of "The Upper Room Disciplines," a companion to "The Upper Room" for ministers and teachers, and publication of devotional literature.



Dr. Oswald J. Hoffman

Final Call—Cragmont Young People's Bible Conference

This is a final call to church groups to send some of their young people to the Young People's Bible Conference at Cragmont Assembly, August 4-9; and to young people who plan to "go on their own."

We believe that some things planned for this particular conference will make it a bit unique. For one thing, the instruction planned is to come more from those young people who are actually involved in the various phases of the denominational program, rather than from adults to them. A fine young person who has been a leader in YFA and Youth Rally work for sometime has been invited to hold the YFA and AFC workshops during this conference. A young minister who attributes much of his success in the ministry to the training he has received in the Free Will Baptist League has been asked to have charge of workshops on FWBL work. Young people who are actually involved in Sunday school leadership will participate actively in the Sunday school workshops this year. "Of the young people, for the young people, by the young people," is a fitting description of the Bible Conference as planned for August 4-9.

The overall cost to each "camper" will be $35. To register, send names, correct mailing addresses, and ages (this is important) to the Rev. L. E. Ballard, 1225 S. Washington Street, Greenville, North Carolina 27834, and enclose a $5 deposit for each one. Please make checks payable either to "The Young People's Bible Conference," or to the Rev. L. E. Ballard. Checks made payable to "Cragmont Assembly" for conference fees complicate matters. The conference settles with the assembly—not the individuals who register.

Please give serious thought to this final youth opportunity of the year at Cragmont, and get applications in at once.

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I would rather belong to a poor nation that was free than to a rich nation that had ceased to be in love with liberty. We shall not be poor if we love liberty.—Woodrow Wilson.

News & Notes of DENOMINATIONAL INTEREST

Church Honors Outgoing Pastor

The Rev. and Mrs. J. B. Starnes were honored at a reception Sunday afternoon, June 29, 1969, by Pleasant Plain Free Will Baptist Church, Johnston County, North Carolina, at the home of Mr. and Mrs. Braxton Brown. Mr. Starnes has resigned as pastor of this church to become full-time pastor of Pleasant Grove Free Will Baptist Church in Wayne County.



Upon arrival Mrs. Starnes was presented a corsage of light yellow roses while Mr. Starnes was presented a boutonniere of a light yellow rose. They were also presented with an eight-place setting of Noritake China in a beautiful chosen pattern of White Hall.

Mr. Odell Foster directed parking and also directed the guests to the front door where they were greeted by Mr. and Mrs. Braxton Brown. Mr. and Mrs. Eddie Brown introduced the guests to the receiving line while Mr. and Mrs. J. B. Godwin presided at the guestbook. Mr. and Mrs. James Burgess directed the guests to the dining room where they viewed the gift and Mrs. Odell Foster and Mrs. Arthur Batten served them punch, cake squares, toasted pecans, and cheese straws.

The living room was decorated with a beautiful fan-shaped arrangement of yellow gladiolus, while the table was decorated with yellow gladiolus, white daisies, and yellow candles in silver holders. The guestbook table and gift table held arrangements of yellow and white gladiolus.

Good-byes were said by Mr. and Mrs. Roland Hatcher.

The following poem was written by Mrs. Eleanor Creech of the Pleasant Plain church and dedicated to the Rev. and Mrs. Starnes:

Our pastor and a friend
  Who brings the Word of God,
Preaching and teaching not to sin
  On Sunday morning as we nod.

Our faith in him brings us joy,
  Especially when he sings;
We hope that nothing can destroy
  The message that he brings.

There is another friendly face
  Of the Reverend's Mrs. as it glows
She is but one; at a steady place
  Her love of people so greatly shows.

It seems the time is here
  That we must say good-bye;
We hate to lose our friends, so dear;
  But we know in heart, they will always be near.

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Cragmont Treasurer's Report For June, 1969

Mrs. Fountain Taylor, treasurer for Cragmont Assembly, Inc., Black Mountain, North Carolina, reports as follows for the month of June, 1969:

Balance May 31, 1969		$1,756.76
RECEIPTS		
Churches	$437.35	
Sunday Schools	29.65	
Total Receipts		467.00
Total to Account For		$2,223.76
DISBURSEMENTS		
Operating Expenses	$ 83.86	
Insurance	79.20	
Total Disbursements		163.06
Balance on Hand June 30, 1969		$2,060.70
Balance on Savings		$2,000.00

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Clyde Cox to Hold Revival at Sound Side

The Rev. Clyde Cox will be the guest evangelist for revival services at the Sound Side Free Will Baptist Church near Columbia, North Carolina, beginning Monday evening, July 28, and continuing through August 3. The pastor, the Rev. Ray Harrison Jr., will assist in the services which will begin each evening at eight o'clock. Morning services will also be held beginning Tuesday morning and continuing throughout the rest of the meeting.

The pastor and the church membership extend to everyone a warm welcome to worship with them during the meeting and anytime it is convenient for you to do so.

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Virginia Beach Church Reaches Goal in S and H Green Stamps

The Woman's Auxiliary of the Virginia Beach Free Will Baptist Church, Virginia Beach, Virginia, reached the goal in the collection of S and H Green Stamps to secure a piano, announced Mrs. Mamie Jones, president of the auxiliary.

The members of the auxiliary and the church membership are all exceedingly thankful for the wonderful cooperation on the part of many people. A good number of auxiliaries, Sunday school classes, and individuals of Free Will Baptist churches in North Carolina were the means by which the Virginia Beach church reached its goal this soon. As the stamps came in, the church was able to acknowledge them immediately, with the exception of one that had no return address. If that person is reading this the church would like to say a big thank to him along with so many who became laborers with them in the project.

When they construct their chapel, the Virginia Beach church hopes that all who contributed can come and hear the pianist play the piano made possible by their assistance.

Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to get such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Rev. Earl Minchew announces the completion of his work at the First Free Will Baptist Church, Plymouth, North Carolina, and states that he is now available for pastoral or evangelistic work. Any church desiring his services may contact him at Route 2, Princeton, North Carolina 27569, or by phoning 965-37[illegible] Selma, North Carolina.

1969 YOUTH CONFERENCE



Attending the Youth Conference at Mount Olive College June 15-20 were persons pictured as follows: First row, left to right: Marian M. Langley of Sunset Avenue, Greenville; Teresa Mitchell of Jones Circle, Durham; Carolyn Bizzell of Route 6, Durham; Jeanie Peterson of Route 3, Smithfield; Wanda Sue Phillips of Pollock Street, Selma; Debbie Currie of Boswell Street, Durham; Arlinda Wilson of Route 2, New Bern; Kristie Raper of West Main Street, Mount Olive; Sandra Morris of Neuse Cliffs Drive, New Bern; and Debbie Tripp of East Avenue, Ayden.

Second row, left to right: Donna Hines of Route 7, Greenville; Nancy Ruth Powell of Sneads Ferry; Wanda Martin of Route 1, Holly Ridge; Susan Justice of Route 1, Sneads Ferry; Donna Edens of Route 1, Sneads Ferry; Debbie Bizzell of Route 6, Durham; Joy Truesdell of Carter Avenue, Durham; Olivia Raper of West Main Street, Mount Olive; Judy Dail of Route 1, Winterville; Holly Glenn of Fleet Street, New Bern; Terry Morris of Albertson; Minnie Lynn Dilday of Farmcrest Drive, New Carrollton, Maryland; and Kathy Martin of Elizabeth Avenue, New Bern.

Third row, left to right: The Rev. Harold "Mac" Wallace of Durham, worship leader and counselor; Miss Dianne Brown of Selma, instructor and pianist; Miss Lorena Moseley of Winterville, instructor; Mr. Chris Singleton of LaGrange, assistant counselor and bus driver; Sherwood Harrison of Route 3, New Bern; Steve Williford of Friendly Road, Goldsboro; Stephen Harrison of Route 3, New Bern; Mike Ross of Bridgeton; Gene Williams of McArthur Avenue, New Bern; and Mr. Austin Carter of West James Street, Mount Olive, director.

Absent when the picture was made were Charles Mason of Candlewood Drive, Kinston, and Cary Pelt of Route 4, Mount Olive.

Summer School Information

Total enrollment for the six-weeks' summer session now being conducted at Mount Olive College is 88 according to Ben Utley, director of admissions/registrar. Courses in English, Mathematics, Social Studies, Science, and Spanish are being taught during the term which ends August 1. Remedial and precollege courses also are being offered.

The resident students include 29 men and 17 women. In addition to North Carolina, the states of Delaware, Massachusetts, South Carolina, and Virginia are represented in the student body, and one from Guantanamo Bay, Cuba.

Applications are still being accepted for the fall semester which begins September 7. Class registration is set for September 10.

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Contributions to Development Fund

Reeves Brothers, Inc., Kenansville, North Carolina, has contributed again this year to the development fund of Mount Olive College. An initial gift of $5,000 was made last summer and the firm has continued its interest in the College. Presentation of the most recent gift brings their total gifts to $10,000 for the College's development fund drive begun last year to raise $1 million.

Dennis McGarity is manager of the Duplin County firm engaged in the manufacture of pillows, throw covers, and bed rests. Other Reeves plants produce a wide variety of clothing.

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"Mount Olive College Day"

Bethlehem Church of Grand Ridge, Florida, will observe Sunday, July 20, as "Mount Olive College Day," according to an announcement by the Rev. Daniel Pelt, pastor. President W. Burkette Raper will speak at the 11 a.m. worship service.

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There's never a year nor a season in which prayer may not bless every hour.

OBITUARIES

MRS. EDITH S. SMITH

Mrs. Edith S. Smith, widow of the late Fountain Smith, died in a local hospital on June 4, 1969. She was born January 10, 1883, making her stay on this earth a little over 86 years. She was the daughter of the late Bryant and Dorkis Heath Smith of Lenoir County, North Carolina. Mrs. Edith and Mr. Fountain were married in 1901, and celebrated their fiftieth wedding anniversary in 1951.

She was a faithful member of Smith's New Home Free Will Baptist Church, Deep Run, North Carolina, for over sixty years. Even though she had had periods of ill health, she was able to attend church on the Sunday before she passed away on Wednesday night. Her faithfulness to her church was an inspiration to all who knew her. She was a devoted wife, a good mother, a good neighbor, and a friend to all who knew her.

Funeral services were conducted at Garner's Funeral Home by her pastor, the Rev. Andrew Hill, assisted by a former pastor, the Rev. R. M. Fader.

She is survived by two sons, five daughters, seven grandchildren, fifteen great-grandchildren, one great, great-grandchild, and one sister.

Respectfully submitted by,
Mrs. Viola Blizzard
Mrs. Lela Blizzard
Mrs. Lolas Blizzard

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MRS. LIVIE HOLLAND

On July 5, 1969, as God walked in His garden during the heat of the day, He reached down and picked another rose for His bouquet before the Great White Throne. In his infinite wisdom and tender mercy, God called Mrs. Lovie Holland to her reward.

Even though Mrs. Holland had been in declining health for sometime, she bore her cross with a smile. She has departed this life of uncertainty, tears, and toils, but she has gone to be with her Lord with whom there is joy for evermore.

We, the members of the Robert's Grove Free Will Baptist Church and Woman's Auxiliary near Dunn, North Carolina, grieve her passing; but we bow in humble submission to God's will, for we know that our loss is heaven's gain.

May God's shining light be with her family and friends always.

". . . the path of the just is as the shining light, that shineth more and more unto the perfect day" (Proverbs 4:18).

Written by,
Mrs. Sulie Spell

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Wycliffe Goes to Panama

Wycliffe Bible Translators, through its scientific arm, the Summer Institute of Linguistics, has just reached agreement with the Ministry of Education of the Republic of Panama to begin linguistic work and Bible translation in that country. Panama has affirmed its desire for detailed studies of the separate language groups within its borders, and to see programs of bilingual education begun for the Indian peoples as an aid to integration into the national life. Wycliffe's linguists will comply with this request, adding to the program evangelism through Bible translation.

Panama is the twenty-second country in which WBT/SIL is at work. The plan is to send teams of missionary linguists to analyze the tribal languages, provide an alphabet, and then teach the people to read and translate for them the Word of God. The tribes will also receive help in economic development, community health, and in learning Spanish, the national language. Local churches will form under the leadership of tribal believers.

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One who sins only a very little may be more dangerous to others than one who sins a great deal. A clock that is five minutes slow is more misleading than one that is five hours slow.

Framed Church Covenant

Size: 18 by 24 inches
The frame is of walnut finish on open-grained oak, with glass.

Price: $11.95

Available at Free Will Baptist Press
P. O. Box 158
Ayden, North Carolina 28513

NOW IS A GOOD TIME TO RENEW

YOUR SUBSCRIPTION

BOOKS FOR FURTHER STUDY

(To Aid Sunday School Teachers and Workers, Third Quarter)

Gleanings in Genesis by Arthur W. Pink. Moody Press, 408 pages, $4.95.

Gleanings in Exodus by Arthur W. Pink, Moody Press, 384 pages, $4.95.

The Pentateuch by Charles R. Erdman. Revell, (A Concise Commentary on Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) $8.95.

Exodus, Volume 3 (The Layman's Bible Commentary) by Davie Napier. John Knox Press, 125 pages, $2.

Wanderers, Slaves, and Kings by Manford George Gutzke. Gospel Light (Daily Devotions and Bible Studies on God and His People from Adam to Solomon), 168 pages, 95¢.

Studies in Joshua by Grace Saxe. Moody Press, 80 pages, 95¢.

Gleanings in Joshua by Arthur W. Pink. Moody Press, 430 pages, $4.95.

Studies in 1 Kings with Chronicles by Grace Saxe. Moody Press, 112 pages, 95¢.

Studies in 2 Kings with Chronicles by Grace Saxe. Moody Press, 112 pages, 95¢.

An Outline of Old Testament History by Charles F. Pfeiffer. Moody Press, 160 pages, $1.50.

Introductory Guide to the Old Testament by Merrill F. Unger. Zondervan, 420 pages, $6.50.

Arnold's Commentary 1969 Edition International Sunday School Lessons, Light and Life Press, 330 pages, Retail Price, $2.95; on Special Now, $1.95.

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Please explain, "From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus" (Galatians 6:17). What kind of marks were these the apostle refers to? **—G.J.S.**

Answer: I guess Paul must have had in mind the marks of a slave that denoted ownership by a particular person in Paul's day. The Hebrew that sold himself for slavery to another Hebrew could have his freedom when the year of jubilee came around; however, if this slave had learned to love his master, his master having allowed him to have special privileges such as a wife, children, and other domestic accommodations, when the year of jubilee came around the slave could make public proclamation of his love for his master, the wife he had given him, and the children and other domestic effects that were his, and could submit himself in this way to his owner and be taken to a post where a hole was bored in his ear. This ceremonial marking made him officially his master's the rest of his life.

Forever after this when a question came up, if such should be brought up as to the ownership and to whom services were due, the mark settled all argument and decided the final question.

Paul's apostleship was questioned now and then; for example, after he had his experience on the way to Damascus, he told men like Festus and Felix in a dramatic burst of emotions why he had been apprehended and gave as his reason for the stubborn persistence in which he continued to preach against all the odds and oppositions with which he met and that experience he had in being changed from an unsaved religious Jew to a saved Christian. Now on this occasion reported in the Epistle to the Galatians, he points not to the Damascus experience but to the scars the persistent preaching of the gospel has gained for him. He was like the Hebrew slave that decided for his master and against being sent from his master's house to be somewhat on his own had once and for all chosen his master's lordship, homework, and all else that being his master's slave included. Paul got some of the marks doubtless when he received thirty-nine stripes he tells about, the stoning he tells about, and the marks that the many days at sea in shipwreck had brought upon him; with those of hundreds of other odd and hard experiences his dogged determination to preach Christ at any price had forced upon him. Stephen's face shone like an angel, and he preached like a dedicated man while his enemies stoned him to death. The unsaved people that saw Peter and John, as well as the Christians, took knowledge of them that they had been with Christ Jesus. The Bible indicates that if we are faithful in carrying out the great commission, to go into all the world carrying the gospel to every creature, we will be known as the light of the world.

If we should do this as Paul, I am persuaded that like them we shall most likely have physical marks as battle scarred soldiers that have been faithful. But most of all, we shall in this obedience and Christlikeness of hardship gain a Christlike glow of God's grace that will cause all men to take knowledge of us that we have been with Jesus for He will be expressing His love through us.

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Question: Please explain, "Some men's sins are open beforehand, going before to judgment; and some men they follow after" (1 Timothy 5:24).—**Mrs. H. S., Des Moines, Iowa.**

Answer: Some people's sins are discovered while they live here. There are also those who do not find out their sins in their true significance until they are dead. In both cases the sins will, for the unsaved, be judged at the Great White Throne Judgment (Revelation 20: 10-15).

All the failures of Christians will come before them at the judgment seat of Christ in the air, where each shall receive rewards according to his faithful or unfaithful use of time, talent, energy, and all that God has allowed him for use while he serves as co-laborer together with Christ (Ephesians 2:10; 4:16). (Read all of Ephesians 4 and Romans 14:10.)

"Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing, therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and trust also are made manifest in your consciences" (2 Corinthians 5:9-11); "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead" (2 Corinthians 5:14). (See Revelation 7:17; 21: 4.)

Those who cover their sins cannot prosper or make progress. The lost will not get saved until they confess them. The saved will have them as a millstone about their necks until they confess them. "He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends" (Proverbs 17:9); "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Proverbs 28:13).

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Some people curse because they haven't the intelligence to express themselves otherwise!

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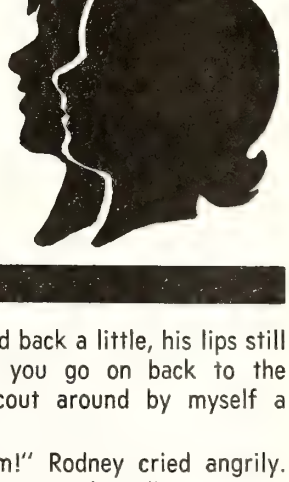
The Free Will Baptist Press has recently printed a marriage certificate that has been in demand for sometime.

It is in sheet form, sixe 8½ by 11 inches, printed on lithographed stock. The certificates are available in booked lots of one dozen for $2.95, or in single form for $.25 each. Each certificate in the booked, or padded form carries a stub for the minister's records.

Send orders to the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513. (State tax where it applies. Shipping and handling—20c for the first dollar and 5c for each additional dollar.)

STORIES

for our youth



IT HAPPENED AT A PICNIC

BETTY SWINFORD

"IT even smells different up here in the mountains!" Rod breathed deeply. "When you said our Sunday school class was coming to Tucson Mountain Park for a picnic, I thought you meant just an ordinary park. But this is wonderful!" His blue eyes roamed upward across the rolling foothills to the rugged mountain peaks that lay so close about them. "Why, I don't imagine there is anyone around for miles!"

Bill stooped down under the shade of a mesquite tree to escape the desert heat. "Probably you're right. We aren't in the regular picnic area. Mr. Ransom thought it would be nicer off by ourselves. There are ranches out in here, though, about ten or fifteen miles to the northwest."

"Let's walk farther. I still haven't seen any deer and—"

Bill ran his fingers through his dark hair. "I don't think we'd better, Rodney. Mr. Ransom asked us to stay close by, and the group is already out of sight."

"You don't believe in having any fun at all, do you?"

"Of course, I do, Rod, but if Mr. Ransom was nice enough to bring all of us out here, the least we can do is obey him."

"Obey him?" Rodney echoed. "Why should we have to obey him? It isn't going to hurt anything if we walk around a little bit."

"The Lord would want us to do as Mr. Ransom says, Rod, and besides, he plans to take all of us on a long hike after lunch."

Rodney stood back a little, his lips still tight. "O.K., you go on back to the group. I'll scout around by myself a little while."

"Mr. Ransom!" Rodney cried angrily. "Go on back—see you later."

Bill watched as the other boy walked away. He opened his lips to speak, then slowly closed them again. What should he do? Go on back to the group? Yes, he had better—but wait! Rodney was unfamiliar with this country—he could get lost so easily.

Over a rise in the desert floor, Bill came upon his friend. The blond-haired boy was leaning far over a yawning hole in the ground.

"Rod, take it easy! That's one of the open mine shafts I was telling you about!" He ran over, breathing hard. The remains of boards and large timbers stuck up awkwardly from the ground.

"Say, that hole must be four feet around! How far do you suppose it is to the bottom, Bill?"

"That's hard to say," Bill said slowly. "Mine shafts can be awfully deep, and many times water seeps into them. Please, Rod, don't go any closer. Those timbers are as rotten as anything!"

Rodney pushed Bill's hand away impatiently and leaned far over, peering into the darkness below him. There were several large, loose rocks that had fallen down about a foot and rested upon one of the wide boards. Ignoring Bill's warning that the boards were rotten, Rodney stepped down onto the rocks with his right foot so he could see down a little farther. And suddenly, from the cool shadows of those rocks a long, slithering creature rose to fasten itself upon Rodney's leg. There was a scream of pain and surprise, and Rodney fell backward.

Bill's face grew white, for he knew instantly that Rod had stepped on a sleeping rattlesnake! Quickly he pulled the stricken boy back and laid him down. He grabbed for Rod's leg and examined the bite, then jerked a handkerchief from his pocket.

"Bill, am I going to die? Tell me that I'm not going to die!"

Bill did not answer. He tied the large square of white cloth about Rodney's leg. "This will help," he said. "Now, Rod, listen to me. The snake bite kit is back with Mr. Ransom. I'll make a dash for it. But don't move, Rod. Any stirring will start the poison circulating. I'll be right back!"

"Bill, don't leave me! Please—"

But Bill was already gone, disappearing through the cactus and mesquite. His dark eyes glowed with fear. And as he ran, he prayed. "Heavenly Father, help Rod to stay quiet! Help me to get back to him in time!"

Mr. Ransom was marking in the sand with a pointed stick. He looked up in quick alarm. "Bill, I was getting—Bill, what's wrong?"

"The snake bite kit! Quick, Mr. Ransom!"

Without a word the older man reached into the medicine kit and drew out the small rubber suction bulb. Then, together they ran back across the stretch of desert, over the rise in the ground, and at last to Rod.

Mr. Ransom took the two pieces of the bulb apart and took out a small, razor-sharp instrument. When he cut small crosses over the fang marks, Rodney was in too much of a panic to know. His face was white, and his blue eyes were large and staring. But finally it was over. Mr. Ransom had used the little suction cup to get the poison out, and there was no swelling. Rod was going to be all right. But it had been too close—much too close!

"O.K., Rodney, we'll help you back to the group. Think you can make it?"

Rodney was still trembling. "Yes, sir, but I want to say something first. Don't think it was Bill who wanted to come away from the others. I was the one. I was just plain stubborn, and Bill came with me because he was afraid something like this could happen. I deliberately disobeyed you, and—well—I'm sorry." He lowered his gaze to the ground. "You see, Mr. Ransom, I knew that Bill and you and the others are real Christians, but me—I guess all the time I knew that I've never really been saved. That's why I disobeyed and got angry."

"That can be cured, Rod. Jesus died

(continued on page sixteen)



SUNDAY, JULY 20

No One Could Qualify

Scripture Reading—Acts 20:28

A new Sunday school was to be opened by a certain church named All Saints. The neighborhood was canvassed for pupils. On the appointed Sunday the superintendent and teachers arrived, and put up a blackboard outside, with the inscription, "All Saints' Sunday School." However, no pupils came, and when they came out, somewhat crest-fallen, they found that someone, with a piece of chalk, had altered the inscription. It now read, "All Saints (and no Sinners) Sunday School." Alas, in people's own estimation, many churches have congregations like that. But what is right in a man's own eyes is not necessarily right in the sight of God.—*Selected,* Knight's Master Book of New Illustrations.

Prayer Thought

Do not judge the inside of a place by the way it looks or reads on the outside.

MONDAY, JULY 21

Jesus Alone at Prayer

Scripture Reading—Mark 1:35-39

"And in the morning, a great while before day, He rose and went out to a lonely place, and there prayed." These words mirror the reason for our frequent failure to bring the power of God to bear upon the needs of our day—needs that God longs to fill. When Jesus might have lingered behind to bask in the glory of the recent outpouring of God's power and grace—the crowds were waiting—Jesus went out to pray. Interrupted by His disciples with the report that everyone was looking for Him, Jesus spoke only of going to the next village where other needy souls were perishing for want of the touch of God.—Mr. Richard Wood, in *The Union Signal.*

Prayer Thought

God is always willing to meet the needs of His people.

TUESDAY, JULY 22

Believe the Bible

Scripture Reading—Psalm 19:7

There are some who believe the Bible
And some who believe in part,
And some who trust with a reservation,
And some with all their hearts.

But I know that its every promise
Is firm and true always;
It is tried as precious silver,
And it means just what it says.

It is strange we trust each other,
And only doubt our Lord;
We will take the word of mortals
And yet distrust His word.

But oh, what light and glory
Would shine o'er all our days,
If we always would remember
That He means just what He says.

Author Unknown, from 1010 *Illustrations, Poems and Quotes.*

Prayer Thought

We should believe in the Bible for what it says is true.

WEDNESDAY, JULY 23

Hay and Oats for Dinner

Scripture Reading—Proverbs 15:17

A farmer's wife in Iowa worked hard to prepare wholesome meals for the farm hands who worked in the fields. Coming into the dining room from their work, they would sit down and eat without thanking either God or the one who had prepared the food. I'll teach those ingrates a lesson, said the woman to herself. One day she put only hay and oats on the large dining table. "What does this mean?" demanded the hungry men when they came to the table. "Some practical joke you have played on us!"

"This is no joke! This is more than you deserve. During the hot summer days, I have done my best to give you good, wholesome food, but not one of you has uttered a word of thanks to God or to me," said the woman.—*W. B. Knight.*

Prayer Thought

We should take time out to thank God for the many blessings he has bestowed upon us.

THURSDAY, JULY 24

How to Save

Scripture Reading—2 Corinthians 9:6

The story is told of a man who contributed the money to build a church. Later on he lost all his property. "If you had the money you put into that church," some one said to him, "you could start again." But the good man wisely replied: "That is the only money I have saved. If I had not given it to the Lord it would have gone with the rest. Now it will always be mine." —*Moody Monthly.*

Prayer Thought

When you are giving to the Lord, you are always saving.

FRIDAY, JULY 25

For Christians Only

Scripture Reading—Isaiah 63:10

Dr. Torrey used to tell about three persons—a mother, a Sunday School teacher, a Sunday school superintendent—each of whom came to him unknown to the others, and in bitter grief confessed neglecting an impulse to speak to the mother's daughter, who suddenly died. "The Holy Spirit was trying to get the use of three people to save one soul," Dr. Torrey said, "And could not."—*Gospel Herald.*

Prayer Thought

A time to pray and help others should never be neglected.

SATURDAY, JULY 26

The Church

Scripture Reading—Ephesians 2:21

I am deeply in debt to the church! The church has preserved the Bible for my use. The church, through her minister and her teachers, has explained the Bible to me. The church has nutured my children in the admonitions of the Lord. The church has presented to me the gospel, by which my sins have been forgiven for me with wonderful Christian people. The church has given my life a new purpose, a new radiance, a new satisfaction, a new hope.

How may I repay the church for the debt I owe? The best answer is to love the church by being faithful to it and by supporting it. The church will die if we say we love it and do not show our love by our practical support.—Author Unknown, from 1010 *Illustrations, Poems and Quotes.*

Prayer Thought

Loving, being faithful, and giving to the church as we should will be rewarding someday.

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ALCOHOL IS NOT A MEDICINE

Alcohol taken internally will not cure anything, reports the American Medical Association which says, "Use of alcohol as a tonic, a stimulant, or a food has no scientific basis. The AMA opposes its use as a beverage or as a therapeutic agent."

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ST. CLAIRE BIBLE CLASS

THE SUNDAY SCHOOL LESSON

FOR JULY 27



GOD BELIEVES HIS PEOPLE

Lesson Text: Exodus 2:23-25; 3:7, 8; 12: 21, 23-27; 14:30, 31

Memory Verse: Exodus 6:7

I. INTRODUCTION

Our lesson for today covers a very long period of time and embraces many events of great importance: the stay of the Hebrew people in Egypt, the early life and call of Moses, the establishment of the Passover, and the deliverance of the Hebrews from the bondage of Egypt. Throughout this long span of years and interwoven in each of these significant events, the careful student can discern the hand of God and the workings of divine providence shaping the actions of men and of nations that God's promise to Abraham, reasserted to Isaac and Jacob, might find fulfillment. This promise was that their seed should be multiplied and that they should inherit the land of Canaan as an everlasting possession.

Our lesson text for today's study is taken from several passages of the Old Testament Book of Exodus. This book, as the title implies, is a record of the events leading up to and instituting the departure of the Children of Israel from the land of Egypt.

The first passages, Exodus 2:23-25, has to do with the oppression that came upon the Children of Israel after the death of the Pharaoh with whom Joseph held great influence. It embraces their lamentation at the oppression and says that their cry came to the attention of the Lord, who remembered the covenant which He made with their forefathers; the second, Exodus 3:7 and 8, informs us of God's decision to intervene in their behalf; the third, Exodus 12:21, 23-27, covers those incidents that led up to the institution of the Passover; the last, Exodus 14:30 and 31, has to do with the reaction of the Children of Israel to the Lord's intervention in their behalf when the Egyptians attempted to cross the Red Sea.—Teen-Age Teacher (F.W.B.).

II. HINTS THAT HELP

1. God sometimes allows men to undergo affliction in order to bring them to their knees (Exodus 2:23).

2. God is able and willing to hear and answer prayer and to remember all His precious promises (v. 24).

3. When we look to God, He will look on us with compassion (Exodus 2:25; cf. Isaiah 45:22).

4. As the "man of sorrows" (Isaiah 53:3), Jesus knows all about our heartaches (Exodus 3:7).

5. Christ came down to Calvary to deliver us out of the hand of Satan (Exodus 3:8; cf. Hebrews 2:14, 15; 1 John 3:8).

6. The Lord always provides something for us to do in obedience to His holy Word (Exodus 12:21; cf. vv. 1-3).

7. The blood of Christ is our only shelter from the coming judgment (v. 23).

8. Faithful Hebrews observed the Passover; faithful Christians should observe the Lord's supper (Exodus 12:24; cf. 1 Corinthians 11:26).—Bible Expositor.

III. ADDITIONAL TRUTHS

1. "We have here the beginning of the religious calendar of Israel (apart from the Sabbath, which was an earlier institution), a calendar that even after 3,200 years is still observed so rigidly that many public schools in our cities must close each year on the date of the Passover celebration, because Jewish children will not be in attendance."—Wilbur M. Smith.

2. "Later, this month of the religious calendar is called Nisan, corresponding to our April. The account of the origin of the Passover is not assigned to the printed text, so it must be considered only briefly. The central object of the observance was the Paschal Lamb. This was to be without blemish, a male of the first year. It was to be chosen on the tenth day of the month Abib, later known as the month of Nisan, and on the fourteenth day, in the early evening it was to be sacrificed . . . Everyone who partook of the feast was to have his loins girded, his shoes on his feet, his staff in his hand, and to be ready to start on the journey to the land of promise. The feast was to be the Lord's Passover for this was the divine message 'I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast . . . And the blood shall be to you for a token upon the houses where ye are: and when I see the blood I will pass over you and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast.' "—Charles R. Erdman.

3. Today we have considered God's deliverance of His chosen people. The plagues that were sent upon Egypt did not harm the Israelites. When the Lord planned the final and worst plague of death, He instructed His people to put the blood of a lamb on the doorposts and lintels of their houses. The Passover Feast, celebrated by the Jews through the centuries since, is a memorial to the fact that God passed over the Israelite homes when He brought death to the Egyptian firstborn.

God proved again that He was the Lord of Israel when He delivered them from the Egyptian army that pursued them to the Red Sea. God made the waters part, allowing His people to cross on dry ground, and when the Egyptians followed into the midst of the sea, the waters closed over them. Thus Israel was delivered from Egyptian bondage. This deliverance could be called the "cross-over."

Thanks be to God. His deliverance did not cease with the Red Sea incident! We are still being delivered daily from sin, guilt, and death by His crowning work of salvation, the sacrifice of Jesus on the cross. Once again, and finally, God's people are saved by the shedding of sacrificial blood, the blood of the Lamb of God.—Standard Commentary.

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A Sunday school teacher asked her children to list their favorite hymns. One little girl looked up in surprise, blushed, then scribbled, "Peter and Tom."

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Let the people know the truth, and the nation will be safe.—Abraham Lincoln.

REPLACEMENTS

(continued from page three)

m broke loose. Never had such a plan een suggested—for large churches, may-e, but certainly not for ours! Dr. Bliss nally overpowered everyone else, and ie noise faded away.

He listed the tools needed: a mimeo-raph machine, ink, stencils, paper, and mailing permit. A nearby business achine store would have an inexpensive econdhand copying machine. The de-ominational press would give us a dis-ount on the materials, and the mailing ermit would also save money.

He then mentioned the assets of the enture. The machinery would be useful both the nursery and music depart-ents, tracing pictures for the children color and copying musical arrange-ents for the choir's use. That was en-cement enough for me—twenty-five dol-rs a year didn't buy much sheet music, nd the congregation knew the hymnal detail.

The newsletter would also improve ie worship services, he pointed out. The me saved by not reading the announce-ents could be used for another hymn prayer. Moreover, servicemen, col-ge students, and shut-ins could follow ie church activities too.

The motion passed like greased light-ng.

After the meeting was over and the eople filed by, shaking his hand and ishing the newsletter success, Dr. Bliss nd I went into his office to choose ymns for the next month.

We had finished three services when iss Beatie knocked on the door. "Rev-end, if you aren't busy, could I speak you a minute?"

I started to leave, but she touched my oulder. "You don't have to go, Honey, 's not long or private. Brother Bliss, ve never been able to do much for the urch, but I work whenever I'm able. think this newsletter idea is mighty ne, and I'll do anythin' I can to help ou."

"Why, think you, Miss Beatie," he id and patted the gnarled hand gently. Once we get organized, I'm sure there'll e a job for you. Your support means a reat deal to me; I was afraid you were little wary of drastic changes."

"Well, I am gettin' up in years, but ll never be too tired to serve the Lord," nswered Miss Beatie.

After she left we finished our pro-ramming but Dr. Bliss was faraway. I oped that he would find something for Miss Beatie to do. With no husband or grandchildren to fill her time, she was becoming bored and lonely.

A few weeks later Dr. Bliss stopped me in the grocery store. "Leslie, would you drive by the church this afternoon and pick up the newsletters? Miss Beatie's going to fold them for me. I'd take them to her myself, but I have to hold a funeral service out of town."

She didn't seem at all surprised by the delivery. I suppose she had been folding them for sometime. As she stood in the doorway, shuffling, a smile tried its best to ruin her feigned indifference. Only one blunt statement escaped. "Thank you for bringin' them around. Tell the Reverend they'll be done by to-morrow mornin'."

She abruptly shut the door. I stood there like Shakespeare's Brutus, "suffer-ing" within myself "the nature of an in-surrection." Miss Beatie was usually re-luctant to forego conversation; in fact, she was almost impossible to stop at times. Sensing something amiss, I crept around the corner of the porch, its boards creaking amiably with every step. Leaning across a fragrant sweet shrub bush and peering into the parlor, I wit-nessed an indelible scene.

Miss Beatie was sitting in a Boston rocker with the pile of papers in her lap. She lifted each leaf carefully, and plac-ing it on the tiny table beside her, rais-ed the nearer end and carried it to the farther end. After running her fingers along it to make sure the edges were even, she firmly pressed the curve into a sharp fold and laid the finished news-letter tenderly with the others. This process was repeated with each sheet, despite stinging paper cuts. All the while, she filled the air with hymns, humming or whistling when she forgot the words.

Folding newsletters meant to Miss Beatie what performing Handel's "Mes-siah" during college had meant to me. I had witnessed the zenith of her Christian service. She was sacrificing much more than most disciples; had I been asked to perform the same duty, they would have been folded six at a time, hastily. As I crept softly away, my conscience almost throbbed with pain. (To be continued next week.)

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It takes no thought, no mental ability, no self-control to curse or swear. It adds nothing to one's personality, but it destroys all the beauty that a person might have.

BOOK REVIEWS

by ELIZABETH HILL

THE PARABLES OF PEANUTS by Robert L. Short. Harper and Row, Cloth edition, $4.95; Paperback, $1.95.

Here the author points out the theo-logical implications of what he sees in Charles M. Schulz's popular comic strip, "Peanuts."

For example, Charlie Brown, in one cartoon, is surprised that Lucy is really listening to what he is saying. "How about that? I'm not used to having somebody listen to what I have to say," he exclaims.

The theological implication seems to be that the Church is not used to having somebody listen to what it says either. Yet the church is made of those who are called of God to tell of Him in word and deed. It lives that others might listen and really hear.

This is really a deeply serious book about the Christian faith seen from the down-to-earth "Peanuts" perspective with over 250 cartoons.

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COM

The Lighted Pathway

(continued from page four)

climaxes by celebrating His glory as Saviour. Herein it anticipates the anthems of glory. Revelation 4:11 portrays the saints singing, "Thou art worthy, O Lord . . . for thou hast created all things." But the next refrain carols, "Thou art worthy . . . for thou wast slain, and hast redeemed us to God by thy blood" (Revelation 5:9).

Sinners whom God has saved and believers who have been washed in Christ's blood glory in clinging to the Rock of Ages and cherishing the old rugged cross! For in redeeming us, God displays His greatest glory.—"Gospel Herald."

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Boys' and Girls' Stories

(continued from page twelve)

for your sins just as He did for ours, and He's waiting for you to come and give your heart to Him." Mr. Ransom's face was kind. "Wouldn't you like to do that right now, Rod?"

Rod looked up now, a grateful look in his eyes. "Yes, sir, I would!" — Pilgrim Holiness Advocate.

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Eighteen hundred drinkers per day lose licenses according to statistics compiled by the Driver Register Service of the National Highway Safety Bureau. That figures out to approximately 650,000 driver revocations annually in the United States because of "drunk driving" or "drinking while under the influence of alcohol."

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Saturday—9 a.m. to 12 noon.

SUNDAY SCHOOL TEACHING AIDS

The following filmstrips correlate with the present quarter's Sunday school lessons and are available at the Free Will Baptist Press. These may be purchased or rented. The rental fees are $1 for filmstrip, 50¢ for record, and $1 for projector.

GOD'S COVENANT WITH ISRAEL (105A)
(40 frames — 13 minutes)

GOD KEEPS COVENANT WITH HIS PEOPLE (105B)
(42 frames — 13 minutes)

GOD'S COVENANT FULFILLED IN JESUS CHRIST (105C)
(43 frames — 15 frames)

THE EARLY CHURCH — GOD'S COVENANT PEOPLE (105D)
(40 frames — 13 minutes)

RISE OF MOSES
(40 frames — 12 minutes)

MOSES, THE CHOSEN LEADER
(50 frames — 12 minutes)

STORY OF THE PLAGUES
(52 frames — 12 minutes)

EXODUS
(50 frames — 12 minutes)

TABLETS OF STONE
(45 frames — 12 minutes)

PROMISED LAND
(50 frames — 12 minutes)

SAMUEL: PART I, MAN OF DEDICATION
(52 frames — 17 minutes)

SAMUEL: PART II, KINGMAKER OF ISRAEL
(50 frames — 17 minutes)

SAUL: MAN OF TRAGEDY
(65 frames — 17 minutes)

SOLOMON: BUILDER OF THE TEMPLE
(56 frames — 17 minutes)

DAVID, RISE TO GLORY
(51 frames — 15 minutes)

DAVID, OUTLAW PRINCE
(46 frames — 15 minutes)

DAVID, MIGHTY KING
(51 frames — 15 minutes)

DAVID, THE TRAGIC YEARS
(47 frames — 15 minutes)

Filmstrips are approximately $7 each retail and records are approximately $3.50. For further information on retail prices, write to the Free Will Baptist Press.

HEY !

IS

THAT

PETER PAN

I

SEE?



the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, JULY 23, 1969

Cover Photo by De Wys



The Free Will Baptist
JULY 23, 1969
Volume 84 Number 29

TOMMY MANNING, *Editor*

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The Free Will Baptist Press

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PETER PAN CHRISTIANS

In a certain little house, on a certain little street, lived a certain lit family named Darling. The Darling family was composed of Mam Papa, and three children—Wendy, John, and little Michael. The Darlin were very much like any other family that lived on the street, except f one thing which was a little out of the ordinary—they employed a l Newfoundland dog as a nursemaid for their children. This makes a l of sense if one is a child; for then, anything is logical and believable.

We admit that the Darlings' having a dog as a nursemaid is strang One would consider it unadvisable if not imbecilic for one to give ov the care of children to anything subhuman; but this dear family did s Yet, there is something stranger still. The children's playmates we more bizarre than their nurse. The playmates were a little green fell named Peter Pan who dominated the scene, and a little girl fairy nam Tinker Bell who was no larger than your hand and who produced a ligh ning bug glow and a delightful tinkling sound. Peter Pan and his co panion had fantastic abilities. They could fly at will; and with the a of Tinker Bell's gold fairy dust, the Darling children could fly too; a they did. But there's something more important than this.

On one particular occasion when Peter Pan and Tinker Bell we visiting the Darling house, they had flown away in such a hurry th Peter's shadow had been left behind. He came back for his shadow a found it; and with the aid of Wendy he was able to reattach it. B wait a minute! Everybody knows that a shadow cannot be lost—or c it?

There are different kinds of shadows; and in order for a shadow be cast, there must be a source of light. The constancy of the shado depends upon the constancy of the light; and there must be somethi in the light before a shadow can be cast. The density of the shado is dependent upon the amount of light shining on the subject. Muc light gives a pronounced shadow; a little light throws a faint shadow.

We are speaking in the realm of pervasive and dominant force, a the shadow we are talking about is influence—predisposed and throw upon another. The Light is steady and sure, but we must avail ou selves of it before we can cast a proper shadow.

We have known people who bragged about being in the Light, b whose lives did not measure up to their claims. It is one thing to s that we possess the Light, and still another to dwell in the Light. If w abide in the Light, the shadow is constant. If we don't stand still, t shadow wavers and is often distorted beyond recognition. It behoov us to be steadfast. If we ever move out of the Light, there is no mo shadow. Physically it is easy to walk to and fro from shade to ligh Losing one's shadow is easy, and little effort is required to find it aga —but not so with Christian influence. If one ever loses this, it is ha to reclaim. One can feed on the Light and still not produce a convincin shadow for his observers, for doubt is the scar of insincerity. If one ever proven insincere, the mark is cut deep; and even time is not enoug to erode it. It is a human characteristic to remember and to view thing thusly.

It is dangerous for Christians to partake of worldly allurement We must be selective in the places we go and the activities in which w participate. We have heard this from the beginning, but we have n heeded it often enough. We have said that others "should not," when w did; and we have said that they "could not," when we would. Our inco sistency has cost us our testimony.

We are made to wonder: Have we produced a crop of testimonile Christians? Have we produced believers who "fly away" at just a litt scare? Have we become a group of people who one day will wake up look on all sides and discover that like Peter Pan, we have lost ou "shadow"? A man without a shadow is only half as big, and God take no pride in Peter Pan Christians!

REPLACEMENTS

by **KAREN REGISTER**

(Continued from Last Week)

Six months had gone by—twenty-four itions of the newsletter, plus a special ristmas issue—and February was dis-buting flu and cold germs with a lib-al hand.

While attempting to smother a sneeze e Sunday, I realized that Miss Beatie s not in her cherished aisle seat and dn't been the week before. After the nediction, I questioned Dr. Bliss, who d me that the "bug" had bitten her o.

I chose a rose-blanketed "get-well" rd from my mother's ample supply and iled it to Miss Beatie the next day. er in the week I paid her a brief visit. r cheeks had the rosy glow of newly-covered health, and she chattered hap-y of returning to church and of hear-g the choir present the mimeographed mber which she had helped me to ple.

It snowed heavily on Friday. Few ople felt healthy enough to battle the sh on Sunday, and our congregation s small. On my way home after the rvice, I passed Miss Beatie's house and ved to the colorless, disappointed face zing through the white lace curtains. The weather cleared, and February de-rted with its microscopic, vagabond ends. The first March issue of the wsletter was released, folded so hap-zardly that I wondered perhaps if Miss atie's arthritis had taken over when e flu had finished. The second issue as equally sloppy; but the third, with eticulously matched edges, restored my ace of mind. Miss Beatie was herself ain.

She hadn't been to church since the ow; however, I reasoned that old-maid ution had warned her to recuperate oroughly before going outdoors.

Three weeks before Easter I paid my evitable Saturday afternoon church visit. Dr. Bliss was upstairs with the copying equipment, a convenience for me, because I had brought my arrangement of "When I Survey the Wondrous Cross" to be copied and learned for Good Friday services.

As I mounted the stairs, a strange sound beckoned me. Instead of the homely clack of the mimeograph machine, a brutal slapping noise gored the heavy, late-afternoon air. I peered cautiously into the tiny cubbyhole which housed our "press" and found Dr. Bliss standing beside a small contrivance which resembled four egg turners in a roasting pan. The gadget was greedily gorging itself on flat newsletters and just as rapidly emitting folded sheets into a box at its side.

"What in the world?" was all I could manage.

Dr. Bliss smiled. "It's a folding machine. It looks odd, I know, but it does a good job. Mr. Stanley found it in a secondhand shop and bought it for one tenth of its original value."

"But I thought Miss Beatie was folding for you!"

"Why, Miss Kelley, she hasn't folded for me since before the snow! She was . . . I don't mean to sound unkind . . . she was more of a hindrance than a help. I mean, having to take them by her house and then bring them back after she had finished was inconvenient, to say the least. And when she couldn't fold those last two batches it gave me another job to do when I needed to prepare my message . . ."

"Dr. Bliss, I'm in a hurry. If you could run this off for the choir by Wednesday, I'd appreciate it," I interrupted, handing him the music and retreating as fast as I could.

Mother was no consolation at all. "Sweetheart, I imagine she's glad to be rid of the job. Her joints ache nearly all the time, I know. Don't you think she's earned a rest?"

"Earning and wanting are two different things, Mother. I don't recall reading that Moses ever 'retired,' and he was over eighty when the Israelites left Egypt!"

Miss Beatie died four days before Easter. I played her favorite hymns during the quiet funeral service on Good Friday. To my surprise, the sanctuary was nearly full. The church members were demonstrating their esteem for the lame woman, a feeling which they hadn't known how to express during her lifetime.

Dr. Bliss addressed his remarks to Miss Beatie's two brothers, who had arrived from Montreal and San Antonio the day before. I remember almost none of his comments. With a stubbornness that would have put Scarlett O'Hara to shame, I fiercely refused to absorb the situation until my job was done.

While the choir was singing the closing hymn, my wall of resistance fell. The lyrics poured over the ruins, and my frantic efforts to concentrate on another subject could not dam the flow.

Hot tears fell on the keyboard, and my sister gently slid onto the bench beside me, placing her hands where mine had been without skipping a single beat.

Burying my face in Mr. Monroe's mammoth handkerchief, I seethed inwardly at my emotional frailty. Mother simultaneously offered solace to me and an explanation to Mr. Monroe, "She's never had to play for an acquaintance's funeral before, and she and Miss Beatie were so close."

He nodded, "It is hard to say good-bye to such a diligent worker. She might have looked odd, but she really did a good job. They don't make her kind anymore."

My sister substituted for me during the next few weeks, giving me a chance to visit my aunt in Florida. The tropical climate induced me to view the circumstances objectively. I concluded that Miss Beatie was a lesson in self-acceptance. She had accepted her lot, graciously, without complaint, and had worked around it, ignoring it as I would overlook a hangnail. I recalled the statement that all great persons have overcome some handicap, and to me Miss Beatie ranked with Julius Caesar, Beethoven, and Fanny Crosby.

As I entered the church office early in May, I hoped that my face wouldn't be-

(continued on page four)

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

AN EXPLANATION

For several years the Rev. Willet L. Moretz has written and compiled material for "The Lighted Pathway." During these years his contributions have been a source of blessing to many people, including this writer.

In November of last year Mr. Moretz became ill. The nature of his illness was such that he could not continue to write for this column. The editor of "The Free Will Baptist" has kindly selected materials from various sources, and the column has continued regularly.

By the mercies of God, Mr. Moretz is much better, and is slowly but surely returning to normal health—or so it appears. However, he is not yet able to assume responsibility for this column, and he has asked that I become "guest writer" or compiler until such time that his physical condition will permit him to resume full responsibility. I have agreed to do this with the understanding that I will part of the time select articles, or quotes from articles, written by Brother Moretz in former years for "reruns" in the column.

In looking over my files of "The Free Will Baptist," I find some excellent articles written by Brother Moretz for the years 1960, 1961, and 1962. Since this is far enough back for these articles to be "new" to many present readers and "forgotten" by most others, I am going to give extracts from some of them for the next few numbers of the "Baptist."

L. E. Ballard

How Great Is God?

(Reprinted from June 15, 1960)

"For thou art great, and doest wondrous things: thou art God alone. . . . For great is thy mercy toward me: and thou hast delivered my soul from the lowest hell" (Psalm 86:10, 13).

Not too long ago a friend asked me to explain to him just how great God is. I thought that my friend had asked a very easy question to answer, so I proceeded to tell him that the greatness of God can be told in three words — omnipresent, omniscient, and omnipotent. Then I gave him the meaning of each of these words and Scripture references to show that each is true about God.

Omnipresent, I pointed out, means that God is so great that He is everywhere at all times. Then I turned to Psalm 139 and began reading at Verse 7, "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee."

Omniscient, I tried to explain, means that God is so great that He knows all things. The verses we considered here were: "Known unto God are all his works from the beginning of the world" (Acts 15:18); "And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever" (1 Chronicles 28:9).

Then we considered the last of the three words, **Omnipotent,** which means that God is so great that He has all power. Job said of Him, "I know that thou canst do every thing, and that no thought can be withholden from thee" (Job 42:2). Jesus said, ". . . All power is given unto me in heaven and in earth" (Matthew 28:18).

Even after I had taken all the pains I possibly could to answer his questions, he seemed bewildered and confused, so I asked him if he understood and was satisfied? His reply to that was that he had hoped for an answer that would in the language that he could understand and that would help him to find G Well, to this I will confess that I somewhat stunned and promised tha would see what I could do. The n weeks were taken up with some r prayerful study and careful searchi for something that would be what soul was longing for.

Next week I will give you some my findings on the subject, which, wh presented to my inquirer, seemed to g him the understanding and satisfacti he was seeking.

Think on the two verses that follo

"Talk no more so exceeding proud let not arrogancy come out of yo mouth: for the LORD is a God of know edge, and by him actions are weighe (1 Samuel 2:3).

"Great is our Lord, and of great po er: his understanding is infinite" (Psa 147:5).

(Continued Next Week)

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REPLACEMENTS

(continued from page three)

tray me. My attitude had changed, y I still hadn't fully forgiven Dr. Bliss f replacing Miss Beatie with a machin It wasn't fair to condemn a person for failure which couldn't be helped. Eve criminals, who **could** have prevente their mistakes, are given a secon chance.

With these thoughts whirling throug my head, immediate comprehension the conversation I had interrupted wa difficult. When I **did** realize what wa being said, I was stunned. Providenc was getting its revenge.

Dr. Bliss was addressing a repairma from the machine shop downtown. need that folding machine for this week newsletters! Isn't there anything yo can do?"

"I'm sorry, sir," he apologized. "I'v tried every place in the state, but th parts I need to fix it can't be found They don't make this kind anymore."

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The youth who stands at the entranc to college with his pockets bulging wit money, if he has not a burning desir for education, has not the price; bu though his pockets be empty, if he has consuming hunger for knowledge, he ha the price!—Selected.

PRAYER with RESULTS

by
A. GRAHAM LANE

(This message was delivered at the 1969 Ministers' Conference held at Cragmont Assembly Inc., Black Mountain, North Carolina, June 15-20.)

"Remember, I beseech thee, the word
t thou commandest thy servant
ses, saying, If ye transgress, I will
tter you abroad among nations: But
ye turn unto me, and keep my com-
ndments, and do them; though there
re of you cast out unto the uttermost
rt of the heaven, yet will I gather
em from thence, and will bring them
to the place that I have chosen to set
name there" (Nehemiah 1:8, 9).

COUNT it a great privilege and opportunity to be permitted to speak is morning to the ministers of this nference and the interested laymen at we have present with us this week. would like for you to think with me the subject, "Prayer with Results," alizing that prayer today is an event the lives of almost each and every dividual. But I am afraid that in the sy schedule in which many of us are rticipating, we have failed to realize e great power and the potentials that d has placed into our hands. In other ords, we go through the ritual or forality of praying without really expectg great things to happen; and I am re that is true in the lives of ministers well as lay members.

I think that in our midst today there ust be a revival or reawakening of that hich is most important and essential if e are to survive the struggle and the position, the indifference and the unncern that we face in the future; and I ing to you this morning a great exmple of one who prayed and was willg to put forth a special effort for this ayer to be answered. I am sure each you brethren is very familiar with nd have preached from the passage any times; however, I think it is worth ur time and consideration to study gain this man's prayer and the results at were given unto him.

We notice in the beginning of the cripture that the children of Judah had een carried away into captivity and ere at the mercy of their captors. They ad lost faith in themselves and almost ad lost faith in their God. In these urroundings they found themselves in a pitiful condition as many of us find ourselves today.

I want us to look for a few moments on the conditions that prevailed in the time the messenger came unto Nehemiah and related to him the conditions back home. I fear that we as ministers need to hear the message of the lay members of the church—that we need to hear and recognize the conditions of the homes in our local churches, in our communities, in our schools, and in our places of business. There may be those who say that they do not have that responsibility, but the responsibility of the minister, as the servant of God, is not limited in its scope, but in all paths, in all places—and we are to hear the message that is coming from the home. Nehemiah, you will remember, was a young man who was selected or chosen to become cupbearer for the king. He had gained honor and recognition because of the life he lived, the outlook he had, and his desire to be somebody. I am sure this was brought about by his faith in a living God.

Nehemiah began to make inquiry of Hanani when Hanani returned from the land of Jerusalem, and these are the conditions that made his heart heavy. As we ministers today listen to the messengers, the individual laymen of the church—those who are out in the field of occupation—those who are laborers; we too must recognize that we are in the same parallel—in the same condition today. The condition that prevailed in the time wherein we are speaking—the Bible says, first of all, in Nehemiah 1:3, it is said of that remnant that was left —a small group that was left in captivity —that they were greatly afflicted, and they were in reproach. Now we find today that there are great afflictions among our people; and we are not to be critical; we are not to find fault or to condemn until we, ourselves, have made an investigation—until we have prayed to God—until we have applied our full capacity for the betterment of mankind. Our members of the church today are having a hard time—a struggle—to determine the message of God. It is hard to decide between the theories of the world and the fundamental truths of the holy Scripture; but we find in the modern age—or so-called modern age that we are living in today—that we must come to a great resign unto the will of God so that we can achieve the great purpose of our calling.

There were hard times in the city of Jerusalem. Their walls were broken down and their gates were burned—and these were their only means of protection. Think for a moment about the disgrace and the shame that these people were suffering and enduring. Their walls had been torn down. No longer were they recognized as a city. Their gates had been burned. These people were then at the mercy of the world—and in our own churches, in our denominations, when our wall of resistance to the evil one has been broken down and our gates of truth in God's Word have been burnt up by the desires and the lust of the flesh, we too are at the mercy of the world.

Not only were they in great need; not only had their walls of protection been brought down; but far worse than this —the people were in reproach. In other words, they were in shame. They had been known before as the children of a living God—the God of Israel, the God of Abraham and of Isaac—but now they were found in reproach. It seemed that God had forsaken them; they were at the mercy of the world, and surely they were despondent.

Many of our churches today also are in reproach. I am sure that some of you brethren would raise the question and say then—and rightfully so, "How can you say that our churches are in reproach?" For the simple reason that in comparison, the children or the inhabitants of Jerusalem were in reproach to other people. So then, as our walls have been torn down and our gates have been burned, we no longer offer opposition to the world; no longer do we who call ourselves ministers condemn sin in the gates of our churches and in our communities. That is the reason why I am declaring that many of our churches are in reproach today. We are to have power, a power filled with compassion and

(continued on page ten)

News & Notes of DENOMINATIONAL INTEREST

Gum Swamp Church Honors New Pastor



Mr. and Mrs. Jones

On Sunday afternoon, July 6, from 3 to 5 p. m., the Woman's Auxiliary of the Gum Swamp Free Will Baptist Church, Greenville, North Carolina, sponsored a reception in honor of the new pastor, the Rev. Harry A. Jones, and his family, at the home of Mr. and Mrs. Eugene James, Route 1, Tarboro, North Carolina.

Mr. Jones and his three sons received white carnation boutonnieres and Mrs. Jones was presented with an orchid corsage. Their daughter, Ava, was not present due to her working at Cragmont Assembly this summer.

Upon arrival guests were greeted by Mr. and Mrs. Eugene James. They were then introduced to Mr. and Mrs. Jones and family by the chairman of the deacon board, Mr. Roosevelt Spain.

The guests were invited into the dining room by Mr. and Mrs. Bruce Simpkins, where they served themselves nuts, chicken salad, filled pastry shells, and mints. Mrs. Charlie E. Spain served the cake squares, and Mrs. Steve Little poured the fruit punch.

The dining table was covered with a white linen cloth. The table was centered with an arrangement of white and yellow fugi mums, baby's breath, and snapdragons in a silver container, flanked by two silver candelabra holding white tapers. A white, yellow, and green color scheme was used in decorations and refreshments.

After the guests were served, Mr. and Mrs. Johnnie Carraway directed them into the den where Mr. and Mrs. Jesse J. Bullock presided over the register. Mr. and Mrs. Floyd P. Harris entertained them in the den. Good-byes were said by Mr. Earl C. Lewis.

Mr. and Mrs. Jones are natives of Lenoir County. They began their pastoral duties at the Gum Swamp church in July, 1969. Mr. Jones has pastored churches in Craven, Beaufort, Johnston, and Sampson Counties. He attended public schools in Lenoir and Craven Counties, and also attended Mount Olive College, Mount Olive, North Carolina.

The membership feels blessed that God has sent a man of Mr. Jones' caliber to lead them in their work.

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Mt. Tabor Church Announces Revival

The Mt. Tabor Free Will Baptist Church near Creswell, North Carolina, announces revival services for the week of August



4-10. The visiting evangelist will be the Rev. Robert May, pastor of Hickory Chapel Free Will Baptist Church near Ahoskie, North Carolina. The services will begin each evening at 7:45 with the pastor, the Rev. Cecil Rose, assisting May.

The pastor and the church members extend a cordial welcome to all to tend these services.

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Churches and Ministe Available

(NOTE: This column is provided, v needed, for any church that is seekir pastor and for any minister who is see a church to serve and would like to such notice. Please send the necessary formation to the editor of "The Free Baptist." Each notice will run for tw sues only.)

The Rev. Earl Minchew announces completion of his work at the First Will Baptist Church, Plymouth, N Carolina, and states that he is now a able for pastoral or evangelistic w Any church desiring his services contact him at Route 2, Princeton, N Carolina 27569, or by phoning 965-3 Selma, North Carolina.

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Ad to Ministers Available

The Home Mission Board of the G eral Conference needs a minister to w with the mission in Corpus Christi, Te If interested in sacrificing to work w this mission and for God, please cont the Rev. Paul T. Warner Jr., 421 I wood Street, Durham, North Caro 27703, no later than August 10. T mission is desperately in need of a m ister.

Open Letter to Free Will Baptists

Greetings from the Home Mission Bo of the General Conference:

We are happy with the response have received this year for this miss work. We need every church's supp in order to carry this program throu We trust that every church will cooper in placing this program in your chu budget for your next year.

At the General Conference, we agre to put a minister in Corpus Christi, T as, and support the church with $75 week. This will all depend on you. are hoping to secure a man by Septem to pastor this church.

Again, we solicit your prayers a financial support.

Yours in Christ,
Paul T. Warner Jr.

GUM SWAMP CHURCH HAS MORTGAGE BURNING AND DEDICATION SERVICE

On June 15, 1969, the Gum Swamp e Will Baptist Church, Route 6, Green-e, North Carolina, observed a mort-e burning and dedication service for new parsonage.

The dedication service was conducted the Revs. Jerry E. Rowe and W. L. ythress, former pastors of the church. er the reading of the Scripture, a very eresting, inspiring, and informative ssage was presented by both men. Fol-ving the messages, Mr. Rowe made nments and asked questions concern-the dedication, such as: "Brethren, following prayer: "Almighty God, the Father of our Lord Jesus Christ, the giver of all good and perfect gifts, thou hast sustained us through all time and hast made it possible for us to build this house. We do now dedicate to thee this building; and may it be a place where thy minister may be physically and spiritually refreshed that he might lead thy children in worshiping thee, and that the name of Jesus Christ, thy Son, will ever be held before men; and that the Holy Spirit will comfort and cause the hearts of men and women to rejoice."



The Gum Swamp Parsonage

sters, Friends, this is a great work that u have done for the Lord; if, within e boundary of God's love, you have ected this structure. Was it your sin-re desire from the beginning of this ork to build this house to the glory of mighty God?" The congregation re-ed, "It was our sincere desire." Then r. Rowe continued, "And upon your vn free will and accord, and with love r God and due reverence for God's use, you have used the means with hich God has blessed you to erect this ilding?" Again the congregation re-ied, "We have done all for the glory God." Then Mr. Rowe asked, "Do you w give this building to God to be used r the service of God and for the up-ilding of His cause among men?" The ngregation replied, "We do, in all sin-rity, with love for God and faith in e Lord Jesus Christ." The dedication rvice was closed by Mr. Rowe with the

At the conclusion of the service, Mr. Poythress burned the mortgage. The entire service was conducted inside the church.

It was during the time that Mr. Poythress was pastoring the church that the building of the parsonage began, November 25, 1966. He was the instigator of the idea of building, and he worked diligently to press forward in the completion of it before his leaving the church. The parsonage was completed March 23, 1967, at the cost of $26,000.

Mr. Floyd P. Harris was the chairman of the building committee. On the finance committee were Mrs. Bernice H. Clark, Mrs. Nannie Dunn, and Mrs. Eva Harris who served as chairman.

On Sunday, June 25, 1967, a service was held at the church by Mr. Poythress in praise and thanks to God for the new parsonage, followed with open house, enjoyed by many visiting friends and the proud congregation. The parsonage was set apart for the use of God's ministers as a residence while serving the church, but final dedication could not be made until the debt could be retired completely. This has now been accomplished.

In September 1967, Mr. Rowe began pastoring the church and therefore was the first pastor to dwell in the new parsonage. During the time of his pastorate the mortgage was paid in full, January 28, 1969, only two years after the building was completed.

At the dedication service, June 15, when the mortgage was burned, the church presented each of the pastors with a silver tray in honor of the great work they had so willingly and faithfully performed.

Immediately following the dedication and mortgage burning services, a covered dish supper was enjoyed by the group, honoring the pastors and their families. It was indeed a happy occasion; and at the end of the day's activities, each one could depart knowing that it was good to have been in the house of the Lord.

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ATTENTION WOMEN

The Woman's Conference will be held at Cragmont Assembly, August 18-23. Be sure to register. This conference promises to be both informative and enjoyable.

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In single car accidents, 73 percent of drivers had been drinking—this was revealed in a study over an eight-year period in Westchester County, New York, said Lindsay R. Curtis, M. D., in his booklet, "The Truth About Liquor by the Drink."

Also, he said, average figures show that alcohol is involved in about 75 percent of all crimes committed and that conservative estimates are that 325,000 of the 433,000 divorces in 1964 were caused by the effects of alcohol.

Eighty million Americans are drinkers of some form of alcohol—about 30 percent of them are women. A recent survey showed that one third of junior and senior high school students drink regularly.

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A pat on the back can do a lot of good provided it is applied hard and low enough.



SUNDAY, JULY 27

THE POWER OF THE GOSPEL

Scripture Reading—2 Corinthians 5:17

I was raised in an ordinary middle-class American family. My father was a good provider, and we received the usual schooling, followed by considerable additional medical training—doctor's degree of medicine, six years of specialized medical training, which resulted in more degrees after my name. I became proud, self-sufficient, and "important," thinking that I knew all the answers. Although I had been in Christian churches, I had not heard the simple gospel. But about twelve years ago, because of the prayers and guidance of my Christian wife, I heard the truth in a series of meetings in our church. I went through an agonizing period of conviction. Through the grace of God I slowly came to understand two things: First, I was a sinner; second, I needed a Saviour. So I accepted Christ and I was born again as truly as a newborn baby is born.—Albert S. Bright, M.D., in *The Christian Victory.*

PRAYER THOUGHT

We are never too old to accept the Lord Jesus Christ as our Saviour.

MONDAY, JULY 28

"FORGIVEN, TOO POOR TO PAY"

Scripture Reading—Galatians 2:16

A Scottish physician, noted for his skill and also for his piety, died. When his books were examined, it was discovered that several accounts had written across them in red ink the words, "Forgiven, too poor to pay."

His wife who was also Scotch, but who had less piety, felt differently about the unpaid bills. She said, "These bills must be paid," and proceeded to sue for the money.

The judge examined the accounts and turning to the departed physician's wife, inquired, "Is this handwriting in red ink that of your husband?"

She replied in the affirmative.

"Then," said he, "there is no tribunal in the land that can obtain the money in the case of any account on which he has written the 'Forgiven.'"

"If we confess our sins, he (God) is faithful and just to forgive us our sins." He will blot out "as a thick cloud our transgressions." "As far as the east is for the west, so far hath he removed our transgressions from us."—*The Standard.*

PRAYER THOUGHT

God is always willing to forgive us of our sins.

TUESDAY, JULY 29

THE AUTHORITY OF JESUS

Scripture Reading—Mark 1:21-28

The scribes were swelled with pride because of their learning. They knew the Word of God, yet there was a startling difference between their words and the sparkling, vibrant message of Jesus who declared the counsels of God with the accents of heaven. The scribes knew the law, but Jesus knew God, and spoke with the authority of One who was commissioned of God to speak His truth.—Richard Wood, in *The Church Advocate.*

PRAYER THOUGHT

Jesus is the Almighty and He knows the truth.

WEDNESDAY, JULY 30

"OUR GOD WHOM WE SERVE IS ABLE TO DELIVER US"

Scripture Reading—Daniel 3:17

A man was compelled one night to cross a wide, frozen river. Notwithstanding the assurances of those who were thoroughly familiar with the region and repeatedly crossed on the solid ice, the traveler feared to undertake the trip, but finally began to crawl his way over. When near the middle of the frozen stream he was startled by a sound in the distance, and caught sight of a Negro driving a heavy team of horses pulling a great load of pig iron; yet there was not the least sign of a crack in the ice.

Will the Word of God hold? Some fear to trust it. Why, man, it can't fail!—*Sunday School Times.*

PRAYER THOUGHT

The Word of God will always hold. We have to believe on His Word.

THURSDAY, JULY 31

SOME ARE WATCHING YOU, TOO

Scripture Reading—Isaiah 47:7

In a large office where are several young Christians, there is among them one young woman whose earnest Christian life is noted and felt. The date for the annual office "at-home" was drawing near, and this young woman was asked to help arrange the banquet. She said, "I'm sorry; it isn't possible for me to do that, as there's to be drink served this year." The office manager was quite offended, but this fine girl held out, and answered, "Mr. L——, I dare not do it. Some of the young people in this office are watching me, and will follow my lead; also my Master expects I do nothing that will cause anyone to st ble."—As told to *Mrs. J. Shields, Toron*

PRAYER THOUGHT

We should be on our best behavior of the time because we never know is watching us and who is going to fol in our footsteps.

FRIDAY, AUGUST 1

HE KEEPS THE KEY

Scripture Reading—Acts 16:31

Is there some problem in your life to so
Some passage seeming full of myster
God knows, who brings the hidden thi
to light.
He knows the key.

Is there some door closed by the Fath
hand,
Which widely opened you had hoped
see?
Trust God and wait—for when He sh
the door,
He keeps the key.

Is there some earnest prayer unanswe
yet,
Or answered not as you had thou
'twould be?
God will make clear His purpose by and
He keeps the key.

Have patience with your God, your pati
God,
All-wise, all-knowing, no long tarrier H
And of the door of all thy future life,
He keeps the key.

Unfailing comfort, sweet and blessed re
To know of every door He keeps the k
That He at last, when just He sees 'tis be
Will give it thee.

—Author Unknown, i
1010 *Illustrations*
Poems and Quotes.

PRAYER THOUGHT

Faith is one of the most wonderful thin a person can have.

SATURDAY, ANGUST 2

"LET IT BE OF PRAISE"

Scripture Reading—Psalm 28:7

A friend of mine was recently summo ed to the bedside of his aged mother. Mo than eighty years of age, she was strick with what they feared would prove h fatal illness. When her children were gat ered in the room her pastor came; as was about to lead them in prayer, he tur ed to the aged saint and asked her wh selection of Scripture he should read. S said, "Make your own selection, but let be of praise." The weakness of old a was on her, and the pain of sickness, b there was no gloom. It was light at eve tide. "Let it be of praise."—James Vance, in *Earnest Worker.*

PRAYER THOUGHT

The Lord has helped us all through o lives, but have we ever stopped to prai Him for His gracious work?

= = = =

The value of a man is estimated b the dollars or dirt that he owns, or tha own him.

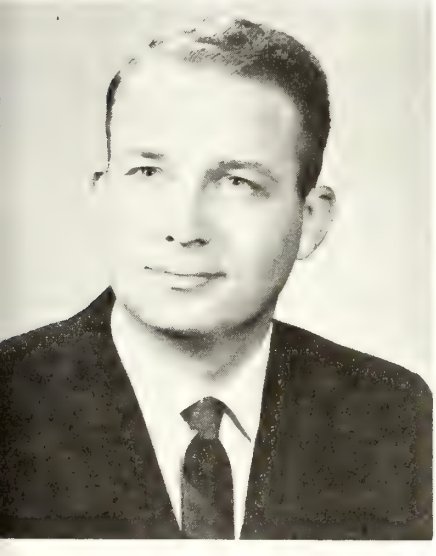
Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

Ministers' Institute at Mount Olive College

AUGUST 4-7

Most of those who read this item are aware of the plans for the Ministers' Institute at Mount Olive College August 4-7. The enthusiasm with which many people have responded to the program announcement of the Ministers' Institute indicates that there is a great deal of interest in the program for this year. Those who have attended the Institute in the past know that we have had programs of excellent quality and the plans for this one give promise of being among the very best.



Dr. Michael R. Pelt, director of the Institute and chairman of the Department of Religion at Mount Olive College.

Although most churchmen, both ministers and laymen, have busy summer schedules, there is not enough time devoted to the preparation for more effective ministry in the local community. Much of our work in behalf of the church becomes mere routine unless we take time to think about what we are doing and why we are doing it. To accomplish this we need the stimulating influence of a spiritual retreat and the guidance offered by those who have had wider experience and training. Those who sense this need will find the 1969 Ministers' Institute a rewarding experience.

The program this year will concentrate on three areas of the church's task: missions, lay evangelism, and Christian education in the local church. Since the success of the church in these three areas is dependent upon full participation and involvement on the part of the laity as well as the clergy, we want to enlist as many laymen and ministers as possible in the study and training sessions offered through the Institute program this year. The benefits of this training, if put to good use, could have more enduring results in our churches than an old-fashioned revival.

Jesus said that new wine must be put in new wine skins. The dynamic power of the gospel needs new structures and new methods to channel this power that is continually remaking men's lives. If we are unwilling to think new thoughts, to plan new strategies, to cope with new situations, we shall find that the new wine of the gospel will break out of our old, dried-up wine skins and we shall have nothing of value to share. The 1969 Institute will provide ample opportunity for us to examine what we are doing and to consider how we can do a better job in the areas of Christian witness and teaching in the local church as well as in the world at large.

Several of our leading ministers and laymen will have a part on the program, along with our visiting speakers, Mr. and Mrs. Jack A. Sutton Jr. of Indianapolis, Indiana. An announcement concerning these program participants will be given in the next issue of "The Free Will Baptist."

Reservation forms for ministers and laymen may be obtained by writing to Dr. Michael Pelt, Director, Ministers' Institute, Mount Olive College, Mount Olive, North Carolina 28365.

General Conference Convenes

by Bobby G. Bazen

The 1969 annual session of the General Conference of Original Free Will Baptists met July 8 and 9, 1969, with the Black Jack Free Will Baptist Church, Route 3, Greenville, North Carolina. Registration for the conference began at 1 p. m. on July 8, under the direction of the Credentials Committee. There were approximately 500 people attending the two-day conference. Music was directed by the Rev. Clyde Cox, with Mrs. Peggy Hardee at the piano and Tommy Manning at the organ.

The session was centered around fellowship and spiritual life, and featured speakers from South Carolina, West Virginia, and Virginia. Dr. Robert Holt, vice-president of East Carolina University, Greenville, North Carolina, delivered the welcoming address to Pitt County and the surrounding area. The Rev. L. A. Holliday from Manning, South Carolina, brought the opening message. Featured speakers for the second day included the Rev. Walter Patterson from Mason, West Virginia, and the Rev. Fred A. Rivenbark from Virginia Beach, Virginia.

Various reports from boards and committees were given stating the progress that is evident in the General Conference. One of the major accomplishments of the session was the giving of support to the Board of Home Missions and Evangelism to begin a mission in Corpus Christi, Texas.

The conference elected the following officers for the next two years: president, the Rev. Walter Carter; vice-president, the Rev. Clyde Cox; secretary, the Rev. Bobby Bazen; and treasurer, the Rev. Walter Patterson.

There will be a great many decisions to be made this year within the leadership of the Original Free Will Baptist, and your prayers and support will be appreciated as God's will is sought.

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Change of Address

The Rev. W. L. Brickhouse would like to announce a change of address. His new address is as follows: The Rev. W. L. Brickhouse, Route 2, Box 104, Columbia, North Carolina 27925. His new telephone number is 796-5076.

"OUR REVEREND ARMSTRONG"

A Tribute to Her Pastor

by Emily Grace Harper
Dunn, North Carolina

It was in 1965 when he came to us. He was our new pastor, the Rev. Henry W. Armstrong Sr. A tall man with graying hair, we knew that he was truly a man sent by God. He had a family of five, consisting of two sons—both recently graduated from high school—a daughter in grammar school, his wife, and himself.

As for Mr. Armstrong himself, there is no other man on earth to compare with him. In times of sorrow, he was there to grieve with you; in times of joy, to share your happiness. I remember very well the time my father became sick. He had been sick quite awhile, but refused to see a doctor. Finally, he had to see one, and Mr. Armstrong had been on hand to rush him to the doctor, and on from the doctor's office to the hospital. He stood by our family until my father died on March 12, 1967, one day after being taken to the hospital. Mr. Armstrong had known Father only two years; but within that short time, they had grown very fond of each other.

Then last December, when Hong Kong Flu was going around, my mother became sick and had to be hospitalized over the Christmas holidays. Although Christmas wasn't so "merry" because she was in the hospital, Mr. Armstrong tried very hard to make it merrier, along with the Easons whom we stayed with while she was in the hospital.

These aren't the only times he has helped, I can assure you. He has shared much joy with us, also.

As a pastor he cannot be topped. In the short four years that he has been with us, he has led many to know God. He showed me the way to become a child of God. His life, I think, is a great example to follow; because, surely he is a child of God.

I think so much of Mr. Armstrong. He has done so much for my family and everyone. Each time we hear one of his sermons, it helps us even more. I want to thank him for everything he's done for me, for us. But how? How can I thank him? He's done so much!

Mr. Armstrong, I've written this for you, hoping that in some way you'll understand how much I really thank you for everything that you've done for me, for the people of our church, and for everyone. And I've written for the benefit of the people everywhere. So they can see how wonderful he is—"Our Reverend Armstrong"!

PRAYER WITH RESULTS

(continued from page five)

love and concern for all mankind. But yet, the world has no respect for us nor for the God which we say we serve. Some of our older brethren here today can well remember that in years gone by when the church and Christian people spoke out on issues, the man out in the world would stand and listen. He might not have agreed; he might not have accepted it; but he did have respect for the church of yesterday and for the ministers of yesterday. Today, the man of the world neither respects nor is concerned about the church or about the God we serve; and I believe these are conditions with which we must concern ourselves. When these conditions prevail, something must be done. When these conditions prevail in my church—and in your churches—something must be done, and it must be done today. When these conditions prevail, the only thing that man can do is to pray to God. Nehemiah heard the message from home. You and I must hear it today. Nehemiah was moved with compassion. He was hurt, and then he did what all Christians should do. He bowed his head and prayed to God. I am convinced that before this man bowed his head and humbled his heart, he had a determination that his prayer would produce the results. So then, as we study the prayer of Nehemiah, let us see how we have abbreviated or turned aside from the old paths. (To be continued next week.)

Framed Church Covenant

Size: 18 by 24 inches

The frame is of walnut finish on open-grained oak, with glass.

Price: $11.95

Available at Free Will Baptist Press
P. O. Box 158
Ayden, North Carolina 28513

NOW IS A GOOD TIME TO RENEW

YOUR SUBSCRIPTION

BOOKS FOR FURTHER STUDY

(To Aid Sunday School Teachers and Workers, Third Quarter)

Gleanings in Genesis by Arthur W. Pink. Moody Press, 408 pages, $4.95.

Gleanings in Exodus by Arthur W. Pink, Moody Press, 384 pages, $4.95.

The Pentateuch by Charles R. Erdman. Revell, (A Concise Commentary on Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) $8.95.

Exodus, Volume 3 (The Layman's Bible Commentary) by Davie Napier. John Knox Press, 125 pages, $2.

Wanderers, Slaves, and Kings by Manford George Gutzke. Gospel Light (Daily Devotions and Bible Studies on God and His People from Adam to Solomon), 168 pages, 95¢.

Studies in Joshua by Grace Saxe. Moody Press, 80 pages, 95¢.

Gleanings in Joshua by Arthur W. Pink. Moody Press, 430 pages, $4.95.

Studies in 1 Kings with Chronicles by Grace Saxe. Moody Press, 112 pages, 95¢.

Studies in 2 Kings with Chronicles by Grace Saxe. Moody Press, 112 pages, 95¢.

An Outline of Old Testament History by Charles F. Pfeiffer. Moody Press, 160 pages, $1.50.

Introductory Guide to the Old Testament by Merrill F. Unger. Zondervan, 420 pages, $6.50.

Arnold's Commentary 1969 Edition International Sunday School Lessons, Light and Life Press, 330 pages, Retail Price, $2.95; on Special Now, $1.95.

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: What is the meaning of the terms: "Fundamentalist," "Conservative," "Neo-orthodox," and "Liberal," as they appear today in religious literature?—**R. E. Snodgras.**

Answer: As I understand the term a "fundamentalist" is a true conservative or one who is orthodox in his beliefs. One who accepts the Bible and all it teaches as being personally applicable to him and sufficient as a divine guide to steer him in every avenue of life's responsibilities and services as he maintains a right relationship with Christ and his fellowmen—both Christians and those who are unsaved. His responsibility to other Christians is that he treat them as he would have them do him were the circumstances and conditions regarding his relation reversed, so that he would do unto them as he would want them in his changed condition do to or for him. The true fundamentalist, in my way of thinking, would be as the Bible teaches, "All things to all men for Christ." Paul is one of my ideals as a fundamentalist. He made it his chief concern to know what the Bible taught on any subject that concerned him in any problem or situation confronting him and then put forth an all-out effort toward the accomplishment of the task before him in obedience to God's Word. He was being like His wonderful and adorable Lord in this. Remember how Jesus, as seen from the account of the temptation of Christ given in Luke 4 and Matthew 4, quoted and obeyed the Scriptures as the deterrent against error. Paul did something like that throughout his whole span of Christian experiences. We who are truly fundamentalist will not be Pharisaical in that we strain at a gnat and swallow a camel as Jesus acquiesced that overbearing sect of religious zealots in His earthly ministry of being. We will be tolerant to the extent that we leave room for variances of opinion and interpretation where the Scriptures and honest born-again Christian scholars leave this room and will not procede in our tolerance beyond that point.

I agree with Dr. J. P. Free as he states on Page 347, in his book, **Archeology and Bible History:** ". . . a fundamentalist is one who believes in the 'fundamentals' of the Christian faith as set forth in the Scriptures. Down through the years the church has held to these great fundamentals, which include the full inspiration of the Scriptures, the deity of Christ, the substitutionary atonement of Christ, and the resurrection and the return of Christ. Fundamentalists have consistently rejected destructive biblical criticism."

I think Dr. Free also well describes "conservative" as follows: Until a few years ago the term "conservative" adequately described the position of one who believed in the essentials of the Christian faith as revealed in the Bible, including the full inspiration of the Scriptures, the deity of Christ, the fall of man, the substitutionary death of Christ, the salvation through His shed blood, the resurrection of Christ, the second coming of Christ, the new birth, and other similar cardinal truths.

Those who in the past have called themselves "conservatives" have regularly rejected destructive biblical criticism, including the documentary theory and the late dating of many books of the Old Testament. True conservatives have accepted the implication that Moses wrote the Pentateuch, Isaiah wrote Isaiah, Daniel wrote Daniel, etc.; and that Scriptures are inerrant in the original writings.

"In recent years the term 'conservative' has been applied to men and books which are not truly conservative in the long-accepted sense of the word. In fact, some holding definitely liberal ideas, and in other cases, ideas involving definite concessions to liberalism, have been labelled 'conservative.' An example of this misuse of the term 'conservative' may be seen in the book by S. A. Cartledge, **A Conservative Introduction of the Old Testament**, in which ideas are not truly conservative and in many cases definitely liberal are set forth with apparent approval. A few examples from this book will suffice. In reference to Leviticus, Cartledge says that since Moses was considered the outstanding law giver, the priestly writers (who lived centuries later) had no hesitation in assigning new laws to Moses which they both felt 'were in keeping with the spirit of Moses.' This is definite concession to the liberal view, which denies Moses' authorship of the Pentateuch. This view has been rejected by true conservatives.

"The term 'Neo-Orthodox' or 'Barthian' is usually applied to the line of thought initiated several years ago by Karl Barth, and developed not only by Barth, but by other liberal theologians, including Brunner in Germany and Reinhold Niebuhr and others in America. Karl Barth grew up in liberal circles in Germany. In his earlier days he realized that the message which Calvin and Luther had preached four hundred years ago achieved definite results in producing sincere Christians. Barth began to preach the message of Calvin and Luther, and he found that it worked. People were saved and the church was filled.

"Unfortunately Barth sought to hold to a somewhat orthodox theology with one hand and to biblical criticism with the other. Since the Bible is the foundation for what we believe, the Barthian who accepts biblical criticism finds himself in the contradictory position of trying to sustain a superstructure of a conservative theology without any real foundation beneath it. In the physical world, a superstructure without support would fall to the ground immediately. In the theological world, the collapse is just as inevitable, but sometimes less apparent at the moment.

"Some have pointed out that 'Neo-Orthodoxy' is really 'Neo-Liberalism.' Such an observation is very pertinent, for the Barthian who tries to hold to an orthodox theology and at the same time accept biblical criticism, has much in common with the liberal who acknowledges the 'spiritual lessons' in the Bible and yet holds wholeheartedly to biblical criticism. Many Barthians would be separated from the full liberal position by the fine line of the acknowledgement of the supernatural, but they are often rather close to this line of division."—Dr. J. P. Free, Archaeology and Bible History.

The liberal or modernist is generally one who denies the Bible and the Bible writers of divine inspiration and tends to doubt or disbelieve the historicity of

(continued on page fifteen)

STORIES for our youth



OATS for LITTLE DAI

A True Story of a Tribal Girl in Vietnam

DOROTHY C. HASKIN

DAI could remember when she had had rice to eat. How good the small, soft grains had felt in her mouth! That was before the men from the North had attacked her village.

Dai had lived in a village high up in the mountains in South Vietnam. There were many children with whom to play. They would laugh and run, or Dai would lie on the dirt in the sun. All she knew then was love and joy.

She wore only a length of cloth and several strings of beads, but there was nearly always plenty to eat. Her father planted rice in the hollows where the rain water made pools, or near the river.

There had been a man from their tribe who came and told them about God. Almost everyone in the village believed on Jesus, and even as young as Dai was, she knew that all the good things in her life had something to do with Jesus.

Then had come that awful night! All Dai could remember about it was the screams. Her mother clutched her tightly in her arms and ran into the woods.

All the next day they had hid in the shadow of the woods with other children and mothers who had run with them. There had been no food to eat or water to drink. Dai whimpered, but her mother warned her that she must be quiet.

The next day one of the women sneaked out of the woods and was gone a long time. When she returned, she was crying. Between sobs, she told them, "The old men are dead. The young men are gone. I found only Yoan. He had crawled to the edge of the field and could crawl no more."

Dai understood. Yoan did not have the same kind of legs that the other boys had. His were crooked and so he could not run as fast as they had.

"He told me that the men from the North were the ones who did the killing. And they made the young ones go with them. They have taken all the rice and burned the cornfields."

Dai began to cry. What would they eat now? She was so hungry that her stomach hurt.

"But the men from the North have gone, and we can go back to the village."

Slowly Dai followed her mother back to the village. At the sight of it, Dai sat down and cried. The bamboo shacks had been knocked down, and nearly everything had been taken. Her mother did find a few vegetables in one of the fields and cooked them with bamboo sprouts, so at least Dai's stomach stopped hurting.

All day long the woman wandered around the village, trying to straighten up their homes. Dai and the other children did not feel like playing. It was a sad time.

That night the women built a big fire. Everyone huddled around it and talked about what to do. They decided that they must go down the mountain side to the town of Dalat. They had heard that other people whose men had been killed and whose homes had been destroyed had gone there, so they would go, too.

Early the next morning, Dai's mother found some tender leaves, which she cooked for her family. Dai ate them, but they didn't taste good like rice.

Afterward her mother rolled up in an old blanket the few things she had found to take along. Slowly the procession of women and children made their way down the mountain side. All they had to eat that day was leaves. Dai would chew some for awhile, then spit them out and get more to chew on. Having something in her mouth was a help.

At night they huddled together under a big tree. Again at dawn they started walking. It was such a long way! Dai had not known that the whole world was so big that she could walk for two long days and not reach the end of it. The path seemed to go on and on. She wondered what it would be like to come to the end of the path and step off into the blue of the sky.

In the afternoon the trees grew farther and farther apart, and the fields were terraced. Dai could see that rice was planted in them. The very sight of the rice made her more hungry.

At last, in the distance, Dai could see a group of shacks. Her mother pointed to them and said, "That is our new village—if they will let us live there!"

Dai nodded, afraid that the people might not want them because they were not bringing any food with them. She was so tired, and her short legs ached. She whimpered at the thought of having to walk even one more step.

When they reached the village, men, women, and children ran out to meet them. They all talked at once, mostly about what they called "the war." Dai was happy to sit on the ground and listen while everyone talked. One of the women brought her some water with something in it that Dai had never eaten before. It was called "oats." Dai didn't care what it was called as long as she could eat it.

The villagers told Dai's people great things. They were welcome and would be helped. Some people in a big country called the United States, which was faraway, even farther than two days' walk, had banded together to help them. Dai tried to say the name of the country, but she couldn't. It was too strange, but she was happy about it. These people would help her and her mother, her sisters and brothers, and all the other children of her village. While everyone was still talking, Dai, happy now, fell asleep.

When she awoke the next day, she learned other new and strange things.

(continued on page sixteen)

INFORMATION ABOUT

FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

MIDDLESEX, NORTH CAROLINA

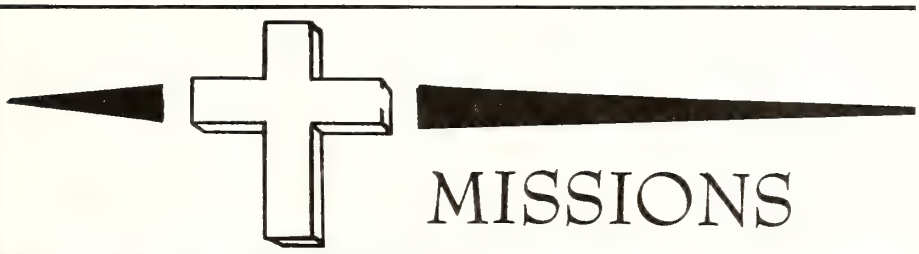
THE REV. EDWARD W. MILES, Superintendent

SUPERINTENDENT'S SCHEDULE

July 27, Hull Road, 11 a. m.
July 27, Piney Grove, Albertson, 8 p. m.
August 3, Sarecta, 11 a. m.
August 5, Faith's Woman's Auxiliary, Morehead City, 7:30 p. m.
August 7, State Woman's Auxiliary Executive Meeting, 10 a. m.
August 10, Bridgeton, 11 a. m.
August 17, Christian Chapel, 11 a. m.
August 24, Kenly, 11 a. m.
August 31, Macedonia, 11 a. m.
September 7, Otway, 11 a. m.
September 9, First Church Woman's Auxiliary, Wilson, 7:30 p. m.
September 14, Juniper Chapel, 11 a. m.
September 14, Vanceboro, 7:30 p. m.
September 21, Hiland Pine, Hamlet, 11 a. m.
September 21, East Rockingham, 7 p. m.
September 28, North Side, Greensboro, 11 a. m.
October 5, Smyrna, Eastern Conference, 11 a. m.
October 12, Mt. Tabor, Albemarle Conference, 11 a. m.
October 19, Daniel's Chapel, 11 a. m.

The above is the schedule for the superintendent of your Children's Home. You will note from this schedule that he has a full-time job on weekends as well as weekdays. Mr. Miles is eager to get the message of the Children's Home to every person who will listen. He is launching an intensive drive to inform our people of the needs of the Home. He feels that an informed people will respond to the need.

It is on this premise that he is asking that all churches, auxiliaries, and other organizations throughout the state give him an opportunity to speak to your group. You will note by the above appointments that the weekend appointments are already heavy and the weekdays are lightest. Therefore, ask your church, woman's auxiliary, men's group, Sunday school classes, or some of your civic groups to invite him to speak any weekday or night, as well as Sundays. Many of the auxiliaries are inviting several other auxiliaries from other churches to meet with them for a very informal round-table discussion with Mr. Miles. Why don't you write or call for an appointment? Your help is needed and will be appreciated.



MISSIONS

MEXICO MISSION NEWS

by the Rev. J. E. Timmons, Director

We are happy to report that the mission program in Mexico is going forward and our Mexican pastors are beginning to show concern for a more purposeful program. This is due to the training they are receiving at our Institute. Through this training we are able to develop a more progressive program of evangelism and pastoral leadership.

At the Institute the work is being directed toward preparation for the summer vacation Bible school and evangelistic services.

Preparations are also being made to have a baptismal service soon as there are some who have accepted Christ and are waiting for baptism.

We are happy to report that Brother Camerino Ortega has been ordained to the full ministry of the Free Will Baptist Church after having been approved for ordination during our Annual Conference last January. Brother Ortega is pastoring the mission at El Salvador in Piedras Negras and the Calvario mission in Nava, some forty miles from Piedras Negras. He preaches twice a week in Nava and carries on a full program in the El Salvador mission which includes the league and woman's auxiliary. They are to conduct vacation Bible school in both missions soon, and also evangelistic services. Will you pray for these services, that many will find Christ as their personal Saviour and Lord of their lives.

We are putting in some much needed activity in cleaning up the new property and doing the needed repairs in as short a time as possible.

We are planning to assist in the vacation Bible school work in Cd. Acuna, and a number of other activities on the mission field.

Please pray for the church in Jimenez and their Bible school. There are many children there who are eager to hear about the Saviour.

Let us all make it a special effort to remember missions this summer. We invite those who have not been concerned about missions to stop and turn your thoughts to this most important matter. Let God have His way and receive the joy that comes from taking part in the mission program at home, in Mexico, Africa, and wherever the Free Will Baptist doctrine is being preached.

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Men will carry guns until they learn to carry the Cross.

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A lot of homes are air-conditioned, but many are not "Christ-conditioned."

Bookstore Hours

The Free Will Baptist Press Bookstore, Ayden, North Carolina, is now observing the following hours:

Monday-Friday—8 a.m. to 5 p.m.
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ST. CLAIRE BIBLE CLASS

THE SUNDAY SCHOOL LESSON

FOR AUGUST 3



GOD'S COVENANT AND LAW

Lesson Text: Exodus 19:3-8, 16, 17; 20: 18-20

Memory Verse: Exodus 20:20

I. INTRODUCTION

From Abraham to Moses, a period of about five hundred years, God's people lived under the Dispensation of Promise. God had promised them that he would be their God and they would be His people and that through them all the nations of the earth would be blessed. This dispensation ended with the death of Jacob in Egypt and the subsequent bondage of his descendants. Now a new dispensation was to be set up for His people.

This was the Dispensation of Law during which time God would rule His people by the Ten Commandments and the ceremonial laws that grew out of them. This dispensation would last until the coming of Christ and His death on the Cross.

In last Sunday's lesson we saw how God delivered His people from the bondage of Egypt, under Moses' leadership. This great man then led the people along the wilderness trail to the southern tip of the peninsula of Sinai, where upon the frowning cliffs of Mount Horeb he would be given the Ten Commandments.

Moses was soon to learn how utterly unprepared the people were for their new life, free from the rigors of slavery and yet bound to years of habitual dependence upon others to think for them, to speak for them, and to make all their decisions. God would give Moses many instructions for His people to live by, to guide them in their worship, and to advise them in their civil responsibilities. Most of all God would renew His covenant with the people, first made with their father Abraham and later to Isaac and Jacob.—Advanced Quarterly (F.W.B.).

II. HINTS THAT HELP

A good way to begin this lesson is by asking the question, "Can anyone keep the Ten Commandments?" Let you pupils discuss this for a little while. There will probably be some difference of opinion in the class. This is good. Then show that the law was not given to save men, but to show them their need of a Saviour. Paul says that it was given as a "schoolmaster to bring us to Christ."

1. God Gives Moses the Covenant (Exodus 19:3-8)
   - A. God called Moses up on the mountain for a specific purpose.
   - B. God asks obedience from the people.
   - C. God makes a promise of what He will do if the people obey.
2. The People Meet God (Exodus 19:16, 17)
   - A. The people saw some manifestations of God but they did not actually see God.
   - B. Why all the preparation? To make the people realize something of the nature of God.
   - C. What was the people's response to Moses' request from God?
3. The Law Is Given (Exodus 20:18-20)
   - A. These verses do not actually record the giving of the Ten Commandments. You will want to read the Scripture and tell this story.
   - B. The people's response to the thunder, lightnings, etc.
   - C. Moses' message to the people from God.

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. James said of the Ten Commandments, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all"; that is, guilty of breaking all the laws. How could that be? A British evangelist, Henry Moorhouse, explains it this way:

"Sometime ago a woman said to me, I cannot see that one who has broken one of the Commandments can be as bad as another who has broken five or ten of them.' I told her that God never gav five or ten laws; He gave only one, whic consists of the Ten Commandments. said, 'Look at my watch. If you counte all the wheels in that watch, you woul find, perhaps, ten or more; yet it is broken watch, and it will not go, wi not keep time. Even if only one whee in this watch is broken, the whole thin is actually broken.' I told her this, bu she still seemed not to understand. . .

"So I said, 'Suppose you were hang ing by a chain over a precipice. Th chain consists of ten links. If a ma took a hammer and smashed every link what would happen to you?' She saic 'I'd fall, of course.' 'But suppose onl one link was broken; what would hap pen to you then?' 'I'd still fall.' A of a sudden it dawned on her. . . ."

It doesn't dawn as easily as that o most of us. We think of the Ten Com mandments as something that died wit Moses. Once, a sharp critic said that h didn't see anything particularly bindin in the Commandments, but that they di "contain some pretty good ideas!" Th poet James Russell Lowell saw some thing else:

"In vain we call old nations fudge,
And bend our conscience to our dealing
The Ten Commandments will not budge
And stealing will continue stealing."

Ask yourself this: How have the Te Commandments worked out since Mose in the history of nations other than Is rael? Is it true that they are the basi of Western world law, or is that an ex aggeration? Generally speaking, wha has been their influence? Could th world have gotten along just as wel without them?—Tarbell's Teacher's Guide 1969.

2. When God first made His covenan with Abraham, the sole human require ment was faithful obedience. The con dition was simply, "Obey!" In othe words, the command was general, no specific. Today's lesson concerns God' command to Israel. We see that thes commands were specific directions in volving morality.

The contrast between things genera and things specific may be illustrated b means of a shotgun and a rifle. All o us know that a shotgun hits a targe with a wide pattern of shot. This ma be compared to God's general comman to Abraham to "obey."

Many years had passed since Abra ham's time, and his descendants had de veloped into a nation numbering perhap several million. Laws were needed t guide them in all of their relationships

(continued on page fifteen)

Questions & Answers

(continued from page eleven)

he Bible truths in part or all. They may e in many ways compared favorably vith the agnostics and atheists of a cen- ury ago.

"The term 'liberal' in theological cir- les (or 'modernist' in more popular erminology) is usually applied to those vho reject the real supernatural and yet ry to hold on to the 'religious values' f the Bible and Christian faith. To the iberal, the Bible is not the Word of God n a unique sense, but is rather a human eligious book which contains a mixture f myth, legent, history, and spiritual essons."—Dr. J. P. Free.

The question is sometimes asked, 'Well can the liberal or modernist get o heaven on his faith?" The answer is definite, "No!" The Bible says, "He hat doubteth is damned." "Woe to hem that sow discord among the breth- en," and "The wrath of God is revealed rom heaven aganist all ungodliness of nen who hold his truth in unrighteous- ess."

I recall distinctly among those under vhom I studied, a liberal who taught ne philosophy, one who taught history, ne who taught political science, nd still another who taught English lit- rature in what was supposed to be a onreligious school. Every one of these vent out of his way to propagate his eligious belief or lack of belief in the lassroom. Almost everyday I was sub- ected to their instructions, and in many ases for the benefit of those who did ot agree with them. They used unor- hodox language; whereas, I had an- ther liberal teacher in the same school hat sufficiently aired out his modern- stic views, but never appeared partial n anyway to his students who accepted is views. Yet he was a successful mis- ionary, for many churchgoing, Bible- elieving Christians went from his class- s doubting the authenticity of the Bi- le and the existence of a Divine Being uch as the Bible recognizes our God as eing. I would rather a child of mine, r anyone else that accepts the funda- nentals of the faith and knows Christ s Lord and Saviour, would never see a ollege than be subjected to some of he poison that I had, unless he first had Bible-influenced background sufficient- y established to help him withstand the viles of the devil that are surely to come pon him when attending the average chool of higher learning in our day. Perhaps only a few withstood this device of the evil one through four unholy years in the average high school.

The shockingly evil practices many so-called Christian parents tolerate in the manners and activities of their high school sons and daughters would have been that to have brought to the parents of a few generations ago, a resentment and hurt that would have been opposed until their dying day. So-called liberalism, modernism, or as it once was called, atheism, is at the root of every shred of it.

Faith in Christ produces righteousness, justice, goodness, loving-kindness, neighborliness, honesty, decency, and the other things that go with a chaste disciplined life; whereas, just the opposite is that which unbelief and modernism tend to produce.

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St. Claire Bible Class

(continued from page fourteen)

At Sinai, therefore, specific commands were issued, and even written down, so that there would be no mistake about what God required of Israel. The law given by God through Moses, then, may be compared to shooting a target with a rifle.

The people of God never have to be in doubt about the kind of morality that is expected of them. Specific commands to be obeyed have been "rifled home" in both the Old and New Covenants.—Standard Commentary.

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Sin has a great many tools, but a lie is the handle that fits them all.

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BOOK REVIEWS

by ELIZABETH HILL

PLEASE TELL ME A STORY by Velma B. Kiefer. Baker Book House, 153 pages, $3.50.

These interesting, well written, true-to-life stories will keep children constructively occupied.

The first story is about the caterpillar cows that live in the pinewoods of southern Mexico and the carpenter ants who guard and protect them from enemy bugs until they sprout orange-rimmed wings and become beautiful butterflies. The lesson that this story teaches is that God planned and made people to need and help each other.

About every other page is skillfully illustrated by Wayne De Jonge, a master artist with his pencil.

The author is a well-known teacher and storyteller. She appears on a weekly TV program, originating on WZZM in Grand Rapids and tells "Stories of the King" sponsored by the Christian Service Club. Almost anybody will love these stories.

BEYOND COMBAT by Major M. Hutchens, Moody Press, 128 pages, 95¢.

"Beyond Combat" records the experiences of a combat chaplain in Vietnam and the vivid accounts of men living and dying in the discipline of war. Its purpose is to help Christians remember the boys in Vietnam and to pray for peace and freedom.

Others are saying:

"He has the most sensible approach to the conflict in Vietnam that I have seen thus far. His history of the country and its political problems is especially enlightening and should be read by all who criticize our position there. The accounts of his experiences with his men are inspiring and revealing. He presents the side of the American soldier that is never seen through the popular press and throws more light on many problems that have offended Americans concerning the war. The book would be excellent for parents and families of men in Vietnam to read and would also be an excellent book to send to men who are serving there. . . . It is excellent."—Christian Railer for Standard Publishing.

(Books featured may be ordered from the FREE WILL BAPTIST PRESS, P. O. Box 158, Ayden, North Carolina.)

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PLEASURE BETRAYS ITSELF

HAROLD R. CROSSER

In ancient Babylon, King Nebuchadnezzar built the famous hanging gardens to please his homesick wife. She had come from northern Assyria and its verdant hills.

So, Nebuchadnezzar had an artificial hill built. It was one thousand feet square at the bottom with a four-hundred-square-foot plateau at the top. Covered with terraces and dotted with imported shrubs and flowers, it was so exquisitely beautiful that it was known as one of the seven wonders of the ancient world. But, strange to say, in the center of the hill was a den for lions. How much this illustrates that in the heart of pleasure is the peril of death!

The Bible tells about a young man who got tired of the ordinary routines of life. He wanted excitement and fun. He refused to be satisfied with everyday living. So he asked his father for some money, and he went out exploring. He wanted to be a "big man" and impress people. Life tempted him to be foolish, and pleasure put the prodigal son on a downward trend (Luke 15:11-16).

Pleasure can absorb us. It has a subtle way of taking possession. Happiness must never be the supreme purpose of our lives. Happiness really comes as a by-product of being righteous and living for others. Innocent pleasure can lead from one thing to another until pleasure becomes our god.

Amos John Traver says, "Pleasure betrays itself." If we care for pleasure more than we care for God, we have reached degeneration. Of course, that is what happened to the prodigal son. He set up an altar to pleasure and sacrificed everything on it.

It is said that the great King Xerxes (the Ahasuerus of Esther 1:1) offered a reward to anyone inventing a new pleasure. He was tired of the old ones and sought satisfaction. Pleasure really becomes a narcotic. Continued doses are necessary, and the quest for pleasure ends in disillusionment.

Solomon, one of the wisest men who ever lived, gave his evaluation of worldly pleasure: "I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also is vanity" (Ecclesiastes 2:1). A wiser One than Solomon said, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33).—"Gospel Herald."

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Boys' and Girls' Stories

(continued from page twelve)

For one thing, she had to wear clothes. That was terrible. She was given a "dress," and it made her feel hot and sticky. She wanted to tear it off, but her mother wouldn't let her. And she learned that the "oats" came in big bags. One of the men in the village gave her mother some, and another woman taught her how to cook it. It was not as good as rice, but it felt warm in her stomach.

There was another thing about the village that made Dai happy. The men had built a church. It was big enough for all the people in the village to get in at one time, with benches for the fathers and mothers. The men had made a strange thing called a pulpit, and one of the women had woven an orange and red cover for it. Each morning the headman of the village would stand behind the pulpit and tell about Jesus.

Dai sat on the dirt floor and listened while the man told about Jesus and that because many of these people in America loved Jesus, they sent the clothes and the oats. Though Dai was very young, not even six years old, she had learned again that the good things in life came because of Jesus.—My Pleasure.

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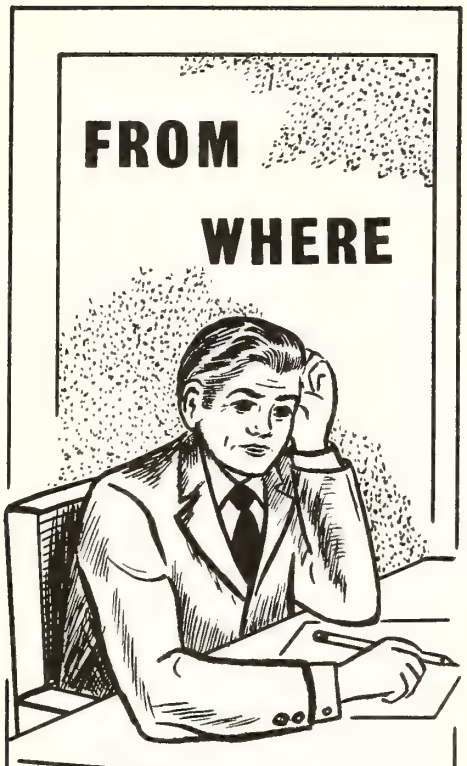
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LET'S GO BEYOND THE MOON!



the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, JULY 30, 1969



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Editorial--

Cover Photo by De Wys In

BEYOND THE MOON

Even from the beginning of time man has not been satisfied with the confines of his own environment. Physical and emotional urges ha compelled him to venture further than logic would permit; and, man h made startling discoveries and achievements because of his obstinate w to meet a challenge and to conquer the unknown. The most spectacul accomplishment in history was realized just a few days ago when tv earthlings landed and walked upon the moon.

Our generation has learned to view things in a matter-of-fact ma ner. No one really doubted that this arrival at the moon would be a eventuality; but some were dubious as to when it would occur. When did occur Sunday afternoon, July 20, 1969, the majority of the world peoples rejoiced at the achievement. A few hours later when the "walk was transmitted via television, some of the older viewers expressed disb lief that they were in fact watching men on the moon! Why this wa not possible; and what's more, they had no business there in the firs place! We of the younger set were more conditioned to believe and a cept, for we could remember older members of our families having told u that when they were our age the idea of "TV" was a laughing matter. S while this feat was fantastic to us, it was not unbelievable.

When viewed from the earth, the moon is a beautiful yellow ligh It has long been a symbol of romantic enchantment. Men have seen on their lovers' faces and in their eyes; but this is a mere reflection, fo the moon has no light of its own. Songwriters and artists have ascribe to it powers that it never had. They have attributed many a love affa to the magic of a moon-lit night. Horse feathers! It's all in one's mind Emotions would run away, moon or no moon! The moon shining on quiet lake does make a delightful scene, but the association of it to lov is purely imaginative and artificial. We have made ourselves believe tha the moon's presence can enhance an emotional situation, but we are jus fall guys! Now, don't misunderstand us. We believe that the moon i an important part of God's creation, and we accept the fact that He place it there—but not for the sole purpose of romantic allurement. Nor woul we suggest that He disdains its bringing to remembrance sweet memo ries; but we are saying that some people have gotten carried away wit their speculation—even to the point of being ridiculous. Take for ex ample, "When the moon gets in your eye like a big pizza pie, that's love. And, how about asking "Carolina Moon" to tell your love that you'r "blue and lonely"? Dust and rocks cannot talk. We do not mean to b facetious; we are trying to point out misconceptions and illogicalities. B it for romance or adventure, man has reached the moon and has returne safely. His ego is inflated to the bursting point. He contends that ski and technical know-how have produced this accomplishment. This i misplaced credit. It is all because of God that man was able to do wha he did. God provided the means and the way; and God provided th moon. We were gratified that one astronaut, upon reaching the moon did ask the world to pause with him in a moment of thanks. We gav thanks to God, but we are made to realize that other gods—science an individuals included—received the praise due only to Him.

The moon is not really so faraway. It is only across the room so fa as space is concerned; and, if man strives for a billion years, he will neve be able to boast that he has "conquered" space. Man has been so inten on "conquering" that he has neglected to conquer himself; and he coul conquer the universe and still not have accomplished anything, until h has first subjugated himself. Man might someday live on the moon, fo technical knowledge can transform its unhuman atmosphere and make i conducive to human living; but, this writer has no desire to fly to th moon and take up residence. One day, however, he expects to go beyon the moon—to take up residence in a place that needs no further prepara tion!

PRAYER with RESULTS

(Continued from Last Week)

GRAHAM LANE

Concerning the prayer that Nehemiah ayed in the Chapter 1:4-11—nothing npares with the beauty, the sincerity, d the meaning of the prayer. This ayer contains six steps that can serve a guide for your praying and for mine. st of all, he was earnest in his prayer. nemiah was not a man who simply od out on the street or in the high-ys to gain recognition for the fact t he was "praying for Israel." Nehe-ah was a man who was earnest. On tain days—and I believe that it was eryday—he talked with the Lord about t which was upon his heart.

We who called ourselves ministers—d the concerned laymen who are pres-—when we have problems in our dst, do we have certain days that we y to God earnestly? Or, do so many us operate today on a "hit-and-miss" pposition—that "I'll pray today; and if not answered, it's not God's will." hemiah prayed earnestly. Not only s he earnest, but this man knew in om he was speaking and to whom he s praying. He first made it his busi-ss to know the God of Israel. In our ayers, we must make it our business know that this God is our God. Ne-miah had the right concept of God—know that He was a living Person—a d who would hear and answer prayer. Nehemiah also said that not only was going to pray certain days, but that was going to continue day and night. s heart was heavy because his own pple were experiencing hard times. ey were reproached by the heathens o could say, "Look at these people o call themselves the children of d." They had lost their respect, and Nehemiah prayed day and night. We e also lost in our selfish desires, and might as well confess unto God that pray day and night for those things at we really want; but as we approach the throne of mercy, most of the things that involve other people and the condition of our churches are neglected. Nehemiah prayed day and night; and in his prayers, he not only prayed continually, addressing a living God—b u t he also made confession. Many have been the occasions when I have said and have heard individuals (and some of us present) make the explanation, "If I have sinned, Lord; I ask for forgiveness." Is it not true today in our confession that we say, "Lord, I have erred; I have been indifferent and unconcerned; and, if I have done 'so-and-so' please forgive me"? Nehemiah did the right thing that you and I must do. In bowing and praying to God day and night, he said, "Lord, we have sinned." He didn't say, "If we have sinned," but he said, "Lord, it is a known fact that I have sinned, and my people have sinned. We have sinned and therefore we ask for forgiveness." In confessing his sins and the sins of his people, he had a perfect right to claim the promises of the God of Israel. And, Brethren, when you and I can bring ourselves in humble submission and bow in the presence of a holy and righteous God in the name of Jesus Christ, our Saviour —and declare that "my people have sinned, and I have sinned; and Lord, we ask for forgiveness," we can remember and call upon God to remember His promises that were spoken to Moses: ". . . If ye transgress, I will scatter you abroad among the nations: But if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there" (Nehemiah 1:8, 9). What does this really mean to you and me? It means that Nehemiah confessed the sins of his people and also his own personal sins. Then, he had a legal, moral, and spiritual right to claim the promises of God. So he's claiming these promises of God. He said, "Lord, I am holding you to your promises. I have confessed; I have prayed; I have yielded my life, Lord, and I am expecting you now to do something." He desired to be used of God.

In the ministry, we cannot—we must not—ask God to do for us what we can do for ourselves—earnestly praying unto God and asking for deliverance of our people, reestablishment of the fundamental truths in our churches, again causing us to so live that the world will respect us. We must have a desire to do the will of God. Nehemiah had this desire. He said, "Lord, I desire to serve thee." In other words, he told the Lord that he had a desire to respect Him, to be concerned about His truths and His purpose. He had a desire to do something. We can pray for the members in our congregation; we can pray for the condition of the communities that we serve; but until we become involved with solving those problems, we are not going to achieve any great benefit or reward of heart.

Now then, as I said in the beginning, our subject would be prayer with results. We have studied, number one, the conditions that prevailed at the time of Nehemiah. We see the comparison today in our churches, in our communities, and even among us brethren who are present. Then secondly, we see the modern prayer of an individual like you and me, a man who feared the Lord, a man who knew God, a man who was willing to pray day and night, a man who was earnestly seeking to do something. Because of this, the Lord answered his prayer—and I find in God's Word that God is no respecter of persons. That which He did for people in days gone by, He is ready, willing, and able to do for us! We need Nehemiah today. There is a need for each of us to reaffirm our faith and say, "Lord, as Isaiah said of old, "Here am I, send me.'" We can accomplish in these latter days that which is so essential to the well-being of many people. We find in Nehemiah 2:1-5 some words to help us understand that we are able to accomplish something, and that we can be sure that the Lord has really answered our prayers. "Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven. And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest

(continued on page fifteen)

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

HOW GREAT IS GOD?

Submitted by L. E. Ballard from writings of Mr. Moretz

(Continued from Last Week)

"Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee, that hast come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our father, and on all our people, . . . Howbeit thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly" (Nehemiah 9:32, 33).

As we further study the greatness of God, I want us to think of His great blessings to us. When we begin to count the blessings with which He has blessed us through the years, we are not able to more than barely scratch the surface.

Let us never forget that God is great enough:

To **love** us with a **great love:** "But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)" (Ephesians 2:4, 5).

To **save** us with a **great salvation:** "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him" (Hebrews 2:3).

To **strengthen** us with **great power:** "And with great power gave the apostles witness of the resurrection of the Lord Jesus: . . ." (Acts 4:33).

To **give** us **great joy:** "And there was great joy in the city" (Acts 8:8).

To **give** us **great grace:** ". . . and great grace was upon them all" (Acts 4:33).

To **give** us **great peace:** "Great peace have they which love the law: and nothing shall offend them" (Psalm 119:165).

To **lay** up for us a **great glory:** "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" (Matthew 24:30, 31).

Great is our God indeed, and greatly to be feared and loved.

"For if our heart condemn us, God is greater than our heart, and knoweth all things" (1 John 3:20).

THE MINISTRY OF THE CHRISTIAN BOOKSTORE AND GIFT SHOP

by the Rev. Walter Reynolds, Manager



Pictured above is the new sign recently installed at the Free Will Baptist Press Foundation, Inc., Ayden, North Carolina. This reveals to the general public the ministry in which we are engaged.

God has blessed us at the Press Foundation and has used our bookstores in Ayden and Smithfield, North Carolina, to bless others. We are in business to serve our church and the Christian community. It is our purpose to supply you with Bibles, books, religious merchandise, and Christian witness gifts. It is a rewarding ministry to be able to put the needed tools in the hands of Christian workers so they can do an effective job for the Lord. Do you need assistance in finding the Lord's will for your life? Could you use Bible study aids in your Bible study? Perhaps as a Sunday school teacher you could use some teaching helps to an advantage. Or, do you have a personal spiritual problem? Surely you want to be a more effective witness for Christ. There are books available to help meet these and any other religious needs you may have. I invite you to visit our bookstores and ask for the things you need. We are in existence to serve you.

We have enjoyed another successful year, and our records reveal that our bookstore sales have increased from fifty to sixty percent. This is due partly to the increased merchandise available such as, church furniture, stained-glass windows, and musical instruments. We humbly thank God for His blessings upon this work.

During the coming months of this year please remember that seasonal material for fall, Thanksgiving, winter, and Christmas are available through our bookstores.

HOUR of DECISION

by
CLARENCE MONROE

THE evening turned hot and humid, but Bob Carpenter continued to tinker with his twelve-channel citizens' band radio in the garden tool shed. Checking the automatic noise eliminator, he shook his head, then noticed the loose connection on the adapter. Carefully, he resoldered the joint and grinned. The annoying hum was gone.

A shadow crossed the doorway, and Harry Armstrong sauntered in to drop into the big armchair. "Looks like a bad storm is coming up," he said.

Bob nodded. "Feels like it."

"Find the trouble?"

"Yes. The signal is as clear as a bell now. I—" Bob stopped as the call alert began to beep. Leaning toward the mike, he flipped the switch and acknowledged the call.

"Skyhaven Airport," announced the crisp voice coming out of the speaker. "We have a plane lost in your area and contacted you to find out if you have received any messages from the pilot."

"No, sir," replied Bob. "I just got the set back in operation, so the pilot could have sent a Mayday without my knowledge."

"I see. We know that he can't make the airport. He's low on fuel, so we must find an emergency field within the hour."

"How about the golf course?"

"Good. But it doesn't have lights. With this storm coming up, the pilot wouldn't even be able to see the dim outlines of the fairways."

Bob thought quickly. "We'll light it somehow. That's all. Out." Turning to Harry, he said, "We must light up that big number nine fairway. Let's get to the firehouse."

"Whatever it is you have in mind, it won't work," Harry said indifferently. "This storm isn't too far off."

"But we must try. I couldn't sleep tonight if I knew I hadn't done everything possible for those people."

"Why all the sweat? You're not accountable for them."

"Yes I am. The Bible says that "none of us liveth to himself" (Romans 14:7).

"O.K.—if it will make you happy."

Lightning sizzled across the black sky, and thunder rolled and shook the ground as they ran the block to the station. Turning in the alarm, the fire siren blasted the emergency call, and soon citizens from all over town began to arrive from every direction. Harry Jumped up into the driver's seat, and the big red pumper burst into a thunderous roar. Thankful now for his acceptance by the company as a volunteer, he throttled the motor down.

"Have all the people with cars follow us," shouted Bob to those standing nearby; then he jumped on the engine's rear step. "We have a plane in trouble. We don't have much time. Let's go!"

The pumper roared out of the building with red lights spinning and siren shrieking and raced across town to the golf course. Immediately a long line of cars stretched out behind.

"I hope that storm holds off," mumbled Bob to himself as he gripped the handrail hard with one hand and pointed the rear spotlight skyward with his other hand.

Again and again Bob tried to contact the plane by blinking the spotlight in Morse code. At the outskirts of the town, Harry pulled the truck into the private lane leading to the clubhouse and the fairways.

Once again Bob flashed his spotlight skyward. Suddenly two big white lights glared from the sky almost above them.

"His landing lights!" cried Bob excitedly. "He's seen us! He's seen us!"

Looking over his shoulder, Harry stared at Bob for a second, then slowly admiration spread over his face. "Nice going."

Roaring past the dark clubhouse, they pulled into the big fairway, and Harry stopped the pumper. Bob jumped off, grabbed one of the portable lights on the side, and waved Harry on.

"Run up to the beginning of the fairway and turn around on the tee, so that you will be able to shine your lights down the stretch. I'll line these cars up on the side. Get going! This storm is due to break any minute;"

The pumper roared up the fairway to take its position, while Bob lined up the cars, side by side, along the open stretch until it began to glow with light from the headlights. Soon the fairway looked like a long, green, landing strip.

Bob raced down the mowed and carefully tended strip until he reached the putting green at the end. Standing at the edge of the green, he waved his light in the air to mark the termination point for the incoming plane.

The pilot made one pass over their heads to study the field, then banked around and came in on a new approach. Side-slipping to lose altitude fast, the plane came in rapidly, with the motor barely turning over. The wheels hit hard, bounced, and rocked from side to side. The tail dropped with a thud, and the added drag slowed the plane to a stop a short distance away from Bob. The pilot shut off the motor.

For a moment, all was quiet. Then, with one great shout of joy, everyone surrounded the plane. Bob helped the four occupants, shaken but happy, out of the plane. The pilot, a modest, self-possessed young woman, descended last. A wide smile lighted her tanned face as she introduced her passengers.

"It was rough for awhile," grinned Bob. "But Westport came through."

"Even me," Harry spoke up. "What an hour this has been! No one here will forget it."

"You all were just wonderful," the pilot replied gratefully. "Without your help, we would be in those woods now."

Then the rain began to fall in earnest, and everyone took shelter in the cars. The long caravan slowly made its way back to town.—"Gospel Herald."

Bookstore Hours

The Free Will Baptist Press Bookstore, Ayden, North Carolina, is now observing the following hours:

Monday-Friday—8 a.m. to 5 p.m.
Saturday—9 a.m. to 12 noon.

News & Notes of DENOMINATIONAL INTEREST

New Church Begun In Thomasville, North Carolina



The above picture shows a recently purchased building in which church services were begun July 20. The group attending have organized into a church with the Rev. Claude Garrett Jr. as pastor. Twenty-seven attended with twelve joining the Sunday school. An offering in the amount of $29.73 was taken. According to the Rev. Grayson L. Spencer, who submitted this information, the Lord really blessed in the service. The church is being assisted by the Mission Board of the Piedmont Conference of which Mr. Spencer is chairman. More information concerning this new church will be published in the near future.

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Piedmont Conference Begins "New Ministry"

According to the Rev. Lloyd Childers, Rockingham, North Carolina, a new effort to reach out has begun with some of the churches of the Piedmont Conference. It was begun in the Rockingham-Hamlet area; and due to the great success of it, it is being recommended to other areas. The Rev. Walter Carter, moderator of the conference, states that five churches of the area: East Rockingham, Rockingham, North Carolina; Highland Pines, Hamlet, North Carolina; Liberty, Lilesville, North Carolina; Mill Street, McColl, South Carolina; and the Pet Ross Memorial church, Cordova, North Carolina, have combined their efforts in a radio broadcast called, "The Free Will Baptist Hour."

The program is currently heard through Station WDKX in Hamlet, at 1:30 on Sunday afternoons. Local choirs and quartets from Free Will Baptist churches are used to give quality and spiritual music. The messages are preached by the Rev. M. E. Cox, pastor of the Highland Pines church. The message of salvation is being sent out. It is reported that Free Will Baptists are being praised by the high caliber of the broadcasts, and attendance is being improved in the involved churches.

The cost is very small, and groups throughout the state could promote such a ministry very easily. Anyone interested can use the tapes prepared for these broadcasts by simply cutting themselves a two-minute "coming on" theme and announcements. Interested parties may avail themselves of these tapes by writing, "The Free Will Baptist Hour," 108 Midway Road, Rockingham, North Carolina 28379.

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Building Secured In Corpus Christi

According to an announcement by the Rev. Paul T. Warner Jr., chairman-treasurer of the Board of Home Missions and Evangelism of the General Conference of Free Will Baptists, a house at 1029 Airline Road, Corpus Christi, Texas, has been secured for the work there. It will be known as the Faith Free Will Baptist Mission. The building rents for $75 per month and is located on a lot 150 by 70 feet.

A two-week revival will be conducted here, August 17-29, with Mr. Warner delivering the messages the first week; and the Rev. Larry Coates delivering the second week's messages.

It is reported that Corpus Christi is a city of 250,000 people, many of whom are unchurched. There is only one Free Will Baptist church in the area, and the need is great.

Coming Events

September 17, 18—North Carolina State Convention of Original Free Will Baptists, Children's Home, Middlesex

One thousand dollars is required for the organization of the work and the placing of a pastor in charge of the mission. All but $250 of this amount has been raised. Donations toward this end will be appreciated and should be submitted to: The Rev. Paul T. Warner Jr. 421 Idlewood Street, Durham, North Carolina 27703.

After organization, the General Conference has promised to support this effort with $75 per week. Individual prayers and offerings are also needed for the success of this venture.

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Mount Zion Church Experiencing Success

The Mount Zion Free Will Baptist Church, Roper, North Carolina, began full-time services January 1, 1969, with the Rev. W. C. Overton as pastor. Since then the church has organized a junior choir and a woman's auxiliary.



Junior Choir

On Sunday night, July 20, the church held a special service of music. There were trios, quartets, duets, a men's chorus, and others. In fact, there were fifteen different specials, all made up from members of Mount Zion church.

Mr. Overton states, "Our church is a very spiritual church, and its friendliness is beyong comparison. We only have 70 on roll in Sunday school, but the church and school are really alive and the most cooperative I have ever

ad the experience of working with. his is a group of people dedicated to he Lord. They are always willing to ork and do anything to promote the ause of Christ.

"It has been a real pleasure to work ith the church for the last seven years, nd God has wonderfully blessed our ork together."

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estern Conference
oard of Ordination to Meet

The Western Conference Board of Ornation will meet Friday, August 1, 969, at 7:30 p. m., at the Stoney Creek ree Will Baptist Church, Route 2, Goldsoro, North Carolina. Anyone wishing o appear before this board may do so this time.

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en from Faith Church ttend Cragmont

Ten teen-agers from the Faith Free Vill Baptist Church, Kinston, North Caroina, attended the Youth Frontier (YFA) onference at Cragmont Assembly, Black Mountain, North Carolina, the week of une 30—July 5. Attending from the aith church were: Ann Wiggs, Monty Viggs, Sharon Aldridge, Skip Garris, Vanda Perry, Debra Perry, Paula Dawon, Gregory Brown, and Peggy and iane Gray.

Bible study, their trip to Tweetsie Raiload, and other recreational activities vere enjoyed by all. These teen-agers' rip to Cragmont was made possible by he Woman's Auxiliary of the Faith Free Vill Baptist Church.

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NO 'BAPTIST' AUGUST 6

In order to maintain our schedule of ot printing but 50 issues of "The Free Vill Baptist" per year, this year we will ave to skip three issues. The second ssue to be skipped will be the issue of August 6. The next "Baptist" you will eceive will be dated August 13, 1969.

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Change of Address

The Rev. Harry A. Jones wishes to announce that his address has changed. He is now pastoring Gum Swamp Free Will Baptist Church, Greenville, North Carolina. His new address is as follows: The Rev. Harry A. Jones, Route 6, Box 147-A, Greenville, North Carolina 27834. His telephone number is 758-4356.

CATALOGS READY

The Free Will Baptist Press Foundation, Inc. Catalog is now ready and available at the Press. The catalog is up-to-date and contains a virtual treasure house of supplies, literature, and gift ideas. One has to see it to appreciate it. Those desiring catalogs may have these by picking them up at the Press or by requesting them by mail.

'IT PAYS TO SERVE JESUS'

Submitted and written by
Susan Still

Dear Lisa,

Saturday was the night of the big dance. John Roberts, the cutest boy in the seventh grade, had asked me to go with him. He would not have asked me if I wasn't so popular. Also, all the other popular girls were taken.

Something was bothering me about the dance. I mean, well, I had persuaded Mom and Dad to let me go. I even had gotten a beautiful new party dress.

What was bothering me? Could it be religion? I had been baptized. Had I really meant it? Did I go because "Sis" did? I just didn't know.

Wednesday we had a youth meeting. A new preacher was going to preach. That night, after coming home, some serious thoughts came to my mind. The preacher had said, "At least 3,000 are saved all over the world each week, but only an estimated 30 remain faithful or even had faith in the beginning. Brother Johnson had said a lot that changed many of my thoughts.

I asked myself, "Even though we're only twelve and thirteen, could sinful things happen at the dance?" The words the preacher said, when he found out why I wouldn't go to the dance, made me glad I had decided not to go.

But this wasn't all—I still wasn't satisfied. I needed to be born again. I decided to make new friends.

I, Nancy Jo Goodrick, am glad I found the true Friend. You know, Lisa, it pays to serve Jesus.

Love,
Nancy Jo

Interesting Facts About The Bible

About forty men were engaged in the writing of the Bible, during a period of about 1,600 years—that is, from 1500 B. C. to A. D. 100.

These men wrote as they were moved by the Holy Spirit (2 Peter 1:21). They wrote not in words of human wisdom, but in words divinely taught (1 Corinthians 2:13).

The first translation of the Bible made in America was printed in 1808. It was the work of Charles Thompson.

One of the first translations of the New Testament published in America was printed in 1826 by Alexander Campbell. It first appeared under the title, "Sacred Writings"; later it was called "Living Oracles." It was largely a compilation of the works of Doddridge, MacKinight, and George Campbell.

The whole Bible was divided into chapters and verses first in 1560, in what is known as the "Geneva Bible." It was so called because it was prepared by the reformers in Geneva. It is also called the "Breeches Bible," because Genesis 3:7 is translated: "They sewed fig leaves together and made themselves breeches." —1010 Illustrations, Poems and Quotes.

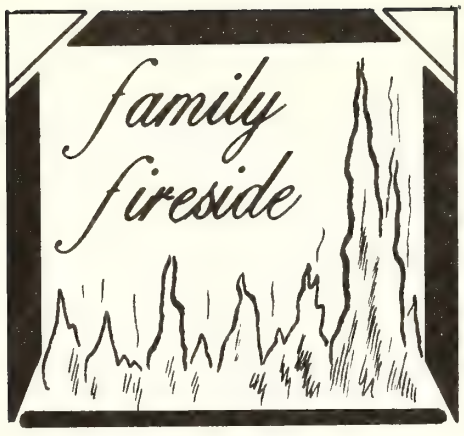
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The Christian College

Church-related colleges are as vital to society as to the individual students, because they stress character and goodwill. Human values are always uppermost, whether one focuses attention upon the selection of faculty members, subjects in the curriculum, or student relationships.

The basic philosophy of the Christian colleges favors the development of human character and the goal of human service. In promoting these two objectives, Christian education meets the deep-seated needs of our lives more fully than does any other kind of education, no matter how high-minded or moral it may be. The Christian college endeavors to make its students interested in the whole of life.

John Ruskin once said, "The entire object of education is to make people not merely do the right things, but to enjoy the right things." Toward such a true philosophy of life, along with an academic education, the Christian college bends its best efforts today.—Copied. (We can be thankful that we have such a college.—Ed.)



SUNDAY, AUGUST 3

TESTED BY THE BIBLE

Scripture Reading—Psalm 119:1

A Mohammedan trader in India once asked a European if he could secure a Bible for him.

"Why do you wish it?" the European asked in surprise. "You would not be able to read it."

"True," replied the Mohammedan. "What I want is a European Bible."

When the European again asked why he wanted it, the man replied: "Well, when a ship brings a trader who is unknown to me, but wishes to trade with me, I put the Bible into his way and watch him. If I see that he opens it and reads it, I know that I can trust him. But if he throws it aside with a sneer or a curse, I will have nothing to do with him because I know that I cannot trust him."—1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

God's Word shall always be trusted.

MONDAY, AUGUST 4

IS THIS TRUE AT YOUR HOUSE?

Scripture Reading—Ephesians 2:4

We have sold the idea that if we can possess a washing machine, television set, electric razor, electric blanket, electric refrigerator, automobile, and the gadgets we have developed, we will have a happy and abundant life. So we set out to buy ourselves into happiness. Many people have swapped God for gadgets. We have failed to develop ourselves inside. But one day some crisis develops.

You can't meet a crisis with a Cadillac; you can't heal a broken heart with a refrigerator, automobile, and the gadgets we a vacuum cleaner. When vast numbers of people meet deep human need they have nothing with which to face it. In our rush to get things money can buy, we have failed to build within our lives the things money can't buy.—*Charles L. Alle.*

PRAYER THOUGHT

We should all be thinking about our way to heaven and not be thinking about the next thing we can buy with our money.

TUESDAY, AUGUST 5

BE DOERS OF THE WORD

Scripture Reading—James 1:22-27

When a would-be disciple doubted that the Messiah had been found, and asked if any good could come out of Nazareth, he was admonished, "Come and see!" It was an open invitation to test and know the truth. The best evidence of the truth of the gospel is, as we have said before, the results which it produces in the lives of those who hear and accept it. Don't be mere hearers, be both hearers and doers of the Word. Taste and see that the Lord is good, and His promises sure.—Richard Wood, in *The Church Advocate.*

PRAYER THOUGHT

The Lord is good, and if we trust in Him we shall have the best results of life and hereafter.

WEDNESDAY, AUGUST 6

HIS FACE SHONE

Scripture Reading—Psalm 25:6

Biographers of Fenelon tell us that he lived in such intimate fellowship with God that his very face shone. Lord Peterborough, a skeptic, was obliged to spend the night with him at an inn. In the morning he rushed away, saying, "If I stay another night with that man, I shall be a Christian in spite of myself!" Some one else said of him, "His manners were full of grace, his voice full of life, and his face full of glory."—*Elisha Safford.*

PRAYER THOUGHT

If we serve the Lord and love Him as we should, our faces will shine with glory.

THURSDAY, AUGUST 7

HE ANSWERS

Scripture Reading—Psalm 139:14

I know not by what methods rare,
But this I know, God answers prayer.
I know not when He sends the word
That tells us fervent prayer is heard.
I know it cometh soon or late;
Therefore we need to pray and wait.
I know not if the blessing sought
Will come in just the guise I thought.
I leave my prayers with Him alone
Whose will is wiser than my own.

—Eliza M. Hickok, in *The King's Business.*

PRAYER THOUGHT

God answers prayers in a way that we may not always understand.

FRIDAY, AUGUST 8

EITHER GIVE IT UP OR GET MORE

Scripture Reading—Colossians 3:2

A very practical man has confessed: "I have too much religion or too little; I must either give up what I have, or get more. I have too much religion to let me enjoy a worldly life, and too much worldliness to let me enjoy religion." He ended the dilemma triumphantly. He solved the problem by the whole-hearted acceptance of Christ as his living Lord. He put an end to divided loyalty, to doubtful obedience.—*Dr. C. C. Albertson.*

PRAYER THOUGHT

We should not let the worldly things of life lead us to things we shouldn't do.

SATURDAY, AUGUST 9

"DOING GOD'S BUSINESS!"

Scripture Reading—Psalm 17:15

The story is told that when Henry Ward Beecher and a friend were once walking together in a cemetery in Brooklyn, Mr. Beecher said: "Well, I suppose they will be bringing me out here before very long and leaving me here, but God knows I won't stay here." "Where shall we look for you, Mr. Beecher?" asked his friend. "Somewhere doing business for God," was the reply.—From *Heaven on Earth,* by A. C. Dixon.

PRAYER THOUGHT

Are we all prepared to do God's business for Him?

(Note: "The Free Will Baptist" will not be published next week; therefore, you may select Scripture readings and devotional thoughts on your own—but keep it up!)

Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Home Mission Board of the General Conference needs a minister to work with the mission in Corpus Christi, Texas. If interested in sacrificing to work with this mission and for God, please contact the Rev. Paul T. Warner Jr., 421 Idlewood Street, Durham, North Carolina 27703, no later than August 10. This mission is desperately in need of a minister.

NOW IS A GOOD TIME TO RENEW

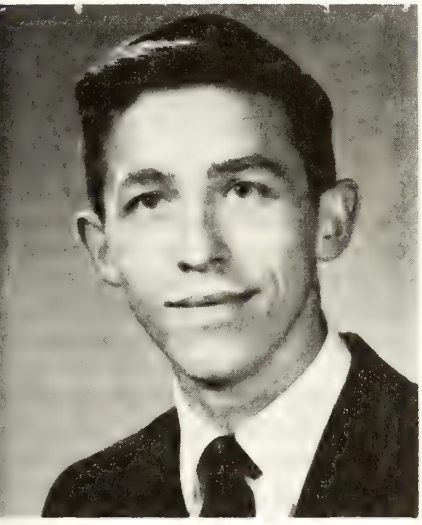
YOUR SUBSCRIPTION

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

tevenson to Be ssistant Librarian

The appointment of George Stevenson , Chapel Hill, North Carolina, to the sition of assistant librarian of Moye rary at Mount Olive College has been nounced by President W. Burkette per.



Mr. Stevenson

Stevenson, a native of Halifax County d a Free Will Baptist, was reared in e Free Will Baptist Children's Home at ddlesex, North Carolina. After grad- ting from Mount Olive College in 1959, attended the University of North Caro- a at Chapel Hill. He later served for ree years in the United States Army. His previous library experience has en with the State Library Division of e Blind, and with the North Carolina llection of the University of North rolina Library at Chapel Hill.

Among his duties as assistant libra- n, Stevenson will assume specific re- onsibilities for the further develop- ent of the Free Will Baptist Historical llection and its services to the de- mination. For several years Stevenson s done research in the area of Free ill Baptist history, and his services as historian and a writer are anticipated.

Ministers' Institute Program

The Ministers' Institute, sponsored by Mount Olive College in cooperation with the Free Will Baptist Ministerial Association of North Carolina, will be held at the College August 4-7, 1969. The primary purpose of the Institute is to serve the Free Will Baptist denomination and is open to all ministers and laymen. Serving as co-directors are Dr. Michael Pelt and the Rev. Melvin Everington. The week's schedule is as follows:

Monday's Schedule

3:00—Arrival, Registration, and Room Assignment (Hart Dormitory Lounge, New Campus)
5:30—Dinner (College Cafeteria, Downtown Campus)
7:00—Opening Session (Henderson Building, Room 209)
—Welcome, Dr. W. Burkette Raper, President of Mount Olive College
—Introductions and Announcements, Dr. Michael Pelt.
—Devotions, the Rev. Melvin Everington
7:30—Introducing Lay Evangelism, Speaker, Mr. Jack A. Sutton Jr., Field Director, Department of Men's Work, The United Christian Missionary Society
9:30—Social Hour (Hart Dormitory Lounge)

Daily Schedule

Tuesday - Thursday

Morning Sessions

7:45—Breakfast (Olive Room, Downtown Campus)
8:30—Morning Devotions (Olive Room), Speaker, Mrs. Jack A. Sutton Jr.
9:15—Missions Study (Henderson Building), Speaker, Mrs. Sutton
11:15—"Christian Education in the Local Church," Instructors, the Rev. Sheldon Howard and Mr. Jack A. Sutton Jr.

(On Thursday a panel will discuss "Improving the Program of Christian Education in Free Will Baptist Churches." Participants will be the Rev. Stewart Humphrey, Mrs. Graham Frazelle, the Rev. Eugene Sumner, and Mr. N. B. (Tex) Barrow Jr.)

Afternoon Sessions

2:00—Recreation and Reading (Facilities will be available for the following recreational activities: golf, volleyball, tennis, softball, swimming, and table tennis. The Moye Library will also be open for those who wish to use it.)
5:30—Dinner (College Cafeteria)

Evening Sessions

7:15—Vespers (Henderson Building, Room 113)
Tuesday, the Rev. Harold Jones
Wednesday, the Rev. Floyd Cherry
Thursday, the Rev. Joseph Ingram
7:30—Lay Evangelism, Instructor, Mr. Jack A. Sutton Jr.

A brief evaluation of the Institute will be conducted at the closing session on Thursday evening and certificates will be awarded to those who have attended 80 percent of the classes.

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On the Ministers' Institute

Serving as co-director with Dr. Michael Pelt for the Ministers' Institute at Mount Olive College will be the Rev. Melvin Everington, president of the Free Will Baptist Ministerial Association of North Carolina, and pastor of the Deep Run Free Will Baptist Church.

Visiting speakers will include Mr. and Mrs. Jack A. Sutton Jr. of the United Christian Missionary Society, Indianapolis, Indiana. Participating in a panel discussion on "Improving the Program of Christian Education in Free Will Baptist Churches" will be the Rev. Charles L. Sapp, a member of the Social Studies and Religion faculty at Mount Olive College; the Rev. J. Stewart Humphrey, pastor of the Smithfield Free Will Baptist Church, Smithfield, North Carolina, and a graduate of Mount Olive College; Graham Frazelle, a layman from the Beulaville Free Will Baptist Church, Beulaville, North Carolina; the Rev. Eugene M. Sumner, a student in the Pastoral Education Program at the University of North Carolina at Chapel Hill, and a Mount Olive Junior College graduate; and N. B. "Tex" Barrow Jr. of Snow Hill, North Carolina, a rising Mount Olive College sophomore.

(continued on page ten)

Mount Olive News

(continued from page nine)

Leaders for daily vespers will be the Revs. Harold Jones, missionary candidate to the Philippines; Floyd B. Cherry, pastor of the Greenville, North Carolina, Free Will Baptist Church, and a member of the Mount Olive College Board of Directors; and Joseph H. Ingram, director-treasurer of the North Carolina State Mission Board of Original Free Will Baptists, and a former student at Mount Olive College.

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NEW DEAN

The appointment of Lewis Francis Cockerill as academic dean of Mount Olive College has been announced by Dr. W. Burkette Raper, president. He will assume his duties on August 1, succeeding Dr. Raymond P. Carson who has moved to another state.



Lewis Francis Cockerill

A native of Arlington, Virginia, Mr. Cockerill holds a Bachelor of Religion degree from Marion College, Indiana, and a Master of Arts degree from Longwood College, Virginia. He is a candidate for the Doctor of Education degree from Duke University.

From 1943-45 Cockerill was in military service with the United States Air Force. In 1949 he began service as a pastor with the North Carolina Methodist Conference. From 1962-64 he served as president of Burton Institute in Charlotte, North Carolina; and from 1964-67 he served as director of adult education with the Davidson County Community College in Lexington, North Carolina. During the past spring he was a visiting professor of education at Elon College, North Carolina.

Mr. and Mrs. Cockerill expect to move to Mount Olive as soon as housing is available.

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Student Aid Fund Established

Another student aid fund has been established to provide financial assistance for worthy students at Mount Olive College. The first recipient, chosen by the College, will be a student for the coming fall semester.

President W. Burkette Raper has announced that arrangements for a memorial fund have been made by the parents and friends of William Gregory Kemp III, a student at the College for the 1968 fall semester, and until his death in an automobile accident in February. Young Kemp was the only child of Mr. and Mrs. W. G. Kemp of Route 1, Oriental, North Carolina. He was a member of the Oriental Methodist Church and a 1968 graduate of Pamlico County High School where he lettered in track, football, basketball, and baseball.

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Worship is to Christian living what the mainspring is to the watch.—L. R. Axelson.

New Marriage Certificates Available

The Free Will Baptist Press has recently printed a marriage certificate that has been in demand for sometime.

It is in sheet form, sixe 8½ by 11 inches, printed on lithographed stock. The certificates are available in booked lots of one dozen for $2.95, or in single form for $.25 each. Each certificate in the booked, or padded form carries a stub for the minister's records.

Send orders to the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513. (State tax where it applies. Shipping and handling—20c for the first dollar and 5c for each additional dollar.)

BOOK REVIEWS

by ELIZABETH HILL

TODAY'S TEEN-AGERS by Evelyn Mil Duvall. Association Press, cloth e tion, $4.95.

Written by a top ranking authority family life education, this book gives pert guidance for parents and teache on how to live and work with toda teen-agers.

Among the issues are problems of se dating, young marriage, drinking a drugs; school and college; freedom a responsibility; and coping with disho esty.

Excellent suggestions for maintaini clear channels of communication betwe parent and teen-ager are offered he This book gives enlightenment as to wh teen-agers are going through in a wo they never made and what they ne most from adults.

Other Duvall books are "Love and t Facts of Life" (written for teen-agers high school or college to help them s out misinformation that they might ha acquired), and "When You Marry" classic for those who contemplate m riage and also for all who are married

BLESS THIS MESS AND OTHER PRAYE by Jo Carr and Imogene Sorley. Abi don, cloth edition, 1969, $2.50.

"Lord, bless this mess.
Bless this Monday house—breakf dishes in the sink, . . .
A Monday house isn't as bad as a M day mind.
The house can wait . . . .
Lord, bless this day.
The mop and broom I can handle. need thy help with the cleansi of my mind."

The above is a portion of one of t pleasant, down-to-earth prayers by t authors of the best seller, "Too Bu Not to Pray."

There are 96 prayers in all deali with a wide range of subjects from hou management to community problems. is an excellent gift for a homemaker.

(Books featured may be ordered from t FREE WILL BAPTIST PRESS, P. O. Box 15 Ayden, North Carolina.)

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Please explain, "And for s cause God shall send them strong usion, that they should believe a lie" Thessalonians 2:11). — **J. T., Wichita, nsas.**

Answer: One has only to review the iptures and therein find the account en of how God has in bygone days lt with the people that refused His tructions to confirm such statements nd in the New Testament which has do with the future, as this. These are eed strong words, but are in every se of the word, characteristic of God d His dealings with those who reject d spurn His unique offer.

He sent Moses to make a simple re- est of Pharaoh, requesting that he say the king of Egypt, ". . . and now let go, . . . that we may sacrifice to the RD our God" (Exodus 3:18). But araoh refused both the request and honor due unto the God of all the verse. The refusal of these two by araoh, obedience to God's command d the honor due Him, served as a ans by which Pharaoh's heart became rdened. ". . . and Pharaoh's heart s hardened, neither did he hearken to them; as the LORD had said" (Exo- s 7:22). Then it is said later, "And LORD hardened the heart of Pharaoh, d he hearkened not unto them; as the RD had spoken unto Moses" (Exodus 2). I have heard several emminent le scholars say, "Like the sun in its ocess which softens or melts wax and rdens clay, the Word of God includ- His commandments, melts and ulds the people who upon hearing s Word favorably respond; and it rdens the hearts and destroys the lives those who refuse to heed its precepts.

The part of the message in 2 Thessa- ians that precedes what is said in this rse prepares us for what is said here. rses 1-3 give a strong warning to pro- ssed Christians to whom Paul writes re that they be steadfast in the doc- ne he teaches here as elsewhere, and frain from turning from this truth in Christ to follow teachers that will deceive and mislead. John also warns his parishioners against mistaking the antichrists of his day and their claims or message, instead of, or as a substitute for, Christ and the good news He brought to this world. He also tried to alert those of the future who shall be tempted to yield to the flattery and allurement of the antichrist when he shall come in his own name. "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time . . . . Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also. Let that therefore abide in you which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father" (1 John 2: 18, 22-24).

Jesus taught that He had come in the Father's name and that in so coming He had been rejected by the Jews, but that the antichrist would come of his own accord and that the Jews who had officially rejected Him would officially receive the antichrist. (Read John 5:30.) "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive" (John 5:43). (Read and compare John 5 with Revelation 13; Matthew 23:24-39; also Matthew 24:24.) The "strong delusion" of 2 Thessalonians 2:11 will, according to Revelation 13:6, come from the mouth of the beast or antichrist. The kind of falsehood that the Pharisees and Sadducees propagated against Jesus in Matthew 12 will gain ground all the way throughout the Church period and even on up to the time when Christ comes to the earth at the end of the great tribulation—the time of Jacob's trouble. "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen" (1 Peter 4:11). (Read Peter 4:12-19.) "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables" (2 Timothy 4:3, 4).

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron" (1 Timothy 4:1, 2). (See and compare 2 Timothy 3:1-5.) "Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Timothy 3:12, 13). These Scriptures should be sufficient to indicate somewhat the Bible teaching on this subject.

We should always keep in mind as we read and seek to fathom the spiritual depths of such Scriptures as that in your question that we are still living in the Church Age that was introduced by that great miracle, the advent of the blessed Holy Spirit, as accounted for in Acts, Chapters 1; 2; and that this, the third person of the Godhead, is still here in that same power and authority as expressed on the Day of Pentecost. The only reason why the devil has any opportunity to gain victory in anyway over any of us saints is by our permission or consent. If we, all who profess to be church members, should yield ourselves completely to His power of possession, the Holy Spirit not only could, but would for sure give us equal victory in the spreading of the gospel and the results in response would be equal.

Listen to what the Holy Spirit has caused to be written for our admonition and instruction: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Revelation 3:20). Jesus had said before speaking these words, ". . . All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even

(continued on page fifteen)

STORIES

for our youth



ANDY'S JOKE

by
MARION F. ASH

ANDY took the two dollars when Grandpa Brown said, "Here, Andy, go and get your fishing license."

Andy put the bills in his pocket and got out of the old pickup.

"I'll meet you at the corner grocery," he said, as he started across the street to the hardware store, where the fishing licenses were sold.

Andy smiled as he thought of the joke he had played for the last two years on his grandpa. Every summer he came from Chicago to visit his grandparents who lived on the farm. For the last two summers, his grandpa had given him the money to buy license, but instead he had used the money for something else.

The game warden hardly ever came around the lake where he fished, and when he did, he never asked to see Andy's license.

So Andy went into the hardware store and looked around a little while. Then he slipped out through the back door and went to the ice-cream parlor, where he bought a big strawberry soda.

The soda all gone, Andy hurried back to the corner grocery, where Grandpa Brown was waiting. Usually Grandpa never asked about the fishing license. He just took the groceries to the truck and then started for the farm. But today he surprised Andy. "Got your license?" he asked.

Now Andy hated lying. So he tried to evade the question by asking one of his own. "Did you ever see so much fishing equipment as they have in the hardware store?"

But Grandpa wasn't to be sidetracked. "Yes, they sure have a lot. Did you get your license?"

Andy was trapped. "All set, Grandpa." Now that wasn't exactly a lie, and it satisfied Grandpa. He dropped the subject entirely. But Andy didn't feel right about it. Usually he thought of it as a joke—a little affair that didn't hurt anyone.

Things were much different this summer. In March, Andy had taken Jesus into his heart and had joined the church. Ever since, whenever he did anything wrong, his conscience bothered him something fierce—just as it did this morning.

But it was too late to give the money back. Part of it was already spent. Worst of all, his grandpa had always trusted him, and now that he had become a Christian, his grandpa thought that he wouldn't stoop to such a low trick. Besides, even if Andy told him, his grandpa would hate to give him more money. He always said, "Money is hard to come by. We'd like to buy you nice things, but we are poor folks."

Andy decided upon a plan. He would get a job and earn money to buy his own license. There just might be a chance—

"Grandpa, you going to hire any extra help on the farm this summer?"

"No," answered the old man, as he turned into the lane that led to the farmhouse. "I didn't put out too much this summer. I can handle it all by myself."

Grandmother had a delicious supper all ready, and as Andy was cleaning up the last piece of cherry pie, she asked, "What are your plans for the summer, Andy—that is, besides fishing?"

"I'd like to find a job," Andy began. And when he saw the surprised look on his grandparents' faces, he added quickly, "Oh, I mean just part time."

"Well, well," laughed Grandmothe "You might be the one. Mr. Taylor, w lives down the road, phoned awhile a and asked if I knew where he could fi a boy who would pull weeds out of h bean field. He said it would probab take a couple of days."

"Great!" exclaimed Andy. "May I g Grandpa?"

"Why—why," said Grandpa thoug fully, "that's up to you."

The following morning Andy hurri down the road, and by eight o'clock was out in the bean field with a big h It was hard work, and the sun be down fiercely upon him. But he w determined to do the work.

For two long days, sixteen and or half hours, Andy hoed and pulled wee in Mr. Taylor's bean field. By five-thir of the second day, he finished, and t field looked good.

"You've done a very good job," claimed Mr. Taylor. "I might want y to help me do something else a lit later on. You are a very good worke

Then he pulled out his wallet a handed Andy a ten-dollar bill.

"Oh, thank you!" exclaimed Andy ha pily.

"You're welcome," laughed Mr. T lor. "You've earned every cent of it."

Andy started home. His back ach and his hands were blistered, but was very happy.

That evening as they were eating su per, Andy asked his grandpa if he w going to town the next day.

Grandpa Brown smiled.

"I suppose you want to spend th money. Well, it so happens that I have to go to town tomorrow."

As soon as the old truck had be parked, Andy jumped out and hurri to the hardware store. This was o year he was going to be honest and p chase a license. He stepped up to t counter, where a clerk was standi with a big frown on his face.

"I want to buy a fishing license," A dy said, pulling out his ten-dollar bill.

The man got out his ledger and a p of empty blanks.

"How old are you, sonny?"

"Twelve."

The man looked down at him, and frown changed to an ugly scowl.

"You trying to be funny or sor thing?"

"Why, no," answered Andy. "I j want a fishing license."

"You don't need a fishing license y You're not old enough."

(continued on page fifteen)

INFORMATION ABOUT

FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

MIDDLESEX, NORTH CAROLINA

THE REV. EDWARD W. MILES, Superintendent

WHY THE CHILDREN'S HOME NEEDS YOUR SUPPORT

by the Superintendent

(Please read this entire article.)

1. I believe the first and most basic ason is that every Christian's duty is share his blessings with others. This taught by the Bible and by our tradi-on.

2. Another reason is that the Chil-en's Home is one of the greatest mis-on fields ever known to us. We have cepted this responsibility as part of r total mission program. The develop-ent of Christian lives is the most im-rtant business in the world regardless how and where it is done.

3. Also, the tradition of our church s been and will continue to put the me high on your list of support. The aders of our church saw this great ld of service and did something about and now we **must** continue in their ith.

4. The child is not here because of his vn choosing. There are many reasons ny our children are here; but in every se the child could not help himself.

5. The Children's Home, like everyone se, is caught up in inflation; therefore, is a must that our gifts increase.

6. We also have an increase in num-r of children and staff workers which turally increased our expenses over evious years.

7. Our college boys' and girls' sup-rt must be continued. We must see em through.

8. This is **your** Home, and it deserves ur full support. All we have to spend just what you give.

9. There is a tremendous need that e continue our Golden Anniversary Development Program. This program includes the building of five buildings. Four of these buildings have now been completed, leaving the shop building yet to be built. This shop will be self-perpetuating once it is built. We then can do practically all of our maintenance. In addition to our maintenance, we can start vocational training on a small scale.

10. Last, but not least, you should support your Home **now;** because we are in need financially. Our increase in gifts last year over the year before was only $151.65. We had an increase in expenses of $13,574.43 plus the fact that $25,343.95 was spent on new buildings. This has left us in dire need. It is not my intention to ask the board to borrow money; however, if we are to follow sound business practices—and I believe you want us to—we must receive a good increase in gifts, or we must lower the number of children in our care. We cannot afford to look backward. We must look to the hills from whence cometh our strength and believe that every church in the state will send or bring a gift between now and the State Convention which will meet here at the Home, September 17 and 18. I believe that our churches will respond if you who read this article will see that they have a chance to respond. If you want a more personal and detailed report, invite me to your church or auxiliary during the week. May the good Lord bless you in doing what is right and Christian about this matter.

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The Lord loveth a cheerful giver and a grateful receiver.

Reports of Cash Receipts for the Month of June 1969

The following is the regular monthly report of receipts for the month of June, 1969. Receipts have been mailed to each individual, auxiliary, or organization contributing; but totals are shown here only from each conference for the period covered.

Religious Contributions Received

(Includes Gifts for All Purposes)

Albemarle Conference	$ 402.02
Blue Ridge Association	58.50
Cape Fear Conference	324.65
Central Conference	1,498.30
Eastern Conference	1,218.51
Pee Dee Association	143.91
Piedmont Conference	40.00
Western Conference	1,285.60
Other States	73.30
Total Religious Contributions	$5,044.79
Parents and Relatives	848.60
Friends and Others	15.00
Miscellaneous	65.53
Total Receipts for the Month	$5,973.92

Special recognition is hereby given to the following who made gifts of $100 or more during the month.

Honor Roll

Watery Branch, Central	$110.00
Pleasant Hill, Central	256.50
Gethsemane, Eastern	120.00
St. Mary's Sunday School and Church, Western	127.38
Wilson, Western	200.00
Piney Grove (Pitt Co.), Central	218.40
Holly Springs, Eastern	150.00
Union Chapel Sunday School, Albemarle	142.80
Elm Grove, Central	105.00
Fourth Union Meeting, Central	170.15
Antioch, Eastern	134.00
Oriental Sunday School, Eastern	163.22
Fellowship Class, Wilson Church, Western	100.00
Sherron Acres, Western	120.00

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ST. CLAIRE BIBLE CLASS

THE SUNDAY SCHOOL LESSON

FOR AUGUST 10



God's Presence With His People

Lesson Text: Exodus 25:1, 2, 8, 9; 29: 43-46; 40:34, 35; Leviticus 16:29, 30; 19:1-4

Memory Verse: Leviticus 26:12

I. INTRODUCTION

The story of God and His people takes on a far more human interest appeal when we consider that He not only covenanted with them but planned to live with them.

God had chosen a nation from the race of men on the earth and from Abraham, the father of the Jewish nation, from which great multitudes of Jews, or Israelites, had come. After delivering them from their bondage in Egypt, God led them along a route by Sinai where, amid the thunderings and lightnings we saw in last Sunday's lesson, He gave them the Ten Commandments, engraved by the finger of God upon tables of stone. This was His covenant with His people: that if they would obey His laws and trust Him in all their doings, He would prosper them and make of them a mighty people.

The love of God for His people was next manifested by the desire to live with them. He would not be visibly present, but His presence would be visibly represented. He first gave instructions to Moses on the mountain of Sinai for the erection of a tabernacle in the sacred holy of holies of which He would be represented by the Shekinah light that burned continuously over the altar of the ark of the covenant. Once a year the high priest would enter this area of the tabernacle and sprinkle blood over the altar, or the mercy seat, for the atonement of the people's sins.

This presence of God with His people would bring to them comfort and strength. He would be near the people He loved and would desire their love for Him. The fact of God's presence with them would sustain them in many serious incidents that would follow.—Bible Student (F.W.B.).

II. HINTS THAT HELP

1. The only acceptable way to give an offering to God is willingly and from the heart (Exodus 25:2).

2. The tabernacle is a type of Christ; we should pattern our lives after Him and no one else (v. 9).

3. We should be thankful that Jesus meets with His Father as our Representative and Advocate (Exodus 29:43; cf. 1 John 2:1, 2).

4. Only as the Lord sanctifies our lives can we minister for Him (Exodus 29:44).

5. By our faith in Jesus Christ, we can open our hearts, and He will live within (Exodus 29:45; cf. Ephesians 3:17).

6. If we know the Lord, we should acknowledge Him and tell what He has done for us (Exodus 29:46).

7. We should all be covered with the garments of salvation (Exodus 40:34; cf. Isaiah 61:10).

8. If God fills the churches with His presence, they will soon be filled with redeemed worshipers (Exodus 40:35).—Bible Expositor.

III. ADDITIONAL TRUTHS

1. There is a legend about a conversation held by Abraham with a king. "Let us worship fire," said the king. "Rather," replied Abraham, "the water that quenches the fire." "Well, the water." "Rather the cloud that carries the water." "Well, the cloud." "Rather the wind that scatters the cloud." "Well, the wind." "Rather man, for he endures the wind." "Well, the man." "Rather God, who made fire and water and cloud and wind and man." And so we may trace the bread on our tables back through the grocer, the baker, the miller, the farmer, to God. Because He loves us so, truly "all things come of thee, O Lord."—Advanced Quarterly (F.W.B.).

2. The tabernacle was at the center of the worship of Israel. Here God met with His people. The tabernacle was a beautiful structure, with elaborate embroidery and ornate furnishings. And it was practical, too, because it could b moved easily from place to place as God people traveled toward the promise land.

The construction of the tabernac was made possible through the effor of every tribe and family in Israel. Th project was financed by offerings give willingly for the cause. The people gav so much that they had to be stoppe from giving more. When they bega to construct the house of worship, th volunteer workers followed God's in structions explicitly.

When the tabernacle was finished an God's presence surrounded and filled th tent, the people were filled with aw and reverence for the house of Go They approached the tabernacle wit great respect and used it exclusively fo worship. Of course, each stake was pu in place with love. Great love for Go and for each other was the foundatio for the entire structure.

We of the New Testament church ca learn much from the attitude of the Is raelites toward their house of worshi —Standard Commentary.

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FOR AUGUST 17

Breaking Faith With God

Lesson Text: Numbers 13:17, 18, 25, 3 31; 14:1-3, 26-32

Memory Verse: Hebrews 3:19

I. INTRODUCTION

Preceding lessons have dealt with th Children of Israel at those times in he history when she chose to put her fait in God and to establish a covenant rel tionship with Him. When Israel truste God, she had no occasion for fear; bu when doubt entered the mind, fear soo made its appearance. This fear, base on doubt as all fear is, grew to sufficien strength that it barred the Children o Israel at this time from entrance int the land of promise. Had they crosse over Jordan in such a doubtful mood o mind, they would have been handily de feated by the inhabitants of the lan but could they have crossed over Jorda with the full faith that God would b true to His promise and drive out the enemies before them, there would hav been no nation on earth who could sta their advance.—Senior Quarterly (F.W.B.

(continued on page sixteen)

PRAYER WITH RESULTS

(continued from page three)

d me unto Judah, unto the city of my hers' sepulchres, that I may build it" hemiah 2:4, 5). Now then, what has this accomplished? We find that nemiah prayed to God in sincerity, in nestness, and continually. He was ling for God to use him in answering yer. Nehemiah was willing to say o the king, "King, as it pleases thee, your servant go." We ministers to- pray that the Lord will send mission- es to the foreign fields. We pray to Lord for any and almost all things ginable to mankind—to send a man e, to send a man somewhere else— Nehemiah was willing (and I want to underline this, pastors)—Nehe- h was enjoying all the luxuries of the oire. He was cupbearer to the king; the desires of the physical body was plied; he was living in comfort and e; but his heart was troubled. Now, didn't have to go; he did not have to urn to Jerusalem; but in praying to l because of compassion for his own ple and their needs, he prayed to l and came before the king and re- sted that he be the one to return to usalem.

Preachers, today when we pray for the ll churches; when we pray for the mmunities of ours that are indifferent l unconcerned about where the walls broken down or where the gates are ned—should we pray, "Lord, send nebody"? Shouldn't we say, "Lord, confess the sins of those people, and sins, Lord; don't send anybody else, send me. I want to go"? Nehe- h did not say for God to send some phets to Jerusalem, but he said, "I nt to go; I want to be the individual o can build the walls again around perfect city, that we can reconstruct gates of our city of Jerusalem."

sn't it wonderful that a man who is ling to be applied to the hands of l can have his prayers answered? I convinced today that many of our yers go unanswered for the simple son that we who make our prayers God are unwilling for God to use us the capacity that we are asking Him send another. Nehemiah said, "Lord, ant to go." He requested of the king t he "wanted to go." In fact, he n said, "I will be back in a certain e." He always recognized his re- nsibility to the king, but he said, "In this time, I will return." When we pray for things to happen in our churches, in our communities, in our ministers' conferences, in our denominations, we should be willing to let God send us first. We shouldn't ask God to send any of our laymen to any field of service or to do any more than we have first been willing to do ourselves. Again, I say that we stand in reproach before the world, and with conditions that prevail in times like these, we need to pray. We need prayer with results, and prayer with results comes only when he who is making his prayer is willing to be used in the hands of God to fulfill that which he has asked God to do.

Nehemiah accomplished a great work. In face of opposition people said it could not be done; but this man knew in whom he put his trust. He was willing to work and willing to serve; and the Lord gave him victory. Ministers, today we need victory; but before we can have victory, those of us who are concerned must labor in the will of the Lord. Let us pray: "Our God and our Father, we thank thee for prayer. We thank thee for love and for thy mercy. We ask thee just now to take our lives, and may we become instruments in thy hands that we might be able also to accomplish the great things not for our glory, but for thine. Take this message and use it for thy glory; and this coming together, may it be to lift thy Son and give us souls for our labor. We will praise thee not only for this blessing, but for all others. It is in Christ's name we pray. Amen."

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Questions & Answers

(continued from page eleven)

unto the end of the world" (Matthew 28:18-20). The Holy Spirit came as the executive to demonstrate this power, and all He lacks is a chance to carry out His commission through each of us.

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Boys' and Girls' Stories

(continued from page twelve)

Dazed, Andy walked out of the hardware store. He wondered why his grandpa hadn't thought about this. He went back to the parked truck and waited for his grandpa to finish his shopping.

I'm just money ahead, he thought. It wasn't dishonest after all to fish without a license.

Suddenly he thought about the four dollars he had taken from his grandpa during the past two years. Although his grandpa didn't know what he had done, Andy sensed that this was taking money under false pretense, and his grandpa couldn't very well afford it.

Just then the old man stepped up to the truck, opened the door, and got in.

"Grandpa," Andy began with a trembling voice, "do you have change for this ten-dollar bill? I owe you four dollars."

It wasn't going to be easy to explain the big joke to Grandpa, but Andy was determined to try. He knew that he would rather do it than live with a guilty conscience the rest of the summer. Grandpa would understand. — "Gospel Herald."

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Selfishness with much can do little; love with little can do much.

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St. Claire Bible Class

(continued from page fourteen)

II. HINTS THAT HELP

1. The Spies Sent Out (Numbers 13:17, 18)
   A. How the spies were to go.
   B. The purpose for which they were sent.
2. The Spies Return (Numbers 13:25)
   The number forty days has significance in the Word of God. Use a Bible concordance and see how many things you can find that lasted forty days. It will be an interesting spiritual experience.
3. The Spies Report (Numbers 13:30, 31)
   A. The minority report.
   B. The majority report.
4. The People Murmur (Numbers 14:1-3)
   The people murmured against their leaders. Someone always has to be the scapegoat.
5. God Answers the People (Numbers 14: 26-32)
   A. God has been good to them, but they were not grateful.
   B. The result of their ungratefulness and their failure to take the land.

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. "A little boy was crossing the ocean with his father, who was captain of the ship, when they ran into a storm. The waves tossed the ship about like a cork and everyone was stricken with fear. But the boy sat still, with his eyes directed toward a certain spot. He sat there quite unperturbed as the ship was being dashed about by the waves. Someone asked him if he were not afraid, and he answered:

"'I have my eye on that little window, and through that window I can see the bridge, and on that bridge is my father. My father is the captain of the ship, and he has taken it through many storms.'"—The Speaker's Sourcebook.

Our faith should be just like that. We should keep our eyes looking up to the windows of heaven, and through those windows we can see a throne, and on that throne is our heavenly Father. God is the captain of our ship. He has taken us through many storms, and He will take us through many more.—Intermediate Quarterly (F.W.B.).

2. When Moses sent the twelve men to spy out the land of promise, he said to them, "Get you up this way southward, and go up into the mountain." The mountains of southern Canaan presented no problems. The spies entered the land, conducted their investigation successfully, and returned to the camp of Israel.

Two of the spies, Caleb and Joshua, said, "Let's go into the land and take it. We shall easily overcome it." But ten of the spies said, "We can't do it. There are too many obstacles." The real obstacles in their way were not physical, however. They were attitudes in their hearts. The ten reported that the land ate up its inhabitants and that the people who lived there were so large the spies appeared as grasshoppers in comparison. In other words, the ten spi were afraid. And they were afraid b cause they doubted God's ability to ta care of His people. Because Israel li tened to the ten spies, that generatio except Caleb and Joshua, died in t wilderness.

How many times do we fail to unde stand tasks for Christ and His church, n because of real difficulties, b because of fear and lack of faith? Le begin today to replace these with cou age and faith in almighty God that v also may enter the land promised to u —Standard Commentary.

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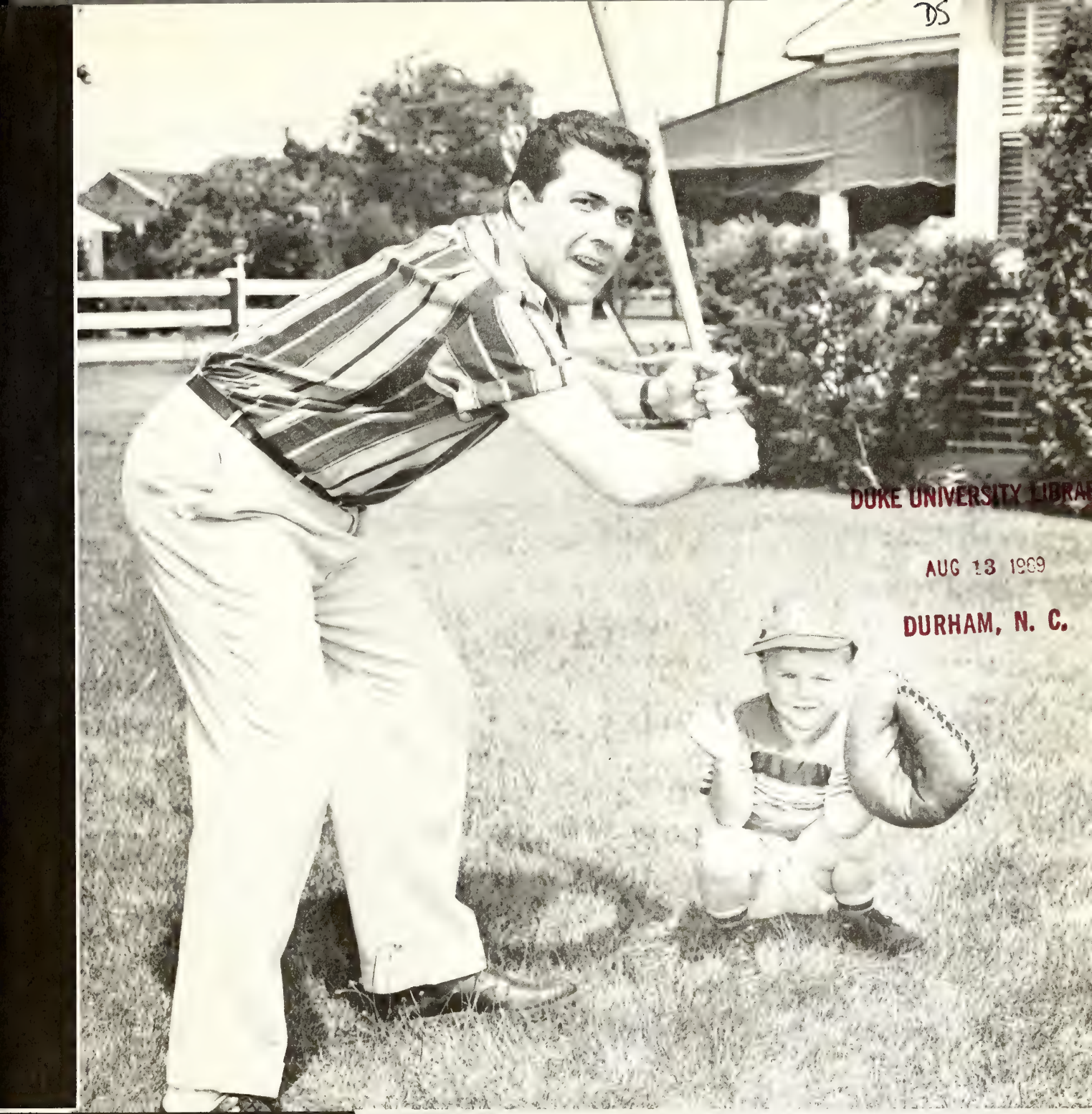
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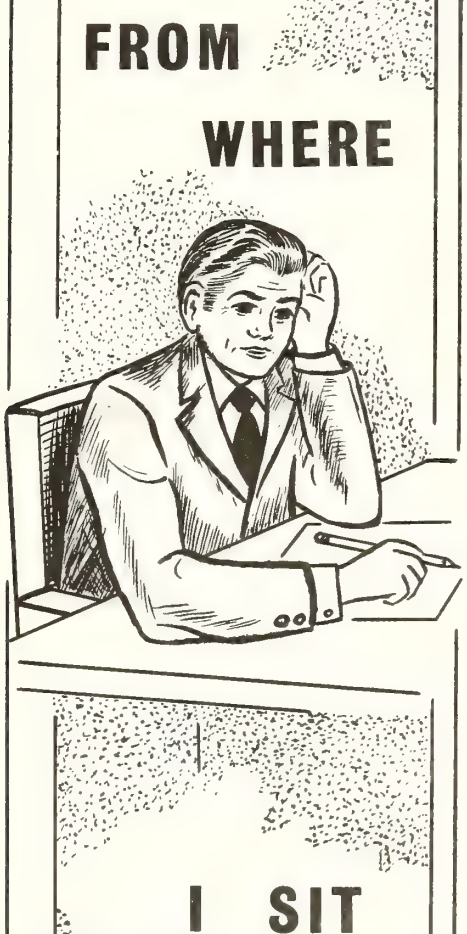


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THIS IS A STUPID HUSBAND?

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, AUGUST 13, 1969



The Free Will Baptist
AUGUST 13, 1969
Volume 84 Number 31

TOMMY MANNING, *Editor*

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The Free Will Baptist Press

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Editorial--

Cover Photo by Harold M. Lambe

THIS IS A STUPID HUSBAND?

A husband is a married man, who on the basis of societal institu tions is engaged in the responsibilities of providing for and loving hi family. He has duly bound obligations, and views his responsibilities i a serious or frivolous manner, depending upon his character, his state o mind, or environmental pressures. It is a known fact that the million of husbands engaged in their responsible positions possess distinct psy chological differences. They have well-defined differences in personali ties and intellects—so much so, that many wives in referring to their hus bands use endearing phrases; such as, "You nut," "You bumbling idiot," and other choice expressions, all representing and entailing one cruel an degrading term: "stupid."

Just what constitutes a stupid husband depends upon one's defini tion of "stupid" and the way he happens to feel at a given moment. Often the word "stupid" or other terms relating to it are used for want of some thing better to say; but since these terms reprimand as well as give th user a feeling of momentary superiority, they are used—and excessively so. Not many men were considered stupid until they were married; thei lovers thought them to be the epitome of intelligence until after the vows

There is a stupid husband named Jack whom many of us know b another name. He worked hard before he was married and had a littl money saved for the down payment on the little house that Mary wante so much. He spent hours in the yard, planting shrubbery and sowing grass. He worked beyond dark many afternoons, and when he came i he was too tired to watch TV; but after supper, he helped Mary with th dishes. When their child came along and Mary had come home from th hospital, Jack would go home everyday at noon to be with his family rather than to have that time with "the boys." He hastened home from work each afternoon to work in the yard and to help with the baby. H washed baby clothes and was even stupid enough to be seen hanging them on the line. He loved his wife so little that after awhile he took a part-time job on Saturdays so he could buy her a drier for the baby's clothes. Mary had insisted that she didn't really need it, but Jack was too dense to understand. He loved her so little that he worked overtime some nights and left her and the baby to eat supper without him.

One day Jack's next door neighbor was sick and unable to mow his lawn, so Jack made it his business to mow it for him, even though it had rained all week and Jack's needed it just as badly. Jack was dumb enough to spend most of his free afternoon in that neighbor's yard, when his own yard went lacking and had to wait another week. And, one day at work Jack received a bonus for an outstanding job; and though the bonus was small it would buy him that needed suit; but remembering how he had wanted to help the poor Greene family down the street but had been unable to because of his own responsibilities, Jack handed it every bit over to Mrs. Greene.

Sunday was Jack's only day "off" since he had taken that Saturday job; but he didn't have enough sense to stay in bed and enjoy a late morning snooze. Instead, he made sure that he was up in time to go with his family to Sunday school and church. Of course friends told him that his health was suffering, but somehow Jack just didn't seem to notice. And sometimes on a free afternoon when he wasn't doing something for a neighbor or doing some odd job around the house, Jack would frolic in the yard with his son. This was childish of him, according to some.

Perhaps Jack is a stupid husband—and father, but he's happy; and so is his family. He is not bent on saying how much he loves someone. He's just stupid enough to do things for them. Jack is stupid if that's the way a person wants to look at him, but our contention is that there should be more such "stupid" husbands around to do so many dumb things. Those fortunate enough to have these husbands should be more thankful, but it's useless to tell someone who has blessings how to count them!

In His Paths

by
SHARON B. MILLER

JOHN KENFIELD glanced around the small hotel room as he held the phone receiver to his ear, listening to the sound of ringing on the other end of the line. Cynthia must be driving the children to school. Slowly John replaced the receiver. There was so much he wanted to share with his wife, but he couldn't wait any longer to place a second call. He had just twenty minutes to drive across town for his important appointment with Arthur L. Masters, president of Masters and Alder Supply, Incorporated.

The heavy doors on the old elevator clanged open, and John hurried into the brightly sunlit lobby. He left the key at the desk, checking out, and went out to his car. The day couldn't have been brighter and sunnier in any way as John drove through the maze of traffic. From the beginning, this business trip had seemed ordained of God. John had thought that it would be a waste of time, driving clear to Evanston to demonstrate his line of new surgical equipment, when there was a plant producing a similar product much closer than the two hundred miles he had traveled.

John had hated to give the time to allow Masters to make a hasty comparison. There was so much work to be done concerning the small business he and his partner, Perry Lentz, had begun. Then suddenly, and a bit unusually, his calendar was clear, and he had the two days needed for the trip. Surprisingly, John's first visit to the large supply company's office gave promise of a good-sized order of equipment. It was just what they needed. Approval by a company the size of Masters and Alder might be just the key to the wide acceptance for the business which John and Perry had started.

With the arrival on the market of new air-driven, high-speed, small surgical tools, John and Perry had prayerfully entered into a partnership and formed a small but capable company to supply the growing demand for the new tools. John smiled to himself as he saw the large building up ahead, representing the huge Masters and Alder complex. They should have realized that the request from Evanston was just more evidence of the Lord's direction.

After the miraculous way doors, previously firmly closed, had opened to allow the business to begin operation, John should have known better than to question the call to Evanston. Wanting to share the good news of the promised order, he had attempted to call home last night from the hotel, but no one answered his home phone or that of his partner. Everyone back home was probably enjoying the special meetings at the church.

John pulled the car into the parking lot. He had felt a keen disappointment at missing any of the two weeks of special meetings. He and Cynthia had looked forward to them, but things had worked out so that he could make the trip to Evanston, so they had felt that he should go. John had long before learned to follow when the Lord seemed to lead, and it certainly looked as though he had been led to Masters and Alder.

When he finally came out of the large building into the warm sunshine, John could only stand in amazement. In his brief case he carried the largest order that his small company had ever handled —and a promise of future orders. Recognition by such a prominent supply company was just what they had been waiting and praying for. Offering a prayer of thanks to the Lord, John started the car and turned toward home. He was eager to break the good news to his wife and his business partner.

The tires passed rapidly over the pavement, humming as the car rolled toward home. Only a few more miles of state road and he would be on the freeway and just a short way from home.

Up ahead, John noticed a car off on the shoulder of the long, straight stretch of road. As John approached, he could see the engine smoking under the raised hood. A young man in his early twenties stood staring dejectedly at the motor of the car.

John was in a hurry, yes, but perhaps he could help the young man. He stopped in front of the disabled car and went back to offer his assistance.

"I'm afraid she's coughed her last," the young man said, looking up at John with clear blue eyes. "It gives one an odd feeling when the last thing you own up and dies on you." He managed a lopsided grin.

"I'm sorry about your car," John said sympathetically. "Perhaps I can give you a lift somewhere?"

"Well—" the man hesitated. "I should at least call a wrecker from the junk yard."

"You can probably call from some farmhouse down the road. I can take you as far as Dayton," John said.

The young man shrugged his shoulders and grinned. "Fine. I'm Marvin Peterson," he said, holding out his hand. Then, carrying his few personal belongings, they walked to John's car.

"I've just been discharged from the service," Marvin explained, once they were on the freeway. "I did a stint with the army in Vietnam. I haven't any family. All I had was what little money I managed to save while I was in the army. A friend of one of my army buddies sold me that wreck back there. It was supposed to get me to a job appointment by ten-thirty this morning."

John glanced at his watch. "I'm afraid it's . . ."

"Yes, I know," Marvin interrupted. "It's too late. That's the story of my life." He laughed short and bitterly. "That's the irony of it all. There's nothing much in life left for me, and yet here I am. Men with wives, children, and parents to care for them died all around me, and I got only a few scratches. I joined the squad too late to be in the first action. Where's the justice in that? There's not a person on earth to care whether I live or not."

"Well, I care," John said, "and I know Someone else who cares. God cares."

"Man, you've got to be kidding!" The young man turned to face John, a sneer masking his handsome features. "Fif-

(continued on page fifteen)

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

(NOTE: The Rev. L. E. Ballard is serving as guest compiler of materials for this column during the illness of the Rev. Willet L. Moretz. Most of the material used during the next several weeks will be selected and adapted from writings of Mr. Moretz during the years from 1960 to 1965. Mr. Moretz has specifically requested that in making selections for these years, no articles pertaining to denominational controversies be included.)

What Time Is It?

(Reprinted from August 10, 1960)

"And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light" (Romans 13:11, 12).

I suppose we have asked, and been asked, a thousand times, "What time is it?" Almost always we have looked at our watches or clocks in order to give the answer to the question, and the answers have in most cases been satisfactory. But to get a satisfactory answer to the title to this article we must go to another source.

These verses were written by the Apostle, Paul, to the Christians at Rome about 1900 years ago, in the early days of Christianity. The early believers were living in the midst of darkness and trial almost too great for them to endure. Many were to die at the stake or in the arena on account of their faith in and loyalty to Christ. If ever a little band of Christians may be said to have been awake, surely it must be they. Their faith in and confession of Christ cost them dearly in persecution of every kind, even unto death. Here we find those who knew the meaning of suffering for His sake. Yet, even to such a group there needed to be a word of exhortation, to stir them up to the responsibilities that were theirs to live in a holy way and boldly for Christ, and to evaluate truly their redemption and the hope of His certain return.

Is there not a solemn and needed meaning for us in the words of the apostle? The signs of the times certainly suggest the fact that our salvation, in its future aspect, is nearer than when we first believed.

Someone has said, "Among those who profess to know Christ as Lord and Saviour, there is in some quarters a strange indifference to this injunction. They evidently know nothing about separation from evil. They walk in darkness, drifting along with the crowd instead of living out and out for Christ. They endeavor to carry water on both shoulders. It is high time to awake out of sleep, for the night is far spent; the day is at hand.

"The day of which the apostle speaks is the day of Christ, that day when, as He promised, He will take His own to Himself and they will see Him face to face. For those who know the Lord the dawn of glory is imminent indeed. Is it not time, therefore, that we should awake from our sleep and serve Him both faithfully and holily? God himself has provided the enablement—the putting on of the Lord Jesus Christ, who is the armor of light. Our loins must be girded about with truth, our hearts covered with the breastplate of righteouness, our feet shod with joyful readiness to proclaim the gospel, our bodies protected by the shield of faith, our thoughts covered with the helmet of salvation, and our hands manned with the sword of the Spirit which is the Word of God (Ephesians 6). These are spiritual weapons. To don them is to make provision for the Spirit, whereas to walk in a worldly way is to make provision for the flesh.

"The night is far spent. But it will be a blacker night still to the deluded, unsaved multitudes who do not obey the gospel of Christ and who must, therefore, die in their sins. For Christians the day is at hand. May we all carry out the exhortations of this passage of Scripture, for now is our salvation nearer than when we believed."

"But this I say, brethren, the time is short: . . ." (1 Corinthians 7:29).

BOOK REVIEWS

by ELIZABETH HILL

WHEN NOT TO OBEY YOUR PARENTS b Harold Mallett. Zondervan, 102 page $2.95.

This is a book of advice to teen-ager on growing up and keeping friendshi with parents. One bit of advice abou money tangles is:

"Money is the universal passport fo everywhere except heaven, and the un versal provider of everything except hap piness."

The author suggests that the teen ager's ultimate goal should be somewha like this: Parents meet teens' needs, plu teens meet parents' needs, equals happi ness.

Written in contemporary language "When Not to Obey Your Parents" wil be enthusiastically welcomed by bot teen-agers, parents, and all who desir a better understanding of going from de pendence to independence.

HOW CAN I LIVE EFFECTIVELY? by Charles Blair. Zondervan, 96 pages, paper back, 95¢.

Dr. Blair gives direct, practical, Bible centered answers to the question: "How Can I Live Effectively?"

Included are chapters on:

"How Can I Find God's Will for My Life?"

"What Is the Formula for a Happy Home Life?"

"How Can I Live a Full and Effective Life?"

"How Can I Pray Effectively?"

"How Can I Deal with Emotional Stresses?"

Pastor of a large church in Denver, Colorado, and heard on radio stations around the world, the author has written a well worthwhile book for almost any reader.

(Books featured may be ordered from the FREE WILL BAPTIST PRESS, P. O. Box 158, Ayden, North Carolina.)

INFORMATION ABOUT

FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

MIDDLESEX, NORTH CAROLINA

THE REV. EDWARD W. MILES, Superintendent

Children's Home Announces Graduations



The Free Will Baptist Children's Home happy to announce the high school raduation of four of its children and ne son of two of its employees. They re as pictured, left to right: Nancy Conor, Ted Worthington, Andrew Hartsfield, Steve Mitchell, and Brenda Batts.

Nancy is from Dover, North Carolina, nd has been at the Home for five years. fter a brief vacation with her family his summer, she began her training as cosmetologist at Mitchell's Hair Styling Academy in Raleigh, North Carolina.

ed has been at the Home for thirteen ears and is continuing his education at Mount Olive College, beginning ith summer school this summer. Andrew, a native of Onslow County, North arolina, has lived at the Home for ten ears. He is working this summer with he E. I. Dupont Company in Wilmington, orth Carolina, and plans to continue his education at Wilmington College this fall. Steve is the son of Mr. and Mrs. Clarence Mitchell who are employees of the Children's Home. He has lived at the Home with his parents and has been a part of the life of the Children's Home for many years. His future plans are not known at this time. Brenda is a native of Wilson County, North Carolina, and has lived at the Home for nine years. She plans to continue her education at East Carolina University, Greenville, North Carolina, in the fall. While living with her sister in Wendell, North Carolina, this summer she leaves two sisters at the Children's Home.

The Children's Home is proud of each of its graduates and will follow them closely as they continue their education and take their places in the world. We wish each of them great success and much happiness.

Irish Potato Crop Failure

The Rev. Edward W. Miles, superintendent of the Children's Home, announces that the Home almost suffered a crop failure in Irish potatoes this year. Many bags of potatoes were planted, but the digging provided so few that the Home is already buying potatoes for consumption. Any church with members having a surplus of potatoes and willing to share them with the Home is asked to gather them and contact the Home. A truck will be sent to pick up the potatoes. Some churches might prefer to gather the potatoes and have them brought to the State Convention, which will meet at the Children's Home September 17 and 18. Any person with potatoes to spare is urged to share them with the Home, for they are badly needed at this time and will be appreciated.

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Open Letter to Free Will BAPTISTS

After the annual meeting of the General Conference of Free Will Baptists, we wrote and asked for your support for our Home Mission Program. We told you of our need for a church in Corpus Christi, Texas. Thus far we have had no response from you and your church. We cannot carry on a mission in Texas without your support.

We have agreed to send a minister to Corpus Christi and support the work there with $75 per week. Again, we plead with you to please give us your support for this Home Mission Program. We need your support to carry on this work.

DO WE AS FREE WILL BAPTISTS BELIEVE IN HOME MISSIONS? DO WE AS FREE WILL BAPTISTS BELIEVE IN WINNING SOULS FOR JESUS?

Yours in Christ

Paul T. Warner Jr., Chairman
Home Board of Missions
421 Idlewood Street
Durham, North Carolina 27703

NOW IS A GOOD TIME TO RENEW

YOUR SUBSCRIPTION

News & Notes of DENOMINATIONAL INTEREST

First Church, Roanoke Rapids, Experiences Successful Revival

The revival services held by the Rev. and Mrs. L. E. Ballard of Greenville, North Carolina, during the week of July 20-27, at the First Free Will Baptist Church, Roanoke Rapids, North Carolina, were very successful. The attendance averaged 52. There were three first-time professions and one renewal of faith, one of which has asked for membership in the church; and others have expressed interest in becoming members of the church.

The Rev. Willet L. Moretz, pastor, and the church membership, extend an invitation to all Free Will Baptists or Free Will Baptist inclined people who live in the Roanoke Rapids area, to come and join with them in worship.

They express their deep appreciation to Mr. Ballard for the fine gospel preaching he delivered during the revival, and to Mrs. Ballard for directing the music and for rendering solos during the week. It is felt that the Ballard's presence with them during the week inspired each member of the congregation for greater service in the future.

The Roanoke Rapids church desires the prayers of all Christian people for their continued growth.

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Jackson Heights Mission Organized into Church

Jackson Heights Free Will Baptist Mission, Kinston, North Carolina, was formally organized into a church, Sunday, August 10. The people had worked hard and prayed for four years, to reach the growth that would warrant the status of church. It was their belief that the numerical and financial increases during the past year were sufficient for their request for a charter. The Eastern Conference of Original Free Will Baptists shared the view, granted the request, and sent the Rev. Graham Lane, moderator of the Eastern Conference, to preside at the organizational meeting. The ceremony conducted by Mr. Lane was part of the annual homecoming service, the third homecoming observed by Jackson Heights. The members are deeply appreciative for the many persons and churches who have prayed and given to make their dream of becoming a church a reality. Not having a list of donors, they use this means of saying a sincere "Thank you," and extend a cordial invitation for anyone to visit when the opportunity presents itself.

Under the auspices of the State and Conference Mission Boards, the Rev. H. A. Grubbs and his family began work four years ago, when the property was an unsightly mess of scraggly weeds and uneven ground. Three years ago the first worship service was conducted in the functional building erected by the State Mission Board. During the first two stages of growth—prayer and missions—people joined the Grubbs family until eighty-six members and several associates were jointly involved in an effort that God wonderfully blessed. All of these hope and pray that the third stage of growth, the establishment of church status, will be prosperous and spiritually blessed.

Mr. Grubbs resigned his ministry to Jackson Heights at the homecoming service, as he is primarily a minister to small churches, believing that Jackson Heights needs a younger full-time pastor. Prayers are being made that this need may soon be filled. The church expresses deep appreciation to Mr. Grubbs for his leadership during the time that it was striving for continued growth and church status.

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Union Chapel Revival In Progress

Revival services are in progress at the Union Chapel Free Will Baptist Church near Plymouth, North Carolina, and will continue through Saturday night, August 16. The Rev. Jack Mayo is serving as evangelist for this series of meetings, and services begin each night at 8 o'clock. The pastor of the church, the Rev. R. L. Norville, and the church membership extend a cordial invitation for the public to attend the remainder of these services.

Prayer Fellowship League Organized at Faith Church

The Layman's League of the Faith Fre Will Baptist Church, Route 1, Kinston North Carolina, met and organized Prayer Fellowship League, the week o July 28. Their elected officers are: Har dy K. Elmore, president; Ray Smith, vice president; Donnie Potter, secretary Floyd Hemby, treasurer; J. P. Conway Julian Aldridge, and Earl Aldridge, en tertainment committee.

Prior to this meeting, the Layman' League entertained their wives an guests at a barbecue chicken supper a the home of Mr. and Mrs. Julian Alc ridge.

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Hickory Chapel Church Announces Revival

The Hickory Chapel Free Will Baptis Church, Ahoskie, North Carolina, an nounces revival services beginning Au gust 17 and continuing through Augus 22. The visiting evangelist will be th Rev. Joseph Ingram, missions director Goldsboro, North Carolina. Services wil begin each evening at 8 p. m., with th pastor, the Rev. Robert May, assisting.

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Youths who leave home to set th world on fire often come back for mor matches!

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We make a living by what we get, bu we make a life by what we give.

Coming Events

September 17, 18—North Carolina Stat Convention of Original Free Will Bap tists, Children's Home, Middlesex

Framed Church Covenant

Size: 18 by 24 inches

The frame is of walnut finish on open grained oak, with glass.

Price: $11.95

Available at Free Will Baptist Press
P. O. Box 158
Ayden, North Carolina 28513

HINNANT RESIGNS PRESS BOARD AFTER 27 YEARS' SERVICE



Mr. Hinnant is pictured with members of the board after his resignation.

After twenty-seven years of devoted ervice to the Free Will Baptist Press oundation, Inc., the Rev. R. N. Hinnant as tendered his resignation. This oc- urred at the regular board meeting hich was held at the Press, July 29. t the time of his resignation, Mr. Hin- ant was serving as chairman of the oard of directors and had held this osition for the majority of the twenty- even years which he had been a mem- er. His resignation came as a result of is planning to move to the state of ouisiana, August 11, where he and Mrs. innant have now taken up residence in enham Springs, near the home of their nly child.

A dinner honoring Mr. and Mrs. Hin- ant was given at the Shamrock Restau- ant near Farmville, North Carolina; and esides the honorees, those attending vere as follows: the Rev. and Mrs. D. W. lansley; the Rev. and Mrs. Hubert Bur- ess; the Rev. and Mrs. J. W. Everton; he Rev. and Mrs. Robert May; the Rev. nd Mrs. Fred A. Rivenbark; the Rev. nd Mrs. Walter Reynolds; the Rev. and Mrs. S. A. Smith; the Rev. Melvin K. verington; Mr. and Mrs. Hardy Talton; nd Mr. and Mrs. A. G. Mangum.

At this dinner the Hinnants were pre- ented with an engraved plaque and sil- ver tray, given jointly by the Free Will Baptist Press Foundation, Inc., and the Church Finance Association.

Mr. Hinnant has served his denomination faithfully on various boards and in various leadership capacities. In addition to these services, he has been very active in the ministry of his church and has proven his worth as a student of the Bible and as a proclaimer of the Word. A longtime friend and close associate of Mr. Hinnant, the Rev. D. W. Hansley who for many years has served as vice-chairman of the Press board, succeeds Mr. Hinnant as chairman.

CATALOGS READY

The Free Will Baptist Press Foundation, Inc. Catalog is now ready and available at the Press. The catalog is up-to-date and contains a virtual treasure house of supplies, literature, and gift ideas. One has to see it to appreciate it. Those desiring catalogs may have these by picking them up at the Press or by requesting them by mail.

WE BELIEVE:

1. That there is only one God who is infinitely perfect, the Creator, Preserver, and Righteous Governor of the Universe; that His eternal existence is in three persons: Father, Son, and Holy Spirit; that all three are equal, but distinct persons. They are the divine Trinity.

2. That Jesus Christ is the only begotten Son of God; that He was born of the Virgin Mary; that He died for man's redemption; that He ascended to heaven and is today at the right hand of the Father as our intercessor.

3. That both, the Scriptures of the Old and New Testaments, were given by inspiration of God, and that they only constitute the infallible rule of faith and practice.

4. That man was created innocent, but by disobedience fell into a state of sin and condemnation and stands guilty before God and separate from Him.

5. That it is the privilege of all men to be saved; that God desires the salvation of all; that the gospel invites everyone; that the Holy Spirit strives with all, and whosoever will may come and take of the water of life freely.

6. That the human will is free and self-controlled; that it is possible for a person who has been saved by divine grace to make shipwreck of his faith and become lost. The person (believer) who through grace perseveres unto the end of life has promise of eternal salvation.

7. That sanctification is initial at regeneration and continues progressively through the Christian experience, becoming final and complete in heaven.

8. That there are three gospel ordinances to be perpetuated under the gospel teaching: baptism by immersion, the Lord's Supper, and washing of the saints' feet.

9. That tithing is God's financial plan for supporting the work of the church here on earth.

10. That our Lord and Saviour, Jesus Christ, who ascended on high, and sits at the right hand of God, will come again; that there will be a resurrection of all men, each in its own order; that they which are saved will come forth to the resurrection of life, and they which are lost unto the resurrection of damnation; that the wicked will "go away into eternal punishment, but the righteous into eternal life." This is the final judgment.

SPECIAL NOTICE
ATTENTION WOMEN
Bus Schedule
Woman's Conference
Cragmont Assembly
August 18, 1969

The time is drawing near for our Woman's Conference at Cragmont. Our program is so planned that it will be a week of inspiration and fellowship, so won't you come along?

Below is the bus schedule. You may board the bus wherever it will be the most convenient for you to do so. Please let me know, if possible, where you will meet the bus; so the driver will expect you there.

BUS NUMBER ONE

New Bern, N. C., St. Mary's Church . . . . . 7:00 A. M.
Dover, N. C., Bus Station . 7:30 A. M.
Kinston, N. C., Kinstonian Motel . . . . . 7:45 A. M.
Goldsboro, N. C., Holiday Inn 8:15 A. M.
Pine Level, N. C., First Church 8:30 A. M.
Smithfield, N. C., First Church 8:45 A. M.
Raleigh, N. C., Peanut House 9:30 A. M.
Lunch Stop

BUS NUMBER TWO

LaGrange, N. C., LaGrange Church . . . . . 6:15 A. M.
Snow Hill, N. C., Bus Station 6:45 A. M.
Greenville, N. C., First Church 7:30 A. M.
Marlboro Community, N. C., Tastee Freeze . . . 8:00 A. M.
Wilson, N. C., First Church . 8:45 A. M.
Lunch Stop

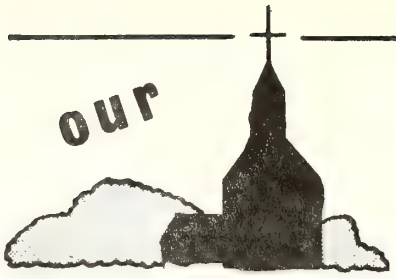
Looking forward to seeing you on August 18.

Yours in His Service,

Mrs. N. B. Barrow
Route 2
Snow Hill, North Carolina 28580
Phone 747-2271

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To the learner, Jesus is the Truth.
To the blind, Jesus is the Light.
To the hungry, Jesus is the Bread of Life.
To the traveler, Jesus is the Way.
To the weak, Jesus is the Power.
To the bereaved, Jesus is the Consolation.
To the troubled, Jesus is the Peace.
—"Gospel Herald."



NORTH CAROLINA WOMAN'S AUXILIARY CONVENTION TREASURER'S REPORT

The following is a report from Mrs. Raymond T. Sasser, treasurer of the Nort Carolina Woman's Auxiliary Convention, for the first quarter of the fiscal year, Ma 1—July 31, 1969.

Balance in Bank April 30, 1969		$2,257.6
Receipts		
Convention's General Fund	$362.13	
Promotional (CSF)	141.02	
Denominational Enterprises	3,469.31	
Total Receipts		3,972.4
Total to Account For		$6,230.0
Disbursements		
Convention's Expenses and Allocations	$ 413.98	
Denominational Enterprises	3,469.31	
Total Disbursements		3,883.2
Balance in Bank July 31, 1969		$2,346.7
Summary of Bank Accounts		
General Fund		$2,145.8
Interest		200.9
Total		$2,346.7
Banks		
Edgecombe Bank and Trust Company (checking)		$1,645.8
Tarboro Savings and Loan (savings)		700.9
Total		$2,346.7

DENOMINATIONAL ENTERPRISES REPORT

	Itemized	Received	Disburse
Home Missions	$	$ 328.04	$ 328.0
Foreign Missions		150.86	150.8
Missions Designated:			
Harold Jones	213.12		
Mexico	17.50		
Mexican Institute	65.25		
Mexican Missionary Salary	135.00		
J. E. Timmons	11.00		
Woodrow	25.00	466.87	466.8
Central Conference Missions		33.85	33.8
Mrs. Joe Barrow Fund		577.34	577.3
Mount Olive College:			
General Fund	91.00		
Alice Lupton Scholarship	83.00		
J. C. Griffin Scholarship	34.00		
Book	5.00		
Piano Fund	30.00		
Development Fund	2.75		
Katie Sawyer Jackson Memorial	2.00		

Chapel	18.50	266.25	266.25
ee Will Baptist Children's Home:			
General Fund	228.52		
Clothing	42.00		
Floor Covering	141.00		
Mother's Day Offering	248.00		
Piano Lessons	24.00		
Steeple	33.00		
Hospital Fund	50.50	767.02	767.02
perannuation:			
General Fund	107.25		
Widows and Ministers	16.80	124.05	124.05
agmont Assembly:			
General Fund	39.10		
Debt	10.00		
Mattress	3.30		
Ice Maker	2.50	54.90	54.90
e Membership Fee (Cragmont)		20.00	20.00
na Phillips Loan Fund		5.00	5.00
scellaneous:			
Sally Alford	3.00		
Tony Hill	6.00		
ECU Student Center	72.55		
Church Finance	1.50		
Evelyn Herring	3.00	86.05	86.05
ristian Service Fund:			
Missions	147.27		
Mount Olive College	147.27		
Children's Home	110.77		
Cragmont	110.76		
Superannuation	73.01	589.08	589.08
Totals		$3,469.31	$3,469.31

(Note: The total receipts in this report include the convention offerings, registran fees, and per capita dues. The total disbursements include the offerings and ocations made by the convention. For an itemized listing, see the Finance Comttee's Report in the convention minutes.)

iedmont Conference xperiencing Growth

by the Rev. Walter Carter, President,
neral Conference of Free Will Baptists

Free Will Baptists in the Piedmont nference are experiencing an unusual owth. The following report concern- our new work will be of interest to friends throughout the area.

Recently I visited Mills Street Free ll Baptist Church in McColls, South rolina. The Rev. George Greene is pastor. This church has many young ople. In fact, the young people outmber the adults who attend there. e people have bought a church bus d are ready to work. Interest in their urch is high, because they usually win District Youth Banner in our meetgs.

The Union meeting was held at the Forest Pine Free Will Baptist Church in Cheraw, South Carolina. Since the church building has not been completed, we met in an empty farm house. The Rev. Reese Brown is pastor there.

We have a new work in Midland, North Carolina, which was begun in May. Brother Helms is pastor.

I had the privilege to help organize New Hope Free Will Baptist Church in Albemarle, North Carolina, in June. The Rev. Henry Lee is the pastor of the New Hope church and reports that attendance in Sunday school is increasing.

On July 16 a mission was organized in Lilesville, North Carolina. Representatives from the group met with the Executive Committee of the Piedmont Conference in McFarland, and asked for membership. The Rev. Charlie McIntosh of Wadesboro, North Carolina, serves as minister to this mission.

We were in McFarland, North Carolina, July 17, where the Rev. Robert Cox has organized a church and is serving as pastor. The church was received into the Piedmont Conference.

In some places our conference starts a work or organizes a church, and in other places we conduct services by appointment. If we have no success the first time, we go back later. For example, we started a mission in Thomasville, North Carolina, but because the weather was cold and the facilities were insufficient, the mission was closed. It was reopened in May and is getting along fine. The Rev. Henry King is minister.

We have asked all of our ministers in the Piedmont Conference to start a preaching mission. If our laymen move into a community where there is no Free Will Baptist church, we ask that they start a prayer meeting. One of our preachers would go and speak for the group. The women are encouraged to start an auxiliary or circle. They could also begin meetings for the Youth Fellowship Auxiliary and Ambassadors for Christ. These would be opportunities for all to be missionaries.

We ask that you be much in prayer for the work of the General Conference.

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The ability to sin differs among people. For example, a short-armed fisherman isn't as big a liar as a long-armed one.

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Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

Board of Directors to Meet

A quarterly meeting of the Mount Olive College Board of Directors will be held in the Moye Library on the College campus in Mount Olive at 10 a.m., Tuesday, August 26. Ralph A. Morris of New Bern, chairman, will preside. Among items to be considered are a review of the audit for the past fiscal year and the proposed budget for the current fiscal year.

Expected to attend the meeting are sixteen members of the Board who represent eleven different counties in eastern North Carolina. They are elected by the North Carolina State Convention of Original Free Will Baptists, sponsoring body of the College, to six-year terms. Also expected to attend are the Rev. C. J. Harris of Greenville, and the Rev. R. N. Hinnant of Bailey, honorary members.

Composing the executive committee in addition to Chairman Morris are: L. B. Wilson of Newton Grove, vice-chairman; Mrs. Frances A. Cassick of Greenville, secretary; Byron E. Bryan of Mount Olive; the Rev. R. N. Hinnant; and James B. Hunt of Lucama.

Board members, the county, and town or city they represent are:

BEAUFORT COUNTY—Mrs. John A. Winfield of Pinetown.

CARTERET COUNTY—Nathan Garner of Newport.

CRAVEN COUNTY—Ralph A. Morris of New Bern.

DUPLIN COUNTY—Arthur Kennedy of Beulaville and the Honorable David N. Henderson of Wallace and Washington, D. C.

GREENE COUNTY—The Rev. L. B. Woodall Jr., of Snow Hill, and E. L. Jones of Walstonburg.

LENOIR COUNTY—The Rev. D. W. Hansley of LaGrange.

PAMLICO COUNTY—E. H. Holton of Vandemere.

PITT COUNTY—The Rev. F. B. Cherry and Mrs. Francis A. Cassick of Greenville; Jack J. Dail of Winterville.

SAMPSON COUNTY—R. R. Warwick and L. B. Wilson of Newton Grove.

WAYNE COUNTY—Byron E. Bryan of Mount Olive.

WILSON COUNTY—James B. Hunt of Lucama.

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Organizational Meeting for Wayne Dinner Is Set

An organizational meeting to plan the Wayne County Dinner will be held at the First Free Will Baptist Church, Goldsboro, North Carolina, on August 28 at 8 p.m. The Rev. David C. Hansley is pastor of the host church.

Each pastor, local church chairman, and as many other representatives of Free Will Baptist churches as possible are encouraged to attend this meeting. As at other such meetings, organizational details will include the selection of church chairmen, goals to be set, and other details of the dinner plans.

Similar dinners for the College have been held in Wayne and other counties each year since 1963. Monies received for the College through this year's dinner will apply toward the Free Will Baptist goal of $500,000 in the development fund campaign now in its second year of operation.

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Still Time for Applications

Persons interested in attending Mount Olive College for the fall semester are reminded that applications for admission are available from the director of admissions. Financial aid is available to qualified students and applications are available from the business manager.

Freshmen arrive for the fall semester on September 7 to begin a three-day orientation before class registration on September 10.

Development Fund Dinner Planned for Carteret County

Austin Carter, director of developm at Mount Olive College and coordina of the 1969 series of Development Fu Dinners for the College, has announ that an organizational meeting plann the Carteret County Dinner was held the Crab Point Free Will Baptist Chur Morehead City, North Carolina, on gust 10 at 3 p.m. The Rev. D. W. Cl Jr. of Morehead City is pastor of the h church.

Each pastor, local church chairm and many other representatives of F Will Baptist churches were encoura to attend. Organizational details incl ed the selection of church chairm goals, and other details of the din plans.

Similar dinners for the College h been held in Carteret County each y since 1963. Monies received for College through this year's dinner v apply toward the Free Will Baptist g of $500,000 in the development fu campaign now in its second year of eration.

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A person should stop praying o when he stops breathing. We are tau to pray without ceasing.

New Marriage Certificates Availabl

The Free Will Baptist Press has r cently printed a marriage certificat that has been in demand for som time.

It is in sheet form, sixe 8½ by 1 inches, printed on lithographed stoc The certificates are available in boo ed lots of one dozen for $2.95, or i single form for $.25 each. Each ce tificate in the booked, or padded for carries a stub for the minister records.

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BIBLE Questions & Answers

Conducted by J. P. BARROW

uestion: Will our God, who is depict- as a God of love, send strong delu- s on men and women as is stated in d with all deceivableness of unrigh- usness in them that perish; because received not the love of the truth, they might be saved. And for this se God shall send them strong delu- , that they should believe a lie: That might be damned who believed not truth, but had pleasure in unrigh- usness" (2 Thesalonians 2:10-12)?— **Paton, Michigan.**

nswer: Yes, whatever you may find ed in 2 Thessalonians 2:10-12 or any- re else in the Bible as being that ch God will do in the future, you rest assured that it will be done as when the Bible asserts, for it will without one single exception.

the Jews had exercised this degree aith they would not have been in the regarding so many things prophecy of His coming when He came the t time. They would have known that was to be born of a virgin (Isaiah 7: Matthew 2:18-25); they would have wn He was to go into Egypt and be ed from that land (Matthew 2:13-15; ea 11:1); they would have known hlehem of Judea was to be the place His birth (Matthew 2:5, 6; Micah 5:2), that He should be brought up in areth (Matthew 2:23; Isaiah 11:1); y would have known that He was to crucified for theirs and all of our s (Isaiah 53). I say this in an effort make clear the fact that we are re- nsible for not only what we know the le teaches us, including that which to do with Christ's second coming, for its teaching that we do not w.

The reading of Matthew, Chapters 23 ough 25 alone, gives us such intelli- ce as to cause us to see this if we all allow the Holy Spirit to open the s of our understanding so that we y allow a personal appropriation of se truths. Many of us from so-called damental families and local churches are approaching, if we haven't already arrived there, the degree of hypocrisy found among the complacent self-sufficient Pharisees in Jesus' day. We say yes, we believe all that the Bible teaches, but the very lives we exhibit in our daily activities prove the assertion a fabulous prevarication. The Bible requires of us that we "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2: 15). See Psalm 1:1, 2 and from the use of reference Bible locate and read other passages throughout the Bible that teach the same truth; and I am sure you will be convinced, as I have been, that Christians have no time while on the earth to waste in idle gossip or on "flowery beds of ease." They need to use all the precious time God gives them in studying and making personal application of the Scriptures. Like soldiers who must be on the alert all the time, they must fight for their very life and the existence of their homes and country; so we must be on the alert, ever improving ourselves by the acquisition of more learned equipment and skill by which to combat the enemy. Like the winning and successful soldier, we must study and keep in step with our leader—in our case—the Holy Spirit. Jesus said that if we so do the Holy Spirit will ever be bringing us into new knowledge, wisdom, and skill (John 14:14-18; 26; 16:7-15).

The passage asked about in your question points to a time when the antichrist, who will come in the power of the red dragon, Satan, will make his appearance as a world leader on this earth and deceive many. (See Revelation 12:3-17; 13; 17.) Satan is the god of this world (1 Corinthians 4:3-6), and therefore is here on this earth today; but works only through persons over whom he has control and uses them only as they allow him; such as, men, women, demons, or fallen angels that allow him to dominate them in their thinking as also in what they do and say while he performs through them. He is not able, because he is not allowed of God to do all that he will be able to do in the days of the false prophet, and of the antichrist, or beast as is seen in Revelation 13; because God will not let that happen while the Church is here (2 Thessalonians 1:3-9). The Holy Spirit will be here and hinder this all the days the Church remains on the earth. Many, many persons will fall for the deceptions of the beast or antichrist for he will have the false prophet to whom he shall have committed all the authority which Satan, the red dragon of Revelation 12, gives him.

For God to bring swift and sudden judgment on evil men such as promised in that time yet to come and such as He brought upon Sodom and Gomorrah, and such as He brought upon the defenders of Noah's day, with the flood that destroyed all living creatures except those saved by the ark Noah built, is not inconsistent with His character. He is the God of love, but in just as definite a sense, the God of all righteousness. Some Christians among whom are to be found the so-called liberal Christians, have so distorted the Bible's teaching concerning God, by emphasizing His attribute of love only, that they prove themselves to be the persons suggested in Revelation 22: 18, 19. But the Bible just as definitely emphasizes God's holiness even though it gives great emphasis to His love. God is righteous. Being righteous God finds it essential that He judge sin. In this passage we are considering that He warns men of the wrath to come, calling their attention again to that fact which He has emphasized again and again in the Word that men will reap what they sow (Galatians 6:7). These warnings are concerned with the natural consequence that follows personal misconduct. This same truth is graphically set forth in Romans 1—when persons in human society go beyond a certain point in personal conduct, God gives them up. He abandons them to their own lusts and sins and such vices become self-evident.

However, when people go on in unrighteousness, without repenting of their sins, judicial punishment also persues them. God's righteousness is satisfied in Christ's death for sinners on Calvary; but if men and women reject the Lord Jesus Christ and continue to do this, then they themselves must suffer the eternal consequence of their act in rejecting the provisions made by the loving Saviour. Hence we would admonish every unsaved person to accept

(continued on page thirteen)

STORIES

for our youth



TRIAL BY FAILURE

MYRTLE SEVITS STOUT

ROY slowed to a walk when he saw June up ahead. For once, he did not want to talk to her, or to anyone.

He shivered in the chilly wind of late fall and realized he had rushed out of the house without his jacket. He hesitated. Go face Dad and Mom—now? No!

Roy strode on a bit faster. Along the park dry leaves swished underfoot, and June looked back. She stopped to wait for him, her red hair blowing.

"Hi, Roy! Isn't this great!" She called out.

Dragging his feet, he thought, cold wind, hot sun, pouring rain—everything's always "great" with her.

"Hi," he said flatly.

"Jim's going to burn that dead tree limb tonight when the wind settles. Come over; we'll roast weinies!"

"Mm-m," he grunted as he fell in step.

June gave him a closer look. "What's the matter with—Roy, where is your coat? You'll freeze."

"I—I left in a hurry." She's not my keeper, he thought, marching a step ahead of her.

"What's the hurry? That's just the first bell. Why don't you run back and get it?"

That was his business. When his turn had come at family prayers his built-up resentment had suddenly choked him. He could not speak to God, and he jumped up and ran out! June's parents were not church people. Only Jim ever went with him. June could not understand if he did try to explain. He scuffed wordlessly on.

"Well," she prodded, "what's eating you?"

He had to say something. It was the ruined table that touched off this mess. Roy unclamped his jaws.

"Oh, one thing, my shop project flopped. All that work for an F. Besides . . ." His throat tightened again. The table was to have been a surprise gift for Mom.

Everything in the house was seedy, but that wobbly orange-crate stand took the cake. Whenever you touched it you had to grab the lamp. Mom acted as if she didn't mind making-do all the time, but that stand with its dust-catching curtain really annoyed her.

"They won't flunk you for shop," June was saying. "You'll get by. So what?"

"Sure, sure—'get by'! I have to do better than that if I ever try for a scholarship. And don't 'so what' when you don't understand the situation."

"I'm sorry. But if you'd explain . . ."

"Well—" floundering in confusion himself, Roy again grasped at the concrete business of the table. He told her how hard he had worked, especially on the top.

"You ought to see that top! Smooth, and slick as glass—beautiful grain. And I got the edges beveled just so. Then, there's a drawer. The front of it is sawed out of the board that makes the front of the table. See?"

"I think so."

"Well, when I tried to assemble the stand, that piece split. One end split in two places. No time to make a new front. I had to glue it up and use it anyway. Mr. Smith gave me an extra day for the glue to set."

"That was great of him! Won't it be all right?"

"It's a screaming mess. Right where it shows."

"I'm sorry, Roy; but I wouldn't worr so about it."

"Sure you wouldn't!" he burst ou "You have nice furniture all over th place. All our stuff would be junk you."

"Now, Roy Markin! What's furnitur Let's not fight, Roy. I love your hom It's the coziest, friendliest place I've ev been."

He could hardly believe June's seriou ness. Then, when she said wistfull "And you've got a perfectly wonderf mother," it almost toppled him.

"Yeah," he croaked. He turned h face away. The cold wind, or somethin made his eyes water.

In study hall Roy pondered. Wh made him start a fight with June, of a people? What was "eating" him? H felt as if someone had jerked a rug o from under him.

Staring at senseless pages, he tried settle down, else he would have po grades in more than shop. To Ro grades were extremely important. H father, who never got to finish schoo studied Roy's report cards eagerly.

To save for his education, Mom ways went without things for herse Roy wanted it to be the other w around.

First period classes left. Assemb noise of scraping feet, coughing fits, a rustling papers settled down to norm But June's red head still bobbed perki Just "get by." Hm! Girls didn't ha to think so much about the future. Ju be happy-go-lucky!

In vain, he tried to concentrate on t Middle Ages. It was more than goofi his project that upset him. All the weeks he had pictured his table glea ing in their living room. It had becom a symbol of all the things he wanted do for Mom. Now, it taunted him wi failure in spite of his careful labor.

Look at Dad, wearing himself out wi long hours at odd jobs and getting r where. Good Christian folks, Dad a Mom; God didn't seem to care. The b ter rebellion that had choked Roy, gr ped him anew.

He watched June, twisted sidewise her seat, frowning at her problems. S shrugged, dropped her paper, and air closed the book. He imagined h thoughts, "So what? If Jim won't he me, Roy will."

Maybe June's carefree way was b ter! She did not know how awful it w to run out from family worship—and f like you can't depend on God. If y

(continued on page sixteen)



SUNDAY, AUGUST 17

SELFISHNESS IN PRAYER

cripture Reading—Luke 11:24

Most of our praying is quite selfish. A an prays that God would save her hus- l who is a drunkard. Basically her de- is that she might not have any more ings or that she might have a better ding in the community. A young man s that his girl friend will be saved so will not come under the condemnation he Word of God for an unequal yoke. pray for healing so that we might avoid omfort. Why should we pray? We for the answer to prayers that Christ ht be glorified. This is the kind of er that is effectively answered.—*Chris- Victory.*

PRAYER THOUGHT

When we pray, may we pray with sin- ty, thought, and consideration.

MONDAY, AUGUST 18

WE LIVE BY FAITH

cripture Reading—Matthew 15:18

live by faith; but faith is not the slave text and legend. Reason's voice and God's;
ure's and Duty's, never are at odds.
at asks our Father of His children, save ice, mercy, and humility,
easonable service of good deeds,
e living, tenderness to human needs,
erence and trust, and prayer for light to see
Master's footprints in our daily ways.
—John Greenleaf Whittier, in *Quotable Poems.*

PRAYER THOUGHT

aith is the best thing in life that a per- can live by.

TUESDAY, AUGUST 19

A WORD OF HOPE

cripture Reading—Romans 8:28-39

ot merely a word of hope, but the most nificent promise any man could ask Paul assures us that God has planned very best for His children. God is not an earthly parent who may say, "Well, so disappointed, I had such wonderful plans for my child and he hasn't lived up to a single one of them." Beyond His plan for us, God works with us for good in all things, bringing all the forces of heaven and earth to bear on our needs, and knows no price too great to pay for our redemption and the fulfillment of the plan He has for us. As the Scripture reminds us, God spared not His own Son, but delivered Him up for us all.—Richard Wood, in *The Church Advocate.*

PRAYER THOUGHT

God gives us the best of everything if we only accept Him.

WEDNESDAY, AUGUST 20

LORD'S DAY APPROPRIATED

Scripture Reading—Genesis 2:2

A farmer bought a young pear tree of a very choice variety. He took care of it for five or six years; then one spring it bloomed and bore seven large pears. Some boys came along one day and admired them so much that the farmer gave them six of them, keeping one for himself. But the boys came back that night and stole the other one.

God has given us six days to have for our own; but, not satisfied with that, we appropriate for ourselves the day He has reserved for Himself.—E. Horton, in 1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

We should think enough of the Lord to keep His day holy.

THURSDAY, AUGUST 21

THE VERY ONE CHRIST CAME TO SAVE

Scripture Reading—John 3:16

The brother of Whitefield, the great evangelist, was deeply despondent at times, and felt his utter worthlessness and helplessness. On one such occasion Lady Huntingdon spoke to him about his salvation, and tried to induce him to come to Christ. To all her pleas he answered, "Oh, it is of no use! I am lost! I am lost!" "Thank God for that," said she. "Why?" asked the man in astonishment. "Because," said Lady Huntingdon, "Christ came to save the lost, and if you are lost, He is just the One who can save you."—*Christian Herald,* W. B. Knight, Eerdmans Publishing Company.

PRAYER THOUGHT

If you are a lost sinner, Christ is able to save you.

FRIDAY, AUGUST 22

AN INDIAN GIRL'S PRAYER

Scripture Reading—Psalm 88:2

A teacher among the Sioux Indians relates the following touching incident:

An Indian baby was dying. She lay in her father's arms, while nearby stood another little girl a few years older, who was a Christian.

"Father," said the little girl, "Little Sister is going to heaven tonight. Let me pray." As she said this, she kneeled at her father's knee, and this little prayer fell from her childish lips:

"Father God, Little Sister is coming to see you tonight. Please open the door softly and let her in. Amen."—*Gospel Herald,* Eerdmans Publishing Company.

PRAYER THOUGHT

Even a little child knows the Lord is willing to let us into His heart.

SATURDAY, AUGUST 23

OCCUPATION UNCHANGED

Scripture Reading—Ecclesiastes 12:14

An infidel was introduced by a gentleman to a minister with a remark, "He never attends public worship." "Ah!" said the minister, "I hope you are mistaken." "By no means," said the stranger; "I always spend Sunday in settling my accounts." "Then, alas," was the calm but solemn reply, "you will find, sir, that the day of judgment will be spent in the same manner."—*Spurgeon's Sermon Notes,* Eerdmans Publishing Company.

PRAYER THOUGHT

We should attend worship every Sunday morning and every Sunday night if it is possible.

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Questions & Answers

(continued from page eleven)

Christ, who when accepted will forgive everyone including the vilest sinner for all his past sins (Romans 10:9-11). We would further advise that these walk in the light with Him obeying in every detail the commandments He has given us (Romans 12:1, 2; 1 Timothy 1:5-10), by which Christians are to walk so as to avoid the pitfalls, heartbreaks, and judgments careless Christians must suffer. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Ecclesiastes 12:13, 14).

Bookstore Hours

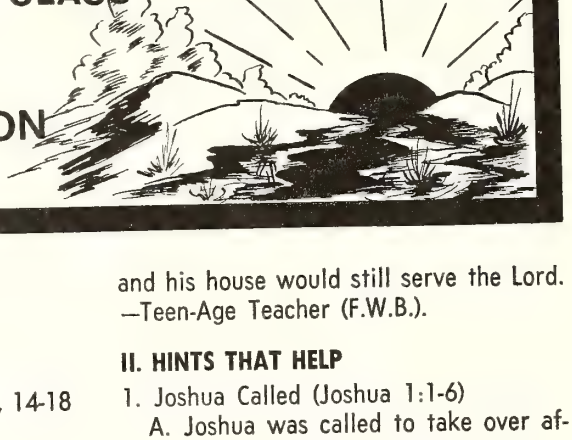
The Free Will Baptist Press Bookstore, Ayden, North Carolina, is now observing the following hours:

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ST. CLAIRE BIBLE CLASS

THE SUNDAY SCHOOL LESSON

FOR AUGUST 24



God Gives the Promised Land

Lesson Text: Joshua 1:1-6; 24:1, 2, 14-18

Memory Verse: Joshua 14:9

I. INTRODUCTION

The conquest of Canaan under the leadership of Joshua was a fulfillment of the promise which God, many years before, had made to Abraham. It reveals a marked contrast between the first generation of ex-slaves, who showed themselves to be too timid and too cowardly even to make an attempt to lay hold of that which God had promised them, and the second generation, who, hardened by the discipline of the desert and made to realize their daily dependence upon God and His providence, enlarged their faith to such an extent that they were willing to follow God's appointed leader to the conquest of that which had made their fathers tremble in fear and give place to despair.

Israel at this time was still a weak nation, only lately emerged from bondage; but she had already learned the truth of the revelation which Christ gave to Paul: "In weakness is my strength made perfect." God wanted to impress upon the mind of Israel from the very beginning that the victory would come to her, but that it would come not through her own strength, but rather from the abiding presence of the Spirit of God.

Our lesson text for today's study is taken from the Old Testament Book of Joshua, and includes three selections: Joshua 1:1-6; 24:1, 2, 14-18. The first, Joshua 1:1-6, has to do with the selection of Joshua as God's leader for Israel; the second, Joshua 24:1, 2, has to do with the assembly of Israel by Joshua for his farewell address to them; the third, Joshua 24:14-18, covers that portion of the farewell address in which Joshua implored them to serve the Lord, and informed them that regardless of whom they should choose to serve, he and his house would still serve the Lord. —Teen-Age Teacher (F.W.B.).

II. HINTS THAT HELP

1. Joshua Called (Joshua 1:1-6)
   - A. Joshua was called to take over after the death of Moses.
   - B. God promised to guide him and give him victory as he led God's pepole.
   - C. God repeated the promise of the land to Joshua that had been given to others before him.
2. Joshua Speaks to the People (Joshua 24:1, 2)
   - A. Joshua calls the people together and speaks to them.
   - B. Joshua tells them that it is God's will for them to possess the land.
   - C. It is the will of God for us as Christians to possess more than most of us do.
3. Joshua Admonishes the People (Joshua 24:14-18)
   - A. Joshua reminds the people to serve the Lord in sincerity.
   - B. He tells them that they must make a personal choice of whom they will serve.
   - C. The people announced their intention of serving God.

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. Jacob Gartenhaus began to prepare for the rabbinate as a child in a strict Jewish home. When he was a young man, he came to America. A brother who had become a Christian followed him and won him to Christ. Later, members of his family tried to dissuade him from being a Christian, but to no avail. Jacob enrolled in the Moody Bible Institute to prepare himself as a missionary. Later, he attended the Southern Baptist Theological Seminary. While he was there, an uncle offered him ten thousand dollars if he would renounce Christianity. "No," he said, "not for one hundred thousand dollars would I do it. My choice for Christ is for keeps!"—Walter B. Knight.

2. A minister was approached by one of his deacons who said, "Pastor, you are new here and we are glad to have you with us, and we trust you will look well to the feeding of the sheep." The pastor, knowing the reputation of the deacon as one given to inactivity in the church, said, "I'll do my best, but it seems to me that what you need is exercise."

Most churches have plenty of well fed saints who need spiritual exercise that comes through serving the Lord. Can you say, "As for me and my house we will serve God"?—Advanced Quarterly (F.W.B.).

3. Forty years after they left Egypt Israel entered the land of promise.

The new land promised happiness for the Jews. To them, happiness was enough to eat, rest when they were weary, and the opportunity to enjoy simple pleasures that they had been denied for so long.

In their new home they would enjoy freedom too. Egyptian bondage had subjected them to untold miseries. They longed to be free.

In their own land Israel would be able to worship God according to the specifications of His law. Their religious life had suffered in Egypt, and they were determined to worship the God who had saved them from slavery.

God promised victory in all their battles if they remained faithful to Him. They trusted His Word because He had given them victory before.

The new land promised security. While they worshiped and served God, they would have no reason to fear harm of any kind. They would be rich in possessions and peace.

The new land also presented a choice. Israel must decide whether to worship the pagan deities of their new neighbors or to praise and serve God. To reject God would mean the loss of every promise He had made.—Standard Commentary.

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There are over 5,000,000 chronic alcoholics in the United States and the number is increasing at the rate of 400,000 to 500,000 per year, according to Dr. Curtis; 70 percent of these started as teen-agers. Alcoholism now ranks fourth in the United States as a leading health problem. Only mental illness, heart disease, and cancer are more common. The average life expectancy for the alcoholic is 12 years less than for nondrinkers.

IN HIS PATHS

(continued from page three)

een cars passed me before you stopped. even tried to flag down a couple of hem. That proves how much people are for one another; and as for God— you'd been where I've been—."

"I wasn't one of the fifteen. I stopped," John said. "And as far as I know, hat says I care."

"I suppose," Marvin admitted grudgingly.

"And as for war," John continued, hatred and wars are man's doings, not od's. Man misuses so much of what od has given him, but still He cares. e gave His only Son that we might ve."

As the young man turned his head and ooked at John questioningly, John took deep breath and breathed a prayer of uidance. Then he began to explain the ay of salvation.

"I have to admit that there is a God," arvin said slowly, when John had finhed. "When things really got bad one ght, I tried to pray. I don't know uch about it, but I guess my being here an answer to that prayer. I just never gured it that way. I thought it was ck, but now I see it might have been fferent."

"Would you like to make a personal quaintance with God?" John asked.

"Yes, I really would," Marvin replied. ow, for the first time, I feel that I ve my life to Someone greater than yself."

A roadside rest area appeared ahead, d John drove into the lovely, grassvered, shaded park. Reaching across arvin, he took his New Testament out the glove compartment and opened it well-worn passages.

When they had finished praying, the r seemed filled with the presence of od. John had never ceased to thrill at e privilege of leading a soul to Christ. ow he realized that the business with asters and Alder was just a fringe nefit. His real mission had been to ad this lost and bewildered young man Christ.

Abruptly an idea occurred to him.

"What kind of job were you going to ply for?" he asked Marvin.

"It was a sales position, but I'm afraid at's gone now."

"My partner and I could use a conentious man to train as a salesman for r company. We're a small but growg concern, and having our own sales representative would free me from these long trips away from my family and business," John explained.

"Sounds great!" Marvin turned to him with the first genuine smile John had seen on his face. "Say, you know, you may be right. Maybe God has been looking out for me all along. Meeting you and giving my life to Christ has been the turning point in my life."

"You can't go w r o n g by allowing Christ to rule in your life, Marvin." The joy in his heart swelled until John felt he would burst. When one is willing to allow the Lord to direct his way, he never can tell where His paths will lead.

What great news he had to tell Cynthia! The surprising order from Masters and Alder, the possibility of a salesman for the company—but the most important news would come first—the thrill of a new soul joining the kingdom of heaven. It had been a full two days, but that wasn't surprising. When one is willing to let God do the leading, a lot can be accomplished.—"Gospel Herald."

A WOLF IN SHEEP'S CLOTHING

"Keep thyself pure" (1 Timothy 5:22).

"But how can I when everything around me seems to dictate that I have a little right to express my drives and desires?"

Let's face it. You know what is right. Physical contact implies responsibility, devotion, loyalty, and friendship. On the other hand, passion and desire are strong, and no matter how busy you keep yourself, you sooner or later will face the question of petting.

Let's take a look at the Bible again for our directions. Phillips' translation of Romans 6:12, 13, 16 says, "Do not, then, allow sin to establish any power over your mortal bodies in making you give way to your lusts. Nor hand over your organs to be, as it were, weapons of evil for the devil's purposes. But, like men rescued from certain death, put yourselves in God's hands as weapons of good for his own purposes. . . . You belong to the power which you choose to obey, whether you choose sin . . . or God."

Let us clear our minds of "can't." It is not the vigor and fullness of your life that tempt you to sin. It is the tampering with temptation, the indulgence in degrading thoughts, and the rationalizing of biblical commands that lead to acts of sin.

I know that temptation stands at every corner. It pops up its ugly face without apology. What is temptation? A noted psychiatrist gives this answer: "Everyday of your life, no matter how sheltered you are, you face some choice in which the wrong action is so seductive, so plausible, so pleasurable that it takes a conscious act of the will to reject it. Temptation is universal, as old as the garden of Eden. Much of your happiness or unhappiness depends on your ability to handle it—instead of letting it handle you.

Purity is not impossible. In that hour of temptation, pray. Pray as if the devil had you by the throat. If you want to shake off the traitor of passion for the angel of purity, you must pray.

Not one of us will escape temptation. But everything depends on the way in which we meet the assault. Do we yield a little to the honeyed promises? We had better check the whisper of evil and crush the degrading thought of lust. Resistance is victory, and the devil will flee from us. Never surrender. Fight the battle out inch by inch. Give no quarter to the enemy.

Many a young person has peered into the canyon of lust and lost his balance. A young man was talking to a captain of one of our big steamers. "How long," he asked, "have you been a pilot on these waters?" The old man replied, "Twenty-five years." "Then," said the young man, "you must know every rock and sandbank in the river." The old man smiled at the youth and said, "Oh, no, I don't. But I know w h e r e the deep water is."

That is what we want—to know the safe path and to keep on it. Saturate your mind with the Word of God. Surround yourself with the kind of friends who share your desire for decency. Spend time in prayer, and be sure that Christ is your constant companion.—Mel Johnson.

= = = =

One gives away, and still he grows the richer; another keeps what he should give, and is the poorer.

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Boys' and Girls' Stories

(continued from page twelve)

don't know about these things you don't care—so you feel fine!

The history teacher sprang an oral test. Roy did poorly; and he did care. Anger gone, he was cold inside, doubtful and miserable. The morning inched away.

He hurried home for lunch in a mixed mood of expectation and dread. The folks must wonder what got into him this morning; but they would not jump on him. Anyway, Dad would not be there at noon.

He entered the back door. A good beefy, appley aroma filled the steamy kitchen.

"Hi, Mom," he said quietly. He could see unasked questions in her quick look.

"Hi, Son. Sit right down; I'll bring your bowl." Then, standing by his chair, she said, "Will you ask the blessing, Roy? I'll cut the pie before I join you."

He caught his breath and looked up at her. She sensed his misery, for she put her hand on his shoulder and asked grace herself, adding a special word for him.

His vision blurred. He tasted the hot, meaty soup; it certainly warmed the inner man. By the time Mom sat down with him his tension had eased.

She was joking about her morning's mishaps, ending with a broken spring on the oven door. She had to contrive a way to prop it shut till the pies were done.

"Good thing your daddy is a good fixer," she laughed.

Roy winced. "I don't see how you can pretend like that! To be so happy!"

"Pretend? Why, Roy! I am the happiest woman in town."

"I mean you have to put up with so much. And all this broken-down stuff —no nice things . . ."

"But I'm not after things, Roy."

"But you don't have what you deserve! Or Dad either. I mean it's no good how hard you try. I mean even when a fellow does his best, it's not good enough."

Mom put down her spoon.

"You certainly have a big problem by the tail, Son. Of course our best is not good enough; we are only bumbling humans. But God knows our struggles. When we do our best, He takes over where we leave off."

Roy looked around the shabby room.

"It's for human reasons we don't have fine things, Roy. Don't blame God for that. Everything we need—love, and strength to face life—He gives us."

Roy picked up a celery stick and chewed slowly. He knew she must be right; but today it was all out of reach, somehow, and he had to get back to school.

"June asked me over to roast weiners this evening. Jim said we'd do our homework together afterward."

"Fine. Do you know, June often reminds me of myself when I was a girl. I was a girl once!"

Roy gasped. "Like that little rattletrap?"

"Oh, now, I wouldn't say that. She's just full of life. June is growing up, reaching for solid values. She needs a faith to hold her steady. You can help her."

How could he help June when he couldn't help himself? He finished his milk and excused himself.

Maybe Mom was speaking one word for June and two for me, he pondered on the way. He, too, needed something solid. Maybe it was faith that had slipped from under him.

At intervals, through the afternoon, he picked at his problem. He didn't really "have it by the tail"; it had him by the throat. Faith, that he had always taken for granted, now seemed far out. He could not see past things.

After dismissal a freshman hurried up to say to him, "Smithy wants to see you downstairs."

So, thought Roy as he sped down to the shop, don't I know what a botch it is! He stopped at the door.

"Come in, Roy." Mr. Smith left his desk and took Roy's arm. "I want to show you something."

"Yeah—I mean, yes, sir; I know. It's awful."

The stands were facing the wall with the student's names on the backs. They stopped at Roy's and Mr. Smith ran his fingers over the smooth surface.

"A fine job, Roy. You have the right touch; but on the next project, budge your time to allow for mishaps. Yo were too rushed at the last."

He turned the stand, and Roy gasped The cobbled front had been replaced From a window ledge Mr. Smith brough down the old pieces.

"And, see? This piece of materia was defective. Being partly responsible I took the liberty to change it."

For a moment Roy was speechless. great truth, no longer "far out" wa dawning. Beyond his teacher's fairnes he began to see that God does care.

"Thanks," he blurted. "I mean than you!"

His teacher, not aware of the vast ex tent of his thanks, smiled. "We coul not let a mere accident spoil such ex cellent work," he said.

Still dazzled, Roy scrambled up th stairs.

"I'm sorry," he silently prayed. "I know better next time. There is som thing solid to hold a fellow steady whe things are no good. It is faith."

Outside, his thoughts leaped over eac other.

"Got to tell Mom everything's oka Got to apologize to June. Don't kno how to explain about faith—but I'll as her to go along with us next Sunday!"

On the double, he took a shortc through the park.—"Gospel Herald."

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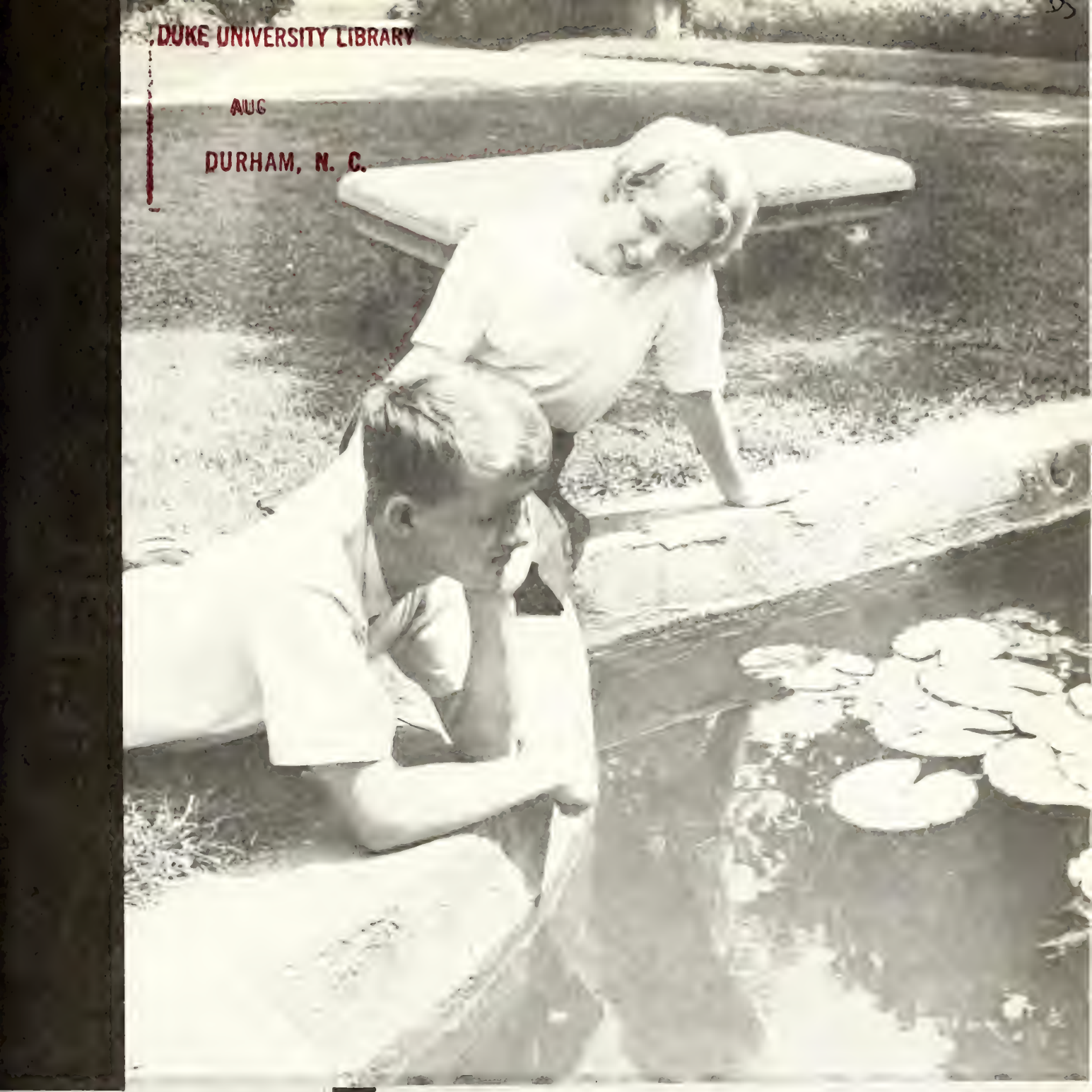
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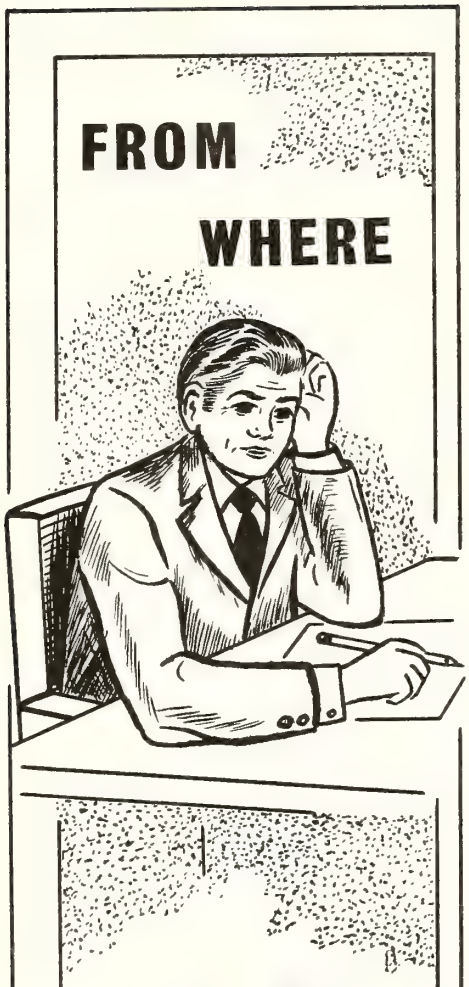


A PREDICAMENT OF LIFE CALLED, "GOING STEADY"

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, AUGUST 20, 1969

Cover Photo by Harold M. Lamber



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GOING – WITH GOD

Most of us remember that period in our experience—those swee memories of youth when we were in the springtime of life, when our idea were as young as our years, when the world was pretty despite its perils when even a rainy day could be called beautiful. Most of us remembe it with a sigh. Most of us remember and somehow wish that those year could be relived to realize again the wonder of it all.

Yet, we are able to reason, that as illogical as it might seem, som of our number never knew the ecstasy of those moments; or if they did not for the particular cause we have in mind. Then, we are made to un derstand that many persons experience these moments today, not neces sarily because they are young, but because "something" has happened t them; and though their evaluation of these moments might be shaded little differently from ours, they nevertheless carry similar sensations There is an increased heartbeat; there is a shortness of breath; there ar tied tongues, burning ears, and an itchy feeling around the heart that can not be scratched. These are all part of that wonderful but terrible, de lightful but depressing, happy but sad, good but bad predicament o young life, called "going steady."

The season of the year does not matter. Hearts will skip beats an turn flips. Two people will look into each other's eyes and see paradise An average-looking girl becomes beautiful and an ordinary boy become the handsomest, most intelligent, and the greatest gift to the world. Hi stammering speech defies the eloquence of Mark Antony. His strengt belittles Mr. America's; and despite his lack of experience, he is able t do anything better than anybody. The girl's hair is the purest silk, eve though it's matted and in disarray. Her eyes challenge the stars. Whe she smiles he sees only ivory, despite the braces which hide her teeth Her form is like a ballerina in motion, but a year ago she had been a "awkward, skinny thing."

This is the beauty of going steady. Everything is lovely. Hour together become seconds, and seconds apart become hours. A day apar is a cold eternity, and the sunniest day offers little warmth. This is th beauty of going steady? Perhaps, and perhaps not.

It is impossible to make proper comparisons between the mundan and the divine, but perhaps some conclusion might be drawn from tha which we have just considered. We would like to pose something els for thought. We have seen from experience and observation how lif is supposedly at its most wonderful when two people have such close fel lowship that they can be considered by themselves and others as "goin steady." Well, everyone should go steady, we have been told. Everyon should find himself in such a condition that all of his time, thoughts, an desires are centered upon one special person or one special purpose. Thi is necessary for one to be able to reach the ultimate in his emotiona development.

Consider this if you will: Some people go steady with God. Every body ought to. As we have pointed out, comparisons between things o the spirit and things of the flesh cannot be made favorably, but we ca at least see a similarity between the fellowship a boy has with hi "steady" and the fellowship that a Christian has with his God.

Going steady with God involves being true to Him and His teachings taking Him with us wherever we go, not going to any place where H would not be welcome, and living every moment in His presence. Ou every thought should be upon Him and how we can best serve to mak Him happy. When this is a reality, hours with Him become seconds; an the gloomiest day provides the brightest sunshine. Isn't it sad that s many of our number have never experienced the joys of going steady– with God?

Brenda--Missionary Freak

by
BERNICE BERRIE LIBBY



BRENDA BLACK'S eyes scanned the room. Was this a sample of the groups she was to address during the next few months?

Before her sat about fifty members of the Community Church missionary circle, with their mink stoles, flowered hats, name-brand suits, and jewels. Most faces wore an "I'm doing my Christian duty by being here" look.

Gifted with an innate sense of humor, Brenda giggled inwardly. I can read their minds, she mused. Because of Grandmother, they felt obligated to come to hear me speak. And I look like what they picture most women missionaries to be—a freak!

Mentally she reviewed the past two hours.

* * *

Her plane landed, many minutes overdue. Rain was pouring down in a sudden shower. Hastily she grabbed bag and gloves and hurried down the ramp and through the terminal. During the few minutes she waited for a taxi, her clothes were soaked. Her hair, attractively styled and set that morning, was a mass of damp ringlets.

Arriving at her grandmother's house, she passed the driver a bill, refused the change, and raced up the broad front steps.

The door opened, and she was wrapped in the arms of her lovely grandparent, who kissed her and then exclaimed in dismay, "Brenda, you are drenched, and we have hardly time to get to the hotel!"

"I know, Grandmother," Brenda replied ruefully; "and my luggage was delayed in Chicago. I have no other clothes, and just look at me—saturated! What can I do? I certainly can't wear anything of yours!" She laughed, eyeing the petite figure before her.

Her grandmother thought a moment. An emergency was a challenge she loved to face.

"Come!" she said, starting up the stairs. Brenda followed.

A maid met them in the hall.

Grandmother's words to her were quick and to the point.

"Marie, haven't you a dark suit?"

"Why, yes, ma'am," was the puzzled answer.

"Would you be willing to lend it to Brenda?"

Marie's eyes opened wide in amazement. This rich girl wearing her clothes?

"Of—of course," she stuttered.

"Then get it quickly. Brenda, take off those wet things. No time for dallying!"

Ten minutes later, Brenda laughed at her reflection in the mirror. The suit, clean but obviously inexpensive, was too long; so she turned the skirt over at the top to shorten it. Since Brenda was smaller than Marie, the coat was wide at the shoulders. A small, plain hat of Grandmother's failed to hide the curls which would not stay in place, regardless of Marie's capable efforts.

Brenda chuckled. "Thanks, Marie, for the outfit; but I do wish you were a trifle smaller. Come on, Grandmother, we'll go show off your relative to the ladies!"

"You may not look your best outside, honey," Grandmother replied, "but the Lord made you beautiful within."

"Thank you, Grandmother," Brenda said. "Now if I can only speak today without sounding conceited or like a martyr."

"You will," came quick reassurance. "Let's go!"

* * *

So there she sat while a secretary's report was read and routine business was transacted.

Then the president announced, "We are fortunate to have as our speaker Miss Brenda Black, granddaughter of one of our members. Miss Black is a missionary appointee of the Hope Missionary Alliance, and she will leave in three months for India. Miss Black!"

She turned with a smile toward Brenda, then sat down.

Looking over the audience, she noticed at least half the women glance at their watches, saw a few yawns, some sighs, and a general attitude of resignation to a dull speech.

The humor she had felt a few moments

(continued on page fifteen)

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

The Family and The Bible

(Reprinted from May 4, 1960)

"Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates: That your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth" (Deuteronomy 11:18-21).

If anyone has any doubts concerning the importance of the Bible regarding the conduct of the family life, I believe that the above verse will, if considered honestly and prayerfully, remove those doubts. The family is one of the greatest institutions on earth. It was instituted by God for our happiness and for His glory; and, when the family fails in either of these purposes, it falls short of the divine aim.

It is my conviction that many families are failing to measure up to their great privileges, principally because of a lack of building their future upon the teaching of God's Word.

The other day I read the following very good short article which I believe is worthy of our thought:

"America needs to take down the old family Bible, and, with Father as the prophet and Mother as the prophetess, gather the children around its pages for a feast of truth and a hearing of the voice of God.

"Every home in America needs a voice from heaven—it is to be found in the family Bible.

"Every home in America needs light from heaven—it is to be found in the family Bible.

"Every home in America needs bread from heaven—it is to be found in the family Bible.

"Every home in America needs the Christ of heaven—He, too, is found in the family Bible."—Selected.

"And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD. And the people answered and said, God forbid that we should forsake the LORD, to serve other gods" (Joshua 24:15, 16).

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Note of Thanks

Mrs. Ethel Moye would like to take this opportunity to thank everyone for every kindness extended to her during her recent illness. She expresses sincere appreciation for every card, visit, flower arrangement, and especially for the prayers offered in her behalf. She is now at home and continues to improve, and is able to have visitors.

USED ALUMINUM PLATES FOR SALE

The Press has a quantity of used aluminum offset plates for sale. The plates are available in two sizes: 22¾ by 26 inches, and 11 by 18 inches. The costs of these used plates are $1 and 50c respectively.

These plates have a number of uses, including the patching of farm buildings, rooftops, etc. In fact, anywhere that tin is used for patching or repairing, these plates will serve a similar purpose.

Anyone interested in securing these plates or desiring further information concerning these should contact the Press.

BOOK REVIEWS

by ELIZABETH HILL

PURPLE-VIOLET-SQUISH by David Wilke son. Zondervan, 1969, 152 page $2.95.

David Wilkerson describes the hippie yippies, freebe gypsies, freakniks, ar wagumps in dramatic, terse, hard-hittir style. When asked about his concept God, one of these startling people r plied, "God is Purple Violet Squish."

As founder of Teen Challenge, Ne York City, the author has worked pe haps with as many narcotic addicts any man in the world. He has burie those who have died from overdoses been murdered by pushers. He know the horrors of addiction and the wag that such sin pays.

"Purple-Violet-Squish" is bound to b a best seller and should be in the librar of every parent, clergyman, child gui ance counselor, and judge.

SPURGEON'S SERMON NOTES by Charl Haddon Spurgeon. Zondervan, 33 pages, $1.95.

The magnificent sermons and sermc outlines of Charles Haddon Spurgec have been a blessing to hundreds ar thousands of ministers and laymen.

Almost 200 complete sermon outline and nearly 500 choice illustrations fro the 66 books of the Bible are include in this volume.

MEALS FROM THE MANSE COOKBOOK b Lora Lee Parrott. Zondervan, 9 pages, $1.25.

Favorite recipes from the wives great preachers are included in "Mea from the Manse." Among the contrib tors are Mrs. Cliff Barrows, Mrs. Bil Graham, Mrs. Vance Havner, and Mr Oswald J. Smith.

In addition to recipes for bread cakes, pies, salads, and meats; there ar picnic basket menus, menus for camp fire, and simple menus for large group

Intermingled with the recipes ar some very fine devotional gems. Amon the topics of these "gems" are "Si Rules for Daily Life," "First Things," an "Both Knees Needed."

(Books featured may be ordered from th FREE WILL BAPTIST PRESS, P. O. Box 15 Ayden, North Carolina.)

CRAGMONT ASSEMBLY NEWS

THE REV. and MRS. HERMAN GRUBBS

Managers

Black Mountain, North Carolina

North Carolina Sunday School Convention Ends Seventeen Years of Cragmont Youth Work

by the REV. L. E. BALLARD, Director

The traditional last night's campfire urned brightly, illuminating the play-round in front of Cragmont Tabernacle. he campers and counselors of the 1969 'oung People's Bible Conference joined ands in a large circle around the fire, ang together "Blest Be the Tie," and Mrs. Vance Link led in a prayer of thanks-iving, and the planned activities of the eventeenth session of the Bible Confer-ence came to an end.

We have every reason to believe that he conference had been a rich experi-ence in the lives of all of us. We had ucceeded in conducting a conference hat measured up very well to the stan-dards set early in the history of the con-ference. Throughout the week our girls nd boys had dressed modestly, and be-haved themselves as Christian young peo-ple should. The good appearance of our young people had received commenda-tion from many of the people who ob-served us on our trips to places like West Gate Shopping Center and Ghost City. Of course, we had a good time—as much good, clean fun, we believe as anybody has ever had. There were hikes, games, stunts, and other "fun things" interwoven with our Christian instruc-tion and singing throughout the week. We had our traditional "Youth Revival" each evening with the Rev. Vance Link as evangelist, and several young people accepted Christ as their Saviour, along with quite a number of rededications.

Our conference staff cooperated as sincerely as any group of workers we have had at Cragmont. Mrs. Julia Ben-nett and Mrs. Maybelle Fulcher, counsel-ors with the Carteret County group, en-deared themselves to all of us. At the last minute it developed that the Carteret group had no male counselor available, and we fell back upon an old reliable friend, the Rev. Robert Rollins, as our supervisor of boys. He did an excellent job, maintaining good order among the boys and at the same time preserving their respect and friendship. Of course we expected good service from Mrs. Bal-lard and Rev. and Mrs. Link—all experi-enced workers with Cragmont youth. This year we returned to a custom of early conferences by having two "junior counselors" selected from among former campers. These were Arlinda Wilson and Linda Abrams. Arlinda has prob-ably attended more conferences as a camper than any other young person, and is one of two who has been chosen twice as "best camper" over the years. Linda will be remembered by many for having worked at Cragmont a number of years as well as attending confer-ences. Captain Arlinda and Lieutenant Linda, served well as the ones responsi-ble to see that bells were rung at the proper time and that all campers were in place for classes and meetings. "On the March with Arlinda," who found ways of leading the long way from main building to the tabernacle, was a real feature of the week, combining drills and exercises with getting there. In ad-dition, the girls worked as assistants to Mrs. Bennett and Mrs. Ballard for YFA-AFC workshops and "Storytime."

The impressive campfire ending of this year's Bible Conference marked also the ending of seventeen years of youth conference promotion upon the part of the State Sunday School Convention. Be-ginning in 1953, the convention has spon-sored from two to five groups each year over this period. In all, there have been 46 of these conferences—37 statewide and 9 from stated areas. Almost 4,000 young people have attended the confer-ences, and more than 250 adults have given their services as counselors. In sponsoring these conferences we feel that the convention has made a real contribution to the success of Cragmont and in the lives of our young people of the Free Will Baptist Church.

Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary in-formation to the editor of "The Free Will Baptist." Each notice will run for two is-sues only.)

The Rev. George L. Greene announces that he is available for pastoral and evangelistic work. Anyone desiring his services may contact him at Route 2, Box H-28. Hamlet, North Carolina 28345, or by telephoning 582-3755.

OBITUARIES

MR. BENNIE H. MATTHEWS

On Friday, May 30, 1969, Mr. Bennie H. Matthews was suddenly called to be at home with his Lord whom he loved and served.

Mr. Matthews was a faithful member and a retired deacon of Mount Zion Free Will Baptist Church, Nash County, North Carolina. Before his retirement he was in business with his two sons in Spring Hope, North Carolina.

Funeral services were conducted at 3 p.m. Sunday, June 1, in the church with the Revs. Lester Duncan and John Link officiating. Burial followed in the Oak-dale Cemetery in Spring Hope.

He is survived by his wife, two sons, and five grandchildren.

Submitted by,
Mount Zion Woman's Auxiliary
Mrs. Standley Bass
Corresponding Secretary

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Change of Address

The Rev. Alexander J. Lyczkowski would like to announce a change of ad-dress. His new address is Box 583, Bridgeton, North Carolina 28529. Cor-respondence should be directed to this address.

NOW IS A GOOD TIME TO RENEW

YOUR SUBSCRIPTION

News & Notes of DENOMINATIONAL INTEREST

Virginia Beach Pastor Receives One-Hundredth Member



Pictured left to right are: Pastor Rivenbark, Mrs. Huntington, Mrs. Bates, and Mr. Bates.

Mrs. Peggy Huntington, Virginia Beach, Virginia, became the one-hundredth member of the Virginia Beach Free Will Baptist Church, Sunday morning, August 11, during the ministry of the present pastor, the Rev. Fred A. Rivenbark. During the Sunday evening service, Mr. and Mrs. Fred Bates were received into the fellowship of the church. The church membership join with Mr. Rivenbark in saying, "The Lord hath done great things for us; whereof we are glad."

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Mrs. Moye at Home After Attack

Mrs. Ethel Moye, one of the outstanding leaders in women's work, experienced acute heart failure at Mount Olive College where she had gone to attend a denominational meeting, Monday, August 4. She was hospitalized in Wayne Memorial Hospital, Goldsboro, North Carolina, but returned home after about two weeks' stay. Her many friends will be glad to know that Mrs. Moye is doing much better, but are urged to be much in prayer for her continued improvement. If Mrs. Moye has one supreme desire, it is to be about her Father's business. She has served long and well, but she desires to do even more.

Piedmont Conference Meets With Friendly Chapel Church

The twenty-sixth annual session of the Piedmont Conference of Original Free Will Baptists will convene with the Friendly Chapel Free Will Baptist Church, Greensboro, North Carolina, Friday and Saturday, August 22, 23, 1969. The scheduled program is as follows:

Friday Evening Session

7:00—Song Service
7:10—Welcome, the Rev. J. C. Fowler
7:15—Response, the Rev. Orville Jones
7:20—Opening of the Conference, the Clerk
—Appointment of Committees
—Business Period
—Announcements
—Offering
—Special Music
—Message, the Rev. Hampton Wallace, Community Church
—Invitation
—Benediction

Saturday Morning Session

9:30—Registration
9:35—Devotions, the Rev. Henry King, Bright Light Church
9:40—Moderator's Message, the Rev. Walter Carter, East Rockingham Church
9:45—Report of the General Board
10:00—Roll Call of Churches
10:05—Roll Call of Ministers
10:15—Report of Ordaining Council
10:25—Announcement of Next Annual Conference
10:30—Report of General Conference, the Rev. M. E. Cox, Highland Pines Church
10:35—Report of Mount Olive College, Rev. W. B. Raper
10:45—Report of Piedmont District Woman's Auxiliary, Mrs. Joyce Stewart
10:50—Conference Home Missions, the Rev. Grayson Spencer
11:00—Special Music
11:30—Message, the Rev. C. C. Burris, Bethany Church
12:00—Benediction and Adjournment for Lunch

Afternoon Session

1:30—Devotions, the Rev. Daniel Helms, Midland Church
1:40—Information on the Free Will Baptist Press
1:50—Information on the Superannuation Board, the Rev. Walter Reynolds
2:00—Information on the Historic Commission of the Piedmont Conference, the Rev. John A. Furr
2:10—Information on the Christian Education, Dr. W. B. Raper, President of Mount Olive College
2:20—State Missions Report, the Rev. Joe Ingram
2:30—Information on the Children's Home
2:40—Information on the Cragmont Assembly, the Rev. Willis Wilson
2:50—Treasurer's Report, the Rev. Grayson Spencer
3:00—Report of the Nominating Committee
3:15—Business Period
—Benediction and Adjournment

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Miles Speaks at WA Meeting At Faith Church, Morehead City

The Woman's Auxiliary of the Faith Free Will Baptist Church, Morehead City, North Carolina, sponsored an informational program featuring the Rev. Edward W. Miles, superintendent of the Free Will Baptist Children's Home, on August 5. Mr. Miles presented up-to-date reports concerning the Home and also projected plans for the future. Auxiliaries represented and those listed as local correspondents for the Home are as follows: Crab Point Free Will Baptist Church, Mrs. Roland Buck, Route 1, Box 147, Morehead City, North Carolina; Davis Free Will Baptist Church, Mrs. Reginald Styron, Davis, North Carolina; Faith Free Will Baptist Church, Mrs. Catherine Hall, 1902 Arendal Street, Morehead City, North Carolina; Mt. Pleasant Free Will Baptist Church, Mrs. Richard Whaley, Route 2, Newport, North Carolina; and Otway Free Will Baptist Church, Mrs. Heber Golden, Route 2, Box 4480-J, Beaufort, North Carolina.

Following the service, all the guests and local members retired to the fellowship hall of the Faith church for cake, donuts, and coffee.

Coming Events

September 17, 18—North Carolina State Convention of Original Free Will Baptists, Children's Home, Middlesex

Vilson to Hold
inston Revival

The Rev. Willis Wilson, president of he State Convention of Free Will Baptists, and who was this year named Minister of the Year, will conduct a revival



t the First Free Will Baptist Church, inston, North Carolina, August 27-29. ervices begin each evening at 7:30 with he pastor, the Rev. James A. Evans, asisting Mr. Wilson. The church membership and the pastor extend a cordial initation to the public.

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entral District
outh Fellowship to Meet

The Central District Youth Fellowship vill meet 8 o'clock Saturday night, ugust 23, at King's Cross Roads Free Vill Baptist Church north of Farmville, lorth Carolina, according to an announcement by Sue Patrick, corresponding secretary. Those having money for he Cragmont Project are urged to bring t to this meeting. The one-hundredollar scholarship will be presented. The outh of the various churches in this istrict are requested to be present for his very important meeting.

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Three-Nights' Revival
At East Rockingham Church

The Rev. Orville Jones, Stokesdale, lorth Carolina, will be at the East Rockngham Free Will Baptist Church, East Rockingham, North Carolina, for a threeights' revival to be held Monday hrough Wednesday nights, August 25-27. Services begin at 7 o'clock. The ong service will be under the direction f the Rev. Bruce Goodwin, with Mrs. Goodwin at the piano and Miss Jean Engish at the organ. The members of the church and the pastor, the Rev. Walter Carter, extend a cordial invitation to the public to attend these meetings.

Ormondsville Church to Host
Second Union Meeting

The Ormondsville Free Will Baptist Church, Route 1, Ayden, North Carolina, will be host to the Second Union Meeting of the Central Conference, Saturday, August 30. The host pastor will be the Rev. Clifton Rice. The meeting will begin at 10 a.m. with the moderator, the Rev. F. B. Cherry, presiding. The program is as follows:

10:00—Hymn, "All Hail the Power of Jesus' Name"
—Devotions, the Rev. Kemery Ard
10:10—Moderator's Remarks, the Rev. F. B. Cherry
—Welcome, Host Pastor
—Response, the Rev. N. B. Barrow
10:20—Reading Minutes of Last Union
—Roll Call of Ministers and Churches
—Report of Denominational Enterprises
11:00—Business Session
11:20—Worship Service:
Hymn, "Come, Thou Almighty King"
Offering
Prayer
Hymn, "Whiter Than Snow"
Message, the Rev. Cedric Pierce Jr.
Hymn, "Jesus Calls Us"
12:00—Adjournment

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Cragmont Treasurer's Report
For July, 1969

Mrs. Fountain Taylor, treasurer for Cragmont Assembly, Inc., Black Mountain, North Carolina, reports as follows for the month of July, 1969:

Balance June 30, 1969		$2,060.70
Receipts		
Churches	$383.80	
Sunday Schools	17.51	
Sunday School Convention	30.00	
Unions	53.77	
Total Receipts		485.08
Total to Account For		$2,545.78
Disbursements		
Operating Expenses	$102.25	
Insurance	55.00	
Total Disbursements		157.25
Balance July 31, 1969		$2,338.53
Balance on Savings (Earmarked)		$2,000.00

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Western District
Youth Fellowship to Meet

The Western District Youth Fellowship will meet Saturday night, August 23, at the Kenly Free Will Baptist Church, Kenly, North Carolina. The meeting convenes at 7:30 p. m. and everyone is invited to attend.

Dr. Bob Jones
To Conduct Services

Dr. Bob Jones, president of Bob Jones University, Greenville, South Carolina, will conduct a series of services at the First Free Will Baptist Church, Green-



ville, North Carolina, from August 24 through August 28, according to an announcement by the Rev. Floyd B. Cherry, pastor of the church.

The services will begin each evening with a prayer service at 7:30, followed by the regular evening service at 8:00. Mr. Gil Moody, minister of music for the church, will be in charge of the music.

One of the country's outstanding educators, Dr. Jones possesses a brilliant and forceful personality. He is widely known as a pulpit and radio speaker and is in demand for evangelistic campaigns, Bible conferences, youth rallies, and various young people's denominational and interdenominational conventions throughout the country. From his years of counseling and advising with students from all sections of America and many foreign lands, he knows the problems of youth.

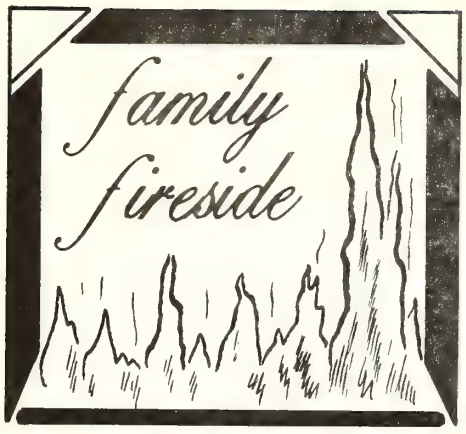
Dr. Jones may be heard on television station WNCT, Greenville, North Carolina, at 8 A. M. on Monday, August 25.

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Gospel Way Church to Host
Piedmont Union Meeting

The Union Meeting of the Piedmont Conference will meet Saturday, August 30, at 10 a.m., with the Gospel Way Free Will Baptist Church, Salisbury Street, Lexington, North Carolina. The host pastor is the Rev. Charles Hartwell Jr. The General Board and the Ordaining Council of the conference will meet one hour earlier, at 9 a.m. Everyone is cordially invited to attend.

(More News Notes on Page Ten)



SUNDAY, AUGUST 24

BE STRONG AND OF GOOD COURAGE

Scripture Reading—Proverbs 28:1

Harry Shepler volunteered for service in the Signal Corps in World War II. One Sunday he was ordered to report for duty at the bar of the canteen. He refused to obey the order. The sergeant threatened to report him to the officer of the day. "All right," said Shepler, "go ahead. I did not enlist to be a bartender, but a soldier."

Shepler was reported to the major, who sent for him. He went with trembling knees but a steady heart, for he knew he was right. The major said, "Are you the soldier who disobeyed orders?" "Yes, I am," said Shepler. "Why did you do it?" he was asked. He replied, "Because I do not believe it is right to do what I was told to do. I enlisted to be a soldier, not a bartender."

The major rose, extended his hand and said, "I am glad to see a fellow who has the courage of his convictions. You will not be required to report to the bar in the canteen."—*Bible Expositor and Illuminator.*

PRAYER THOUGHT

We should have the courage and strength to stand up for the Lord.

MONDAY, AUGUST 25

HOW BIG IS YOUR CHURCH?

Scripture Reading—1 Corinthians 12:28

The church is as tall as its tallest people,
No matter how high or expensive its steeple.
Each church is as tall as the dreams it dreams,
As the goal it accepts and the pledge it redeems.
The church is as great as its greatest insight,
As grand as its zeal to make the world right.
Each church is as great as the thoughts it thinks,
As deep as the fount from which it drinks.

—Author Unknown,
1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

It isn't how big the church building is, but how the people serve the church and God.

TUESDAY, AUGUST 26

WRITE WHAT YOU SEE

Scripture Reading—Revelation 1:12-20

Here is the reason that we can safely accept the writings of mere men. We have the assurance that it is indeed the Word of God. The writer is moved and directed by the Holy Spirit. He is given explicit instructions by the Holy One of God to record that which he had seen—not alone the things that already are but the things also that are to come. Note that none of what he records is the interpretation of speculations of man, but the revelation of man's God, the Alpha and Omega. Need we add, hear ye Him!—Richard Wood, *The Church Advocate.*

PRAYER THOUGHT

We should be thankful that God gave us inspired men to write His Holy Word.

WEDNESDAY, AUGUST 27

GEORGE WHITEFIELD

Scripture Reading—Ephesians 3:12-17

"I go to my everlasting rest. My sun has risen, shone, and is setting—nay, it is about to rise and shine forever. I have not lived in vain. And though I could live to preach Christ a thousand years, I die to be with Him, which is far better."—*Sunday School Times,* Eerdmans Publishing Company.

PRAYER THOUGHT

A home in heaven is much greater than one on earth.

THURSDAY, AUGUST 28

DROPPING THE BURDEN

Scripture Reading—Ephesians 3:12

A Negro, carrying a bag of potatoes on his back, was asked by a skeptic:

"How do you know you are saved?"

The Negro took a few steps and then dropped the bag. Then he said:

"How do I know I have dropped the bag? I have not looked around."

"No," replied the man. "You can tell by the lessening of the weight."

"Yes," went on the Negro, "That is how I know I am saved. I have lost the guilty feeling of sin and sorrow, and have found peace and satisfaction in my Lord and Saviour."—The Elim Evangel, *W. B. Knight's Illustrations.*

PRAYER THOUGHT

If we accept the Lord as our Saviour, our burdens will be lifted.

FRIDAY, AUGUST 29

IN WHICH STAGE ARE YOU?

Scripture Reading—Matthew 22:29

There are three stages of Bible study: first, the cod-liver oil stage, when you take it like medicine, because it is good for you; second, the shredded wheat biscuit stage, dry, but nourishing; third, the peaches an cream stage. Have you reached the thir stage?—*Moody Monthly,* Eerdmans Publish ing Company.

PRAYER THOUGHT

In order to reach the third stage, w must read and study our Bible daily.

SATURDAY, AUGUST 30

HOW DO YOU LOOK?

Scripture Reading—John 8:12

A poor little street girl was taken ill on Christmas and carried to the hospital While there she heard the story of Jesu coming into the world to save us. One da she whispered to the nurse: 'I'm havin real good times here. S'pose I'll have to g away from here just as soon as I get well but I'll take the good time along—some o it anyhow. Do you know about Jesus be ing born?" "Yes," replied the nurse. "I know. Sh-sh-sh! Don't talk any more.' "You do? I thought you looked as if you didn't, and I was going to tell you." "Why how did I look?" asked the nurse, forget ting her own order in her curiosity. "Oh just like most folks—kind o'glum. I should think you'd never look glum if you knew about Jesus being born."—*Sunday at Home,* Eerdmans Publishing Company.

PRAYER THOUGHT

If you have the love of Christ in your heart, it will show all over your face.

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Life is never so sweet as when one has had a vision of a closer walk with God.

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Jesus should be our best Friend, not a slight acquaintance.

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Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

1969 MINISTERS' INSTITUTE



Ministers and church leaders attend- the annual Ministers' Institute at unt Olive College are pictured above. ey include, first row, left to right: nard B. Woodall Jr., of Snow Hill, rth Carolina; R. P. Harris of Rocky unt, North Carolina; Dr. W. Burkette per, president of the College; Mrs. k A. Sutton Jr., of Indianapolis, In- na; Mr. Sutton; Melvin K. Everington Deep Run, North Carolina, co-director; d Dr. Michael R. Pelt, chairman of the llege Religion Department, and co- ector.

Second row, left to right: E. C. Morris Walstonburg, North Carolina; Eugene Sumner of Middlesex, North Carolina; rry A. Jones Sr., of Greenville, North rolina; DeWayne Eakes of Lucama, rth Carolina; Mrs. Eakes; Mrs. Lin- od C. Boyette of Pinetown, North rolina; and Mr. Boyette.

Third row, left to right: James V. Joy- r of Kenly, North Carolina; Fred A. Rivenbark of Virginia Beach, Virginia; M. Chris Singleton of LaGrange, North Carolina; Stephen A. Smith of Beulaville, North Carolina; Nigle B. "Tex" Barrow Jr., of Snow Hill, North Carolina; and Foy C. Futrelle of Goldsboro, North Carolina.

Fourth row, left to right: O. B. Jones of Stokesdale, North Carolina; David C. Hansley of Goldsboro, North Carolina; Charles Crisp of Rocky Mount, North Carolina; T. Bruce Dudley of Beulaville, North Carolina; R. H. Jackson of Sims, North Carolina ;and J. Stewart Humphrey of Smithfield, North Carolina.

Other persons attended the Institute but were absent when the picture was made.

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"Teach your child to hold his tongue; he will learn fast enough how to speak." —Poor Richard.

BRYAN SCHOLARS

Mount Olive College announces the appointment of eighteen Bryan Scholars for the 1969-70 school year. Lewis F. Cockerill, newly appointed dean of the College, will serve as adviser to the scholars who are selected by a faculty committee in recognition of their academic performance, leadership ability, character, and personality. The James E. and Mary Zealy Bryan Foundation underwrites the program which awards scholarships to some and honorary positions to others.

Bryan Scholars take a special one-hour seminar in a subject of their choosing and they meet periodically for discussions.

Listed alphabetically by communities are returning Bryan Scholars, rising sophomores chosen to begin the program, and incoming freshmen who have received appointments. They are:

ALBERTSON — Joyce Elaine Turner, freshman, daughter of Mr. and Mrs. Hinton R. Turner.

AYDEN—Howard Gene Cannon, returning scholar, son of Mr. and Mrs. Thomas Eugene Cannon.

BEULAVILLE — Marcia Lavae Baker, freshman, daughter of Mr. and Mrs. Hampton Baker; and Arthur Frederic Kennedy, freshman, son of Mr. and Mrs. Arthur Kennedy.

CALYPSO — Juanita Brock, returning scholar, daughter of Mr. and Mrs. Leslie F. Brock; and Janet Marie Flowers, returning scholar, daughter of Mr. and Mrs. Lawrence Flowers.

FAISON—Mrs. Dannie Sue Ellis Grady, rising sophomore, daughter of Mr. and Mrs. Chester Ellis; and Eddie Ray Williams, freshman, son of Mr. and Mrs. Paul I. Williams.

FARMVILLE — James Quintin Wooten, returning scholar, son of Mr. and Mrs. Johnny James Wooten.

GOLDSBORO—Dennis B. Hartley, rising sophomore, son of Mr. and Mrs. Arthur Hartley.

KINSTON—Darrell Talmadge Grubbs, returning scholar, son of the Rev. and Mrs. Herman A. Grubbs.

LUCAMA—Eunice Spurgeon Sasser Jr., freshman, son of Mr. and Mrs. Eunice S. Sasser.

MOUNT OLIVE—Martha Kaye Goodman, returning scholar, daughter of Mr.

(continued on page thirteen)

NEWS NOTES

(continued from page seven)

First Church, Goldsboro To Host Cape Fear Union

The First Free Will Baptist Church, Goldsboro, North Carolina, will host the Union Meeting of the Cape Fear Conference, which will convene Saturday morning, August 30. Presiding will be the Rev. C. Felton Godwin, moderator. Music director will be the Rev. J. Stewart Humphrey, with the local church pianist and organist serving. The program is as follows:

10:00—Hymn
—Devotions, the Rev. Taylor Hill
—Welcome, the Rev. David C. Hansley, Host Pastor
—Response, the Rev. Henry Armstrong
10:15—Enrollment of Officers and Ministers
—Recognition of Visitors
—Reading of Minutes
—Appointment of Committees
—Roll Call of Churches
—Report of Denominational Enterprises
—Miscellaneous Business
11:15—Worship Service:
Hymn
Offering
Special Music, Group from the Children's Home, Middlesex
Message, the Rev. Edward W. Miles
12:00—Treasurer's Report
—Unfinished Business
—Adjournment and Benediction
—Lunch and Christian Fellowship

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Fourth Union S. S. and WA Convention to Meet at Dilda's Grove

The Fourth Union Sunday School and Woman's Auxiliary Convention of the Central Conference will meet with Dilda's Grove Free Will Baptist Church, Fountain, North Carolina, August 31, 1969. The program is as follows:

Theme: "Win the Lost at Any Cost"

Scripture: James 5:20

Morning Session

10:00—Sunday School
11:00—Hymn, "Bring Them In"
—Devotions, Clinton Davis
—Welcome, Mrs. Fred Whitley Jr.
—Response, Miss Deborah Carraway
11:15—President's Remarks
—Recognition Time
—Greetings from the Children's Home
—Hymn, "Jesus Saves"
11:30—Special Music, Dana Oakley
—Sermon, the Rev. Foy Futrell
—Appointment of Committees
12:00—Lunch

Afternoon Session

1:15—Devotions, Erick Little
—Special Music, Watery Branch Trio
—News from Mount Olive College
—Business Period
—Program
2:15—Adjournment

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First Union, Western, To Meet at Mt. Zion

The First Union Meeting of the Western Conference will meet August 30, at Mt. Zion Free Will Baptist Church in Wilson County, North Carolina. The program is as follows:

Morning Session

10:00—Opening Devotional
10:15—Welcome Address and Response
10:20—Business Session
11:15—Morning Worship
12:00—Lunch

Afternoon Session

1:00—Afternoon Devotional
1:15—Business Session
2:15—Adjournment

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Wallace to Be Guest Evangelist At Youth Revival

The Rev. Harold "Mac" Wallace will be the guest evangelist for youth revival services at the Kenly Free Will Baptist Church, Kenly, North Carolina, August 21-23. Services begin each evening at 8 p. m. The District Youth Fellowship will meet here Saturday night, August 23, as announced elsewhere in this paper. Mr. Wallace is the pastor of Sherron Acres Free Will Baptist Church, Durham, North Carolina. The pastor of the Kenly church, the Rev. James V. Joyner, extends a cordial welcome to the general public to be in attendance for these services. Special music by youth groups will be rendered each evening during the revival.

Bookstore Hours

The Free Will Baptist Press Bookstore, Ayden, North Carolina, is now observing the following hours:

Monday-Friday—8 a.m. to 5 p.m.
Saturday—9 a.m. to 12 noon.

Fayetteville and West Clinton Churches Engage in Contest

The Fayetteville Free Will Baptis Church, Fayetteville, North Carolina, th Rev. Taylor Hill, pastor, and the Wes Clinton Free Will Baptist Church, Clinto North Carolina, the Rev. Emmett Bar lett, pastor, are presently engaged in contest to decide which church can sho the greatest increase in Sunday scho attendance over an eight-weeks' perio The contest began August 10, and it wi continue through September 28.

The losing church will serve a fellow ship supper for the two competin churches, and the losing pastor and dea cons will eat cows' tails. The questio is being asked: "What will you have chicken and dumplings or cows' tails? The answer will be known shortly.

The theme of the contest is: "Th Kingdom of God First." Results will b announced at the conclusion of the con test.

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If parents would use switches on thei youngsters as freely as they use ther on their home appliances, there woul be less rebellion.

CATALOGS READY

The Free Will Baptist Press Founda tion, Inc. Catalog is now ready an available at the Press. The catalog i up-to-date and contains a virtual treasur house of supplies, literature, and gi ideas. One has to see it to appreciat it. Those desiring catalogs may hav these by picking them up at the Pres or by requesting them by mail.

Framed Church Covenant

Size: 18 by 24 inches

The frame is of walnut finish on oper grained oak, with glass.

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BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Please explain, "With him ll I speak mouth to mouth, even ap- rently, and not in dark speeches; and e similitude of the LORD shall he be- ld: wherefore then were ye not afraid speak against my servant Moses?" umbers 12:8); "And the LORD spake to you out of the midst of the fire: heard the voice of the words, but saw similitude; only ye heard a voice" euteronomy 4:12). Does one of these atements conflict with the other?—**H. W.**

Answer: The first of these verses has oses in mind and the other, the people general. The people who were not the mountain with the more imme- ate presence of God did not see cer- n manifestations of God that he saw this unique place on this special occa- n. The presence that was manifested Moses may have been, and most like- was, simply a manifestation of the ory of God responding to Moses' own uition and perceptive faculties and t to be regarded as a form of God hich was an adequate representation of e divine nature; for did not Moses ask see this and was refused?

"And the LORD said unto Moses, I will this thing also that thou hast spoken: thou hast found grace in my sight, d I know thee by name. And he said, eseech thee, shew me thy glory. And said, I will make all my goodness pass fore thee, and I will proclaim the me of the LORD before thee; and will gracious to whom I will be gracious, d will shew mercy to whom I will shew ercy. And he said, Thou canst not see y face: for there shall no man see me d live. And the LORD said, Behold, ere is a place by me, and thou shalt and upon a rock: And it shall come to ss, while my glory passeth by, that I ill put thee in a clift of the rock, and ill cover thee with my hand while I ss by: And I will take away mine hand, d thou shalt see my back parts: but y face shall not be seen" (Exodus 33: -23).

We in this church age should recognize the fact that is set forth in "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law" (Galatians 4:4), and "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets" (Hebrews 1:1). God the Father, God the Son, and the Holy Spirit are not here today in a visible form; but an invisible, and the divine voice is not so much to be heard in an audible manifestation as through the spiritual perception of each quickened soul or born-again Christian through the hearing or reading of the Word. "So then faith cometh by hearing, and hearing by the word of God" (Romans 10:17). (Read Verses 8-16.)

God manifested Himself during Old Testament days in many physical forms and symbols; but in the days of Christ's earthly works, through Him the living Word accompanied His acts and claims by miracles and signs. Today and since the Day of Pentecost, God uses the Holy Spirit that wrote the Word to cause us to understand that which is written. Jesus said, "He shall be in you and with you," so that's what a Christian should expect. Jesus is the way, the truth, and the life; but the Holy Spirit is the other comforter that Jesus sent to take the place that Jesus filled as teacher and in the manifestation of God to Christ's followers. "Howbeit when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine and shall shew it unto you" (John 16:13, 14).

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Question: Who is referred to in "And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Revelation 7:14)?

Answer: Those saved during the great tribulation, which comes at the end of this age, and after the Church has been raptured, are the ones referred to in the above Scripture. Some scholars think that only Israel are those to be found among these; and that those from every tribe, are the Jews which speak the many languages that are then spoken as they see in Revelation 7:9. I think that instead of such being the case, that the people, the 144,000 Jewish witnesses, too will be from all these tongues; but will also be the Gentiles rather than Hebrews that spake these several tongues of the Gentiles.

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Question: Please explain, "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber" (John 10:1). Would this have reference to the cults that seem to be appearing on the scene in an increasing number each year?—**S. M. W.**

Answer: "The shepherd has the right of access to the sheepfold, of course, but any one who climbs over the wall to get at the sheep has one intention, and that is to steal the sheep (see V. 10). Frankly, I believe that every religious leader in the world who sets up a cult that leads men and women away from Christ, pretending to offer a way of life and hope, is to be identified with these thieves and robbers."—W. M. Smith, Page 64, Peloubet's 1968 Select Notes.

The cult propagandist with all the false teachers of all ages are to be included in these that propose to shun hell and find God in any other than God's devised plan as set forth in the Bible. Those in the past, such as Cain (Genesis 4:3-24), or those lead by Nimrod (Genesis 11:4), or those reported in Malachi 2:3-17 as not worshiping in God's prescribed way, or whatever their substituted way back to God may be are included in this class. Jesus is "the way, the truth, and the life," and there is no other way to God but by Him. His way as is well explained in the Bible. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" (Romans 1:18); "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39); "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow,

(continued on page fifteen)

STORIES

for our youth



BENNY PROVES HIS WORTH

HELEN F. GREEN

CALVIN BOYD ran down the dusty road with a fat little puppy under his arm.

"Harvey, look!" He called to his older brother who was coming in from the garden. "Uncle Ben gave me a puppy. I'm going to call him Benny after Uncle Ben."

"He's cute, all right. Do you think Uncle Ben would like to have a dog named for him?"

This didn't bother Calvin. As far as he was concerned, the dog was Benny.

Margie came running from the kitchen. "Where'd you get the puppy?" She reached for him.

"Uncle Ben gave him to me; he's mine." Calvin held him close.

"Don't be selfish," Harvey said. "You can both play with him."

They enjoyed Benny, but he grew so fast that he almost ate them out of house and home! Besides, he was constantly tearing up something. Calvin left his sweater in the yard and before he missed it, Benny had torn it to shreds.

"We'll have to get rid of him," Mr. Boyd said. "We can't teach him to leave things alone, and he's going to be as big as a lion when he's grown!"

"Please, Daddy, let me keep him. I'll teach him to leave things alone. I'll even whip him."

This was hard for Calvin, but he did it; and after several whippings, Benny began to understand. Then he began to bark. He barked at everything. The larger he grew, the louder he barked.

"Make him keep quiet if you want to keep him," Mr. Boyd said. "Neighbors can hear him a mile away!"

Calvin tried, but Benny still barked, and it seemed there was no way to stop him. Even Margie grew tired of Benny.

"Let's get rid of him, and get a small dog."

Calvin went to his room. He loved Benny and wanted to keep him. Then a thought came to him. Would it be wrong to pray about a dog? The Sunday school teacher said they should take everything to the Lord. "He is interested in all that concerns you," Mr. Barnes had said. "Nothing is too small or too large to take to Him."

Calvin knelt by his bed. "Dear Lord," he prayed, "I love Benny. Please cause Daddy to want to keep him. Help me to teach him to be quiet."

He ran outdoors, feeling much better.

One Saturday afternoon, Calvin and Margie decided to gather hickory nuts. They got baskets and hurried off with Benny at their heels. They ran through the pasture. Then they came to the woods, and the going wasn't so easy. There were fallen limbs in the way, but they enjoyed the crunching sound of dead leaves under foot. Finally, they came to the hickory trees at the far ends of the woods.

"Look at the nuts! Millions of them!" Margie exclaimed.

"Well, hundreds, anyway," Calvin grinned. "Let's get busy."

Benny raced about while they filled their baskets.

"Wow! My basket's getting heavy!" Margie said. "Let's go."

"I'll help you," Calvin offered. They carried Margie's together, while Calvin carried his in his other hand.

"Look at the squirrels jumping from tree to tree!" Margie pointed.

As they looked up, Margie stumbled over a wild grapevine and went dow with a thud. Nuts went everywhere.

"Oh, my knee!" she cried.

"Did you sprain it?" Calvin asked.

"I guess so." Her lips trembled. don't think I can walk."

Calvin sat down beside her. Benn ran around, whining.

"What will we do?" Margie wailed.

"You'll be all right in a few minutes, Calvin said bravely. He pulled a falle log over for her to lean against.

After a while he asked, "Can you wal if you hold on to me?"

She tried to limp along, but they wen only a few yards when she dropped t the ground, crying with pain.

"Oh, God help me!" She prayed.

"Let's both pray." They bowed thei heads and prayed for God to send some one to help them.

After a while, Calvin said, "Margie I've got to get Daddy. Benny will sta with you. Here, Benny!" he called.

"He must have gone home," Margi said.

"Well, I'll hurry," Calvin assured he He started off on a run.

Soon he heard Benny barking furiou ly. Now what was he barking at? The he broke through the trees, running t Calvin.

"Calvin! Where's Margie?"

"Daddy! How did you happen t come?"

Benny brought me. Are you hurt?"

"No, but Margie is. She can't walk.

They hurried back to Margie.

"Daddy!" She burst into tears.

"Now don't cry. It looks as if Benn has proved his worth at last!"

"How, Daddy? How did he brin you?" Calvin was anxious to know.

"He ran up to me, barking loudly, an started back toward the woods. He di the same thing four times. Suddenly, remembered you had taken him wit you to gather nuts. I decided he wante me to follow him, so here I am!"

Calvin reached down to pat his head "Good Benny. You're a real friend."

Mr. Boyd picked Margie up, and the started home.

"Daddy!" Calvin said, "God used Ben ny to answer our prayers. We praye that God would send help, and Benn brought you!"

"I guess Benny isn't so bad after all, Mr. Boyd agreed. "Maybe we'd bette keep him, even if he does bark a lot."

"This time his bark was the best par about him," Calvin declared.—My Plea sure.

rchbishop Calls or Action at WCC entral Committee

CANTERBURY, ENGLAND — "Translate ur aims and ideals into positive ac-n," the Archbishop of Canterbury, Dr. chael Ramsey, told leaders of the ecu-enical movement at a service in the storic cathedral here August 12.

The candid call came in a service fill- with the pomp and ceremony of the nglican church at which the Arch-shop welcomed the 120--member policy-aking Central Committee of the World uncil of Churches. The Committee is lding its annual meeting at the Uni-rsity of Kent here August 12-23.

But the service cut across the ritual of nomination and establishment. The cal Salvation Army band led the praise th the centuries-old pipe organ. A man Catholic priest and a Russian Or-odox priest, together with a theologi-l student from the University of New-stle and a Lutheran minister from azil, read passages from the Bible, anding by the hand-carved pulpit de-cting the crucifixion.

A former general in the Indonesian rmy and a secretary from the Carib-an read messages challenging the urchmen to come to grips with the odern world. They pleaded with the urch to seek world justice and a last-g peace through the "everlasting gos-l of Jesus Christ."

Dr. Ramsey, a former president of the 21-year-old World Council, welcomed the churchmen to the "Mother Church" of the Anglican Communion that had William Temple, a pioneer of the ecumenical movement, as archbishop and George Bell as dean.

The 1,000-seat nave of the cathedral was filled for the service, which was attended by the mayor and corporation of the city along with representatives of the churches in the British Isles.

In his address the Archbishop said the World Council exposed itself to divine judgment by having the text "I Make All Things New" as the theme of its Fourth Assembly in Sweden last year. "It is one thing," he said, "to talk about God making things new, and it is another thing to be ready to be renewed."

The Primate said the Church is made to reckon with the realism of youth's demands in a new way. "Our faith," he said, "is tested by our actions about race and poverty."

In its twelve days of debate the policy-making Committee will consider the churches' role in relief work in the two-year-old Nigeria/Biafra civil war, and other issues.

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We sometimes try to climb mountains when we are forever tripping over molehills.

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A strong switch never broke a back, rather it sometimes made the back straighter.

Mount Olive News

(continued from page nine)

and Mrs. Eddie Goodman; Donna Potts, returning scholar, daughter of Mr. and Mrs. George R. Potts; and Mrs. Glenda Sigmon Sutton, wife of Robert C. Sutton and daughter of Mr. and Mrs. Kenneth L. Sigmon of Cherryville.

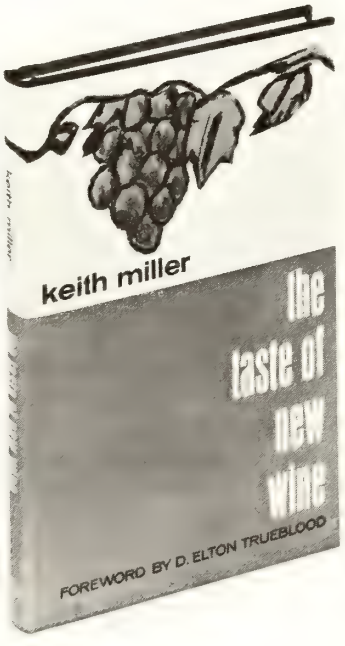
PANTEGO—Priscilla Lynn Harris, returning scholar, daughter of Mr. and Mrs. Linwood A. Harris.

SNOW HILL—Nigle Bruce ("Tex") Barrow Jr., returning scholar, son of the Rev. and Mrs. N. B. Barrow.

SALISBURY, MARYLAND—Gregory Wilson Snow, rising sophomore, son of Mr. and Mrs. M. Wilson Snow.

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Rashness is the parent of misfortune.



MILLER, KEITH

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The annual meeting of the Free Will Baptist Press Foundation, Inc. will be held Ayden, North Carolina, on September 8, 1969, at 10 a. m. in the new foundation uilding, Ayden, North Carolina.

Each member is requested to be present. If you are unable to be present, lease sign proxy below and return to me, Box 158, Ayden, North Carolina. The proxy ill be used only if you are unable to be present.

Yours in Christian service,
Hubert Burress, Secretary
Free Will Baptist Press Foundation, Inc.

We hereby appoint D. W. Hansley, president, Hubert Burress, secretary, or

_____ as our proxy for the annual meeting of the ree Will Baptist Press Foundation, Inc., September 8, 1969, at 10 a.m., Ayden, North arolina.

ate_____ Signed_____

ST. CLAIRE BIBLE CLASS

THE SUNDAY SCHOOL LESSON

FOR AUGUST 31



God's People in Confusion

Lesson Text: Judges 2:16-19; 6:11-14; 8:33-35

Memory Verse: Judges 21:25

I. INTRODUCTION

In our story of "The Story of God and His People," we now turn to the period following the death of Joshua (Judges 1:1), accurately characterized as a time of confusion. This confusion grew out of several situations: (1) The Canaanites had not all been driven out of the land as God had commanded. (2) The people of God had no centralized government with a central capital and had no ruler. (3) The tribes of Israel had not been able to agree compatibly on the division of the land; some even wanted to stay on the other side of Jordan. (4) The idolatrous remnants of the paganistic Canaanites with their heathenish practices were a constant threat to the fidelity of Israel.

An attempt was made to continue driving out the Canaanites, but the following verses from Judges 1 show their failure to do so: 1:19, 21, 27, 30, 31, 33, and 34. The reason for this failure is further shown in Judges 2:1-3. It was not God's fault, but their own, as we can clearly see from these verses. (The student should study these background references.)

Our lesson today will show how far down the road to unfaithfulness God's people went in these confused times, and will show His efforts to bring them to repentance through the judgment He brings upon them. The Children of Israel brought upon themselves their own condemnation and almost caused their own extermination. God intervened, however, and they were spared again and again. They were His people and He could have driven out the enemy Himself, but chose to let them do it that His glory might be greater. Judges 3:1-4 gives us a definite reason for God's refusal to remove the enemy.—Advanced Quarterly (F.W.B.).

II. HINTS THAT HELP

1. Institution of the Judges (Judges 2:16-19)
   - A. The Judges were instituted by the Lord.
   - B. Often the people would not harken to the Judges.
   - C. God gave the Judges victory which made the people believe on them.
2. The Call of Gideon (Judges 6:11-14)
   - A. Tell the story of Gideon in your own words.
   - B. Show how God made him a great leader.
3. The Death of Gideon (Judges 8:33-35)
   - A. After the death of Gideon the Israelites turned to idols.
   - B. They seemed to forget all that God had done for them.
   - C. They were not merciful and kind to others.

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. "There is no more beautiful sight than a child resting in its father's arms. And that rest means something more than physical rest, which mere sleep might secure. If this were all, the child would rest in its crib, which would be much more comfortable. There is a far deeper meaning in the longing which the child has to creep into its father's arms and go to sleep. Even when the child has been punished, it will at once climb into the father's arms, and with a deep sigh cuddle down to rest. It is spiritual rest which the child craves, and it rests in the father's love more sweetly than in his arms.

"Let this child grow up to be a young man just entering life, just beginning to battle with the realities of life; and you will see him now and then returning, weary, disheartened, almost discouraged, to have a good talk with the old gray-haired father in whose arms he lay in infancy, and who has been along th rugged path of life before him.

"This father's love is not a permaner thing, and we learn by it to look highe to a heavenly Father who never grow old. Christians may look to God wit the same confidence and trust whic children have for earthly parents. The may rest in his smile and may fly to hi arms even when his chastisements fall. —Old Truths Newly Illustrated.

2. Someone has said that all the prog ress the Christian Church has mad throughout the world is to be credite to men and women who didn't know hov to say "No" to God. When Bisho Thomas Cooke announced that he wa going as a missionary to Ceylon, hi friends tried to discourage his going The great bishop replied, "I am now dea to Europe and alive to India. God ha told me to go to Ceylon. I would rathe be set naked on its coast, and withou a friend, than not to go." The Childre of Israel could thank God that men lik Gideon could and did say the same thing —Selected.

3. The Book of Judges records a perio of Israel's history in which recurrin events followed a definite pattern. Tha cycle of events could be called "a viciou circle." Chronologically, the period in cludes Israel's first three hundred year in the promised land, from approximate ly 1400 to 1100 B. C.

The record begins with a few year of faithfulness. Under Joshua's leader ship, and with God's blessing, Israel de feated many of the inhabitants of thei new land. The various tribes joine forces to take possession of the terri tories allotted to each one.

But soon there was apostasy; the pec ple turned from God and worshipe "other gods," the pagan idols of thei heathen neighbors. Each time Israel di this, God allowed them to meet defea in battle. Then there would be years o oppression by their enemies.

After a time the people would cry ou to God, just as they did when oppresse by the Egyptians. Each time God too note of their repentance and selected judge to lead them back to the old path and victory. So Israel found deliveranc from oppression time after time by th judges whom God selected.

Surely, we say, Israel should hav "learned their lesson." The importan question for us is, Have we learned lesson from Israel's example?—Standar Commentary.

Brenda – Missionary Freak

(continued from page three)

efore now changed to righteous indig-ation.

Mentally she discarded her carefully epared message. With an inward pray-, she spoke up clearly: "Ladies, it is t my intention to bore you. I'm not ing to tell you how many people are arving in India. You have heard that fore. You know the political and eco-mic problems that country faces.

"I'm going to tell you about myself d answer the questions I can see on ur faces: Why is she going to India? hy did Mrs. Black let her come here essed so shabbily? And—" the ready ile crinkled the corners of her eyes—vhy do some missionaries look like eaks, anyway?"

Her words and cultured voice had al-ady captured the attention of all.

She continued. "Most of you have econceived ideas about missionaries. u classify them as coming from poor t honest parents, as having a Bible hool background, as being superpious d fanatical about converting cannibals heathen natives. Am I not right?"

Her question was an arrow aimed at eir hearts.

"Please let me tell you something out myself and my family. Grand-ther you know. Dad is president of e of the largest drugstore chains in e country. I hold a B.A. and an M.A. gree, given by the state university. I n a registered nurse, a graduate of the rgest hospital in our city. I am quali-d to practice and teach obstetrical rsing and midwifery, which are so im-rtant in India."

A wry smile crossed her face.

"I'm leaving my mink coat at home. y jewels are in a bank's safety-deposit x. There won't be time for an exten-ve social life where I'm going. My nvertible is now my sister's pride and y."

The eyes facing her were now defi-tely wide awake.

"With such a background, you wonder ny I look like this!"

She explained her experience in the in and the borrowed clothes. Her quick t enlivened the story. The women ughed in amused appreciation of her edicament. Gone were the yawns and e bored glances at watches.

Sensing this, she continued: "Now you ow what my life has been like, and you are wondering why I want to exchange it for the life of a missionary. This is why."

Humbly she told of her conversion three years before, then of her complete dedication to God's will. Worldly possessions and activities had faded in importance. She gained assurance of God's call for her to serve Him in India.

Concluding, she said, "I am realistic. I know I'll miss the family, friends, and possessions I'm leaving."

Her voice faltered for a moment, then she resumed. "I'm also leaving my fiance. He has one more year as intern in Condon Hospital. Then he will join me, and we will be married in India. He will be administrator of the hospital Grandmother and Father are building at the mission. It's a wonderful, marvelous future we are anticipating."

Brenda paused, then spoke earnestly to her listeners.

"Don't you ever tire of your endless round of luncheons, dinners, and teas? Appointments here and there? Hours of chitchat over inconsequentials? I did.

"You don't have to go to India. I do. My Lord has called me. But He can use you for service at home. My family is supporting me. Few missionaries are as fortunate. Won't you help those missionaries? Can't you roll bandages for hospitals or send supplies? My heart aches when I see not only the huge problems of nations, but small ones that women like you could help to alleviate. Will you open your hearts to God and ask Him how you can serve?"

She bowed her head. "Heavenly Father, I thank Thee for the opportunity to do Thy work. Give, I pray, to these women a vision of service. Amen."

She returned to her seat. Looking again at the audience, she was amazed. Gone were the bored, blase expressions. Now she saw shamed, downcast faces, handkerchiefs wiping away tears, a room charged with a new atmosphere. The Spirit of God was working in this elite hotel dining room.

Slowly the president rose. The tears running down her face were impatiently wiped away with her gloved hand.

"We call ourselves a missionary group," she said, "but we aren't. Brenda Black has shown us what missionary service can be. I hope each of us will spend much time in prayer before our next meeting. Then we will make definite plans to be a missionary group in action—not in name only. Are you willing?"

The response was immediate. Every head nodded. The little grandmother sat in thankful prayer to God for this lovely girl.

Brenda's heart overflowed in praise. Then her irrepressible humor rose up again. I'm going to buy Marie the prettiest suit I can find, she resolved. If I hadn't looked like a so-called missionary freak, I'd never have felt led to change my speech!—"Gospel Herald."

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Questions & Answers

(continued from page eleven)

and is a discerner of the thoughts and intents of the heart" (Hebrews 4:12); "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5); "That he might sanctify and cleanse it with the washing of water by the sword" (Ephesians 5:26).

You see that the Bible teaches that any one who may be using good works, good morals, and religious activities, even though all these may be accompanied by zealous sacrifice like the worshipers of Baal were in Elijah's time (1 Kings 18); they are fruitless and worthless so far as their being able to gain any kind of favor with God is concerned. The fact that "He that believeth on the Son, hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36) being the case when Jesus was here in body, remains the same today; and this will for ever be true. Therefore, we are faced with the "Son question" when resolved there need be no sin question to settle, for this has been neutralized by the death of Christ for all that come to Him as repented believers.

Let us remember that today is the accepted time—the day of salvation—and that one day's delay or even one moment's delay may seal the sinner's doom forever to the eternal judgment of God. When this life is over and there is no hope, there will never again be any for that person who neglected until the end.

NOW IS A GOOD TIME TO RENEW

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DOCTRINAL SONG

by the Rev. J. Marshall Emanuel

We are the Free Will Baptist
The church the Bible frames;
We practice its discipline
In Christ the Founder's name.

We are taught that free salvation,
And free commu..ion too;
Immersion is baptism,
It's the Bible truth to you.

We love and serve each other,
As John thirteen does teach;
The way our Lord displayed it
Was washing Christians' feet.

Then why not follow Jesus,
And all his mandates keep?
Lest with stouthearted Peter,
Do over our follies weep.

Christ is the soul's foundation,
His way the only way;
Deny yourself of pride and scorn,
And all His will obey.

True Word of time's beginning,
We will thy voice obey;
Illuminating Spirit,
We in thy light would stay.

Thy Word elucidate to us;
May out the holy way;
Oh! bleeding Lamb of Golgotha,
Thou art the only way.

Then join us all, ye Christians,
And let's united stand;
There's safety on the solid rock,
But danger on the land.

(These words were written some fifty years ago. Mr. Emanuel used to visit in the home of Mrs. M. A. Woodard's family in Georgia. He gave her this copy of this song that he had written. Mrs. Woodard now lives in Winterville, North Carolina, and is an active member of the Reedy Branch Free Will Baptist Church.)

A person can never lead until he learns to follow.

= = = =

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TO SMOKE -- TO DRINK -- OR NOT



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Cover Photo by Ed Carlin

TO SMOKE – TO DRINK – OR NOT

(Reprinted by Request)

"Caution: Cigarette Smoking May Be Hazardous to Your Health." Thus reads a warning now printed on every pack of cigarettes packaged in America. Howbeit then that in our diligent search among discarded containers of alcoholic beverages we are unable to find the following statement: "Caution: Drinking of Alcoholic Beverages May Be Hazardous to Your Health"? This is a gross representation of unfairness; and what is more, alcohol does more than to damage one's health!

It is not the purpose of this writer to defend cigarette smoking against the drinking of beverage alcohol; but it is interesting to note how adamantly some individuals speak out against the use of tobacco and its ills but ignore those ills created by the use of alcohol.

A short while ago a well-known TV personality confirmed his non-smoking "status" and proceeded to point out the ills of the habit. On an earlier program when the subject of drinking alcoholic beverages arose, this same performer neither cited himself as a nondrinker nor bothered to mention the ills of this habit. If he were to check the records, he would find that the evils of drinking are just as widespread and intense as those of cigarette smoking—if not more so. One needs only to travel down the block to see the effects of this evil habit. Children are ragged and their little stomachs crave food which is not available, because their fathers had "to have the bottle."

While the little ones go ragged and hungry, their sad eyes sunken in their sockets, their mothers are streaked, bruised, swollen, and often bloody—the result of a husband's beating while he was under the influence of that which started as a "social" drink. Babies cry for milk when there is no milk. There is no milk because the daddy thought it more important that he have the nourishment of a bottle of wine. There was not money for both. This writer was confronted one night by a man, seemingly desperate, who begged money to buy milk for his infant. He told how he was out of work and how his wife was in the hospital, and that the baby had only enough milk to last the night. The money was given; but as the man left, he immediately entered the nearest bar.

Drinking in moderation is a symbol of "society"; but gruesome crimes, violence, and indescribable atrocities are committed each day because people subscribe to the use of this symbol. Highways are bloody because the operators of motor vehicles have become unresponsive and insensitive under the "tranquility" of alcohol. Bodies are mangled and permanently disfigured—the result of injuries sustained in a wreck where alcohol was a factor.

This writer neither drinks nor smokes, so he is not attempting to be "champing at the bit" in preference to one or the other. It seems odd, however, that steps have been taken to control and curb the consumption of one "evil" when another "evil" which causes untold miseries remains on the accepted list. Cigarette smoking causes cancer they say, but there are many people also suffering from the cirrhosis of the liver, stomach ulcers, and kidney diseases. These have not been proven to be caused by cigarette smoking, but they have been proven to be caused by consumption of alcohol!

It would be ideal if people neither drank nor smoked, but this is one ideal that may never be realized. Moreover, it would be ideal if Christianity prevailed everywhere and every "Christian" was really a Christian!

To smoke—to drink—or not—is an individual choice; but let's be fair regarding the two. Let an inch always equal an inch, and the "measuring up" will be honest!

Our Goal Concerns the Bible

by
GORDON TALBOT, Ph.D.

JERRY was unable to solve a geometry problem while he was doing his homework. He had listened to the teacher explain this phase of the work, but somehow Jerry could not grasp it. Then he remembered James 1:5: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Jerry took his problem to the Lord in prayer. The next morning the solution became clear before he left for school.

* * *

Mr. Brown had done his best to buy a suitable heating unit for the new educational wing of the church. After several days of investigation, he had chosen a higher-priced boiler which he felt would give many years of good service. When he announced his decision to the board of trustees, several of the men criticized him for wasting the Lord's money. Mr. Brown bit his tongue and kept silent, but he put his decision into God's hands. He knew that the psalmist had written, "Commit thy way unto the LORD; trust also in him; and he shall bring it to pass" (Psalm 37:5). Imagine his relief when a report was brought to the next board meeting stating that the lower priced boiler had been discontinued and that replacement parts would have to be custom-made at high cost should they be needed.

* * *

Mrs. Harper was completely exhausted. Caring for four children, working at the church, and taking care of a sick neighbor had been too much for her. In her devotions, she read Isaiah 40:31: "They that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." She accepted an invitation to attend a women's retreat at the church campground that weekend. Others were found to care for her family and her neighbor. On Monday, Mrs. Harper bounced back to her tasks with new vitality.

* * *

Grandpa Higgins lived on a Social Security pension and a small income from some properties he owned in partnership with a friend. When the bank phoned him to inquire why his partner had drawn all the funds out of their joint business account, he could scarcely reply. His partner could not be found. He had left town. Now who would pay the bills for taxes and maintenance on the properties? Grandpa Higgins talked to his pastor about his problem, and the pastor directed him to Philippians 4:19: "But my God shall supply all your need according to his riches in glory by Christ Jesus." He claimed the promise for himself. The properties had to be sold, but one of the new owners hired Grandpa Higgins and paid him the amount per year he was permitted to earn and still receive his Social Security payments. He worked only a day or two a week, but it was enough to put new zest into his otherwise drab and lonely life.

* * *

Sally was a lovely young bride of only four months when she received a telegram informing her that her husband had been killed in action in Vietnam. It seemed that a nervous breakdown was imminent, until Sally found comfort in Isaiah 53:4: "Surely he (Christ) hath borne our griefs, and carried our sorrows." Her identification with her Saviour in sorrow somehow gave her the emotional balance she desperately needed. It took a long time to recover, but she did. Led to a Bible college to train for Christian service, the young widow set her goal for the mission field—perhaps even Vietnam!

* * *

George was an out-and-out alcoholic. He didn't try to deceive himself about the fact any longer. He lost his job. He lost his family. He was always on the road, moving from city to city, staying in one rescue mission after another. Then one night the testimony of a simple layman penetrated his foggy mind, got hold of his heart, and moved him toward the mourner's bench. George was soundly converted. But alcohol still pulled him like a magnet, and he could not get the victory over it. One of the mission workers typed out a card with the following verse on it and taped it over his bed: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you" (Matthew 17:20). In one of his sober moments, George cried out in anguish, "O God, remove my mountain! I can't bear it any more!" And the Lord did.

* * *

Our goal concerns the Bible. The list of experiences which show the validity of applying Bible truths to life situations would be endless. It is this kind of day-to-day dependence upon the Word of God which makes teaching worthwhile for Christian educators. But how may such results be obtained with any degree of regularity among our students? There are three key words which will be helpful in considering this question. They are understanding, love, and obedience.

1. **We must help our students to understand the Bible.** This is no easy task. It is difficult to get a three-year-old, with a vocabulary of less than one thousand words, to grasp the meaning of the Bible stories shared with him. Teenagers may find it hard to understand the significance of doctrinal passages on sacrifice when they live in a materialistic-minded society. Many unsaved adults have had misconceptions about salvation for so long that they seem incapable of interpreting the simplest verses on the subject.

If we want to help our students understand the Bible, we will have to gain a clear understanding of it ourselves. That will require long hours of study. Since most of us do not have a first-hand knowledge of the Hebrew and

(continued on page fifteen)

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

PEACEMAKERS

(Reprinted from September 14, 1960)

"And the fruit of righteousness is sown in peace of them that make peace" (James 3:18).

The idea expressed by the above text was not new to James or to any who knew the teachings of the Scriptures. Almost eight hundred years before James wrote by inspiration these important words, Isaiah had written, "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places" (Isaiah 32:17, 18). The prophet was telling about the conditions that would exist in the hearts of God's people when Christ would come into the world—our own day of grace.

Then why is there so much strife, division, and trouble among us? When Christ was talking with His disciples just prior to His going from them, He said, "Peace I leave with you, my peace I give unto you: . . ." (John 14:27). That Christ left His peace with His people there is no question, but have we left His peace out of our living? There are those, if we may know them by their fruits, whose religion is division, strife, hate, confusion, and destruction in general. We find this spirit in all our relationships with each other. The final result of all these unchristian conditions is contention, and contention drives us and others away from peace and God. Paul summed up all these things by saying, "Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" (1 Corinthians 1:13).

Dr. A. P. Bailey recently wrote: "Any weakling can be a peacebreaker; only the consecrated and strong can be a peacemaker. The peacebreaker is willing to destroy to achieve a temporary objective; the peacemaker seeks to maintain wholeness of life against those who would wreck it.

"Blessed are those who are strong enough to make peace. Blessed is the one who has the spiritual strength to take the divisions within a community and make of its fragments a whole. He shall be called one of the children of God.

"Are you healing life's divisions or helping to make more of them? When we divide mankind, we place men in opposing camps where bitterness and hurt develop more easily. Peacebreakers divide mankind. Peacemakers bring men together. It takes a singleness of mind and the strength of inspiration to be a peacemaker."—Selected.

"Blessed are the peacemakers: for they shall be called the children of God" (Matthew 5:9).

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PRESS TO BE CLOSED

The Free Will Baptist Press and Bookstores at Ayden and Smithfield, will be closed Monday, September 1, in observance of Labor Day. They will be opened at the regular hour for business Tuesday, September 2. Thank you.

USED ALUMINUM PLATES FOR SALE

The Press has a quantity of used aluminum offset plates for sale. The plates are available in two sizes: 22¾ by 26 inches, and 11 by 18 inches. The costs of these used plates are $1 and 50c respectively.

These plates have a number of uses, including the patching of farm buildings, rooftops, etc. In fact, anywhere that tin is used for patching or repairing, these plates will serve a similar purpose.

Anyone interested in securing these plates or desiring further information concerning these should contact the Press.

Our Broken Dreams

by Ray O. Jones

One of the most difficult of all human problems is disappointment. We all have our dreams broken, our plans changed our lives altered. Disappointment in love, the loss of a job, a dreaded disease the curtailment of education—such we face today.

A man who had been jilted said to me "I can't go on. Life has ended." But " 'tis better to have loved and lost than never to have loved at all," I reminded him. Some say, "With each day of sorrow I like to pretend, some glad tomorrow the waiting will end. I'm waiting for ships that never come in, watching and waiting in vain."

The pages of history are filled with broken dreams. Woodrow Wilson dreamed of a League of Nations. Someone said of him, "He failed to accomplish what he wanted most." Moses worked for forty years to enter the Promised Land. He never reached it. David, Israel's greatest king, dreamed of a great temple. He never built it.

What to do with our broken dreams—what to do in spite of them—determines the future. Some people respond to broken dreams through drugs and drink, escaping to a world of make-believe. But soon they return to their prison cell, behind bars of their own making. Some respond to broken dreams by bitterness. They rebel and protest, going through life with resentment and hostility. They poison their lives with the gall of self pity. Some respond to broken dreams by pouring their energies into work never having time for friends, family or God. Some respond with an "I can take it" attitude, standing up to it and daring it to hurt them further.

Some respond to broken dreams by accepting them and trying through God's help to use them for good. The bride-to-be of Joseph Scriven was accidentally drowned. But out of his broken dreams he wrote "What a Friend We Have in Jesus." George Washington dreamed of becoming a sailor in the king's navy. He bought a ticket for England. His trunks were packed. At the last moment, he learned that he could not go. But out of his disappointment came to him a far greater life.

What have you done with your broken dreams?—"Gospel Herald."

MISSIONS

Successful Bible School In Nava, Coah

Along with his regular work, the Rev. Camerino Ortage has recently conducted a very successful vacation Bible school



in the city of Nava, Coah, Mexico. The two pictures show the group that attended the school and some of the work carried on through this training program.



Each of you is asked to pray for this work that God will soon send a worker to the city of Nava to establish a church there.

STATE MISSION RALLY

by Joseph Ingram, Director-Treasurer

Please let me remind you of the State Mission Rally to be held at the Free Will Baptist Children's Home, Middlesex, North Carolina, Wednesday night, September 17, during the State Convention. We are depending on you to help make this rally one of the very best we have ever witnessed at the Convention.

It will be at this meeting that the Rev. and Mrs. Harold Jones will be commissioned for their work in the Philippines.

We would like to encourage all our pastors to urge the youth of their churches to be present, if at all possible, for this occasion. We believe this will be an occasion you will not want to miss nor want your church people to miss. The music for this rally will be furnished by the State Youth Convention. The guest speaker will be the Rev. Don Willingham, director of the General Baptist Foreign Mission Society. Mr. Willingham is representing the Mission Board that Mr. and Mrs. Jones will be working with in the Philippines.

At this rally a special effort will be made to reach our goal of giving for the year of $7,500. This dream can be realized if each of our churches will begin now to prepare for the occasion. Pastors, let me suggest that you contact each of your youth auxiliaries, the Sunday school, the woman's auxiliary, and the men's groups to help raise at least $100 for this special offering. We need to do this in order to send the Joneses to the mission field without any real financial problem. We are depending on you for this successful accomplishment.

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Equipment Needed For the Joneses

The Rev. and Mrs. Harold Jones will depart for the Philippines September 28, 1969. Of course there is much work that must be done before their departure. There are many things that must be acquired before this time, and we must again call on our Free Will Baptist people to rally to the support of these who have been called of God to go to foreign lands to serve.

May we suggest that you look over the list of equipment below that is needed and select the piece or pieces you or your group would like to provide for this all-important work. It is necessary that the State Mission Board go ahead and purchase this equipment that it might be shipped early enough to reach the mission field by the time the Joneses reach their destination. We are asking that you try to raise the amount of money needed for the equipment and send it to the Mission Board so the purchasing and shipping can be done in time.

Equipment Needed

Skillet, Electric	$ 50.00
Fans	$ 50.00
Wringer Type Maytag Washer	$200.00
Aluminum Tubs	$ 35.00
Radio	$100.00
Mops	$ 25.00
Lawn Mower	$200.00
Desk Lamps	$ 50.00
Hot Water Heater (30 gal.)	$100.00

The above prices include purchase price and shipping the articles to the Philippines.

If you or your groups would like to furnish any one or more of these items please contact me, Joseph Ingram, P.O. Box 979, Goldsboro, North Carolina 27530.

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New Converts In Saltillo

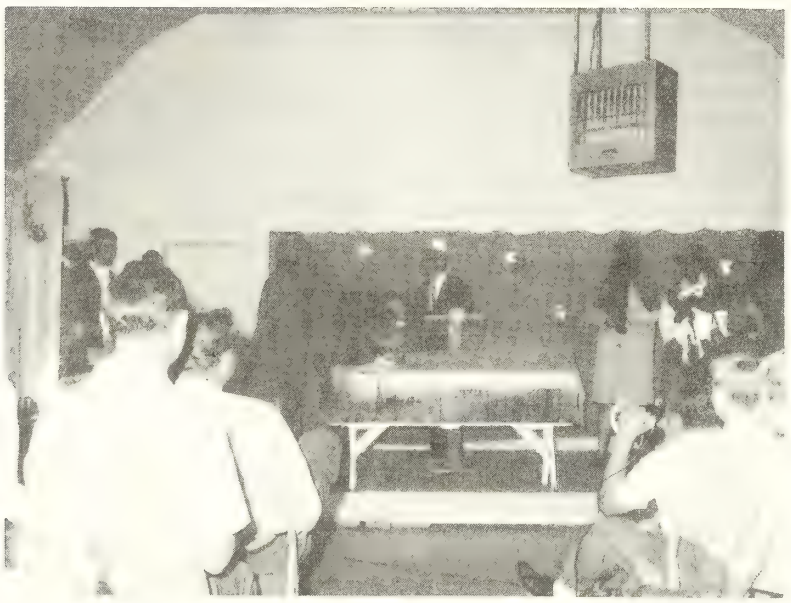
Shown in this picture are four new converts who have recently been baptized and become members of the Sal-



tillo, Coah, Mexico, Mission. They are from left to right: Jose Conchas, Margarita Ridriquez de Conchas, Justina Vasquez de Delgado, and Genevena de Hernandez. The pastor, the Rev. Juan Lopez, is also pictured along with the new members of his church.

News Notes of DENOMINATIONAL INTEREST

FREE UNION YFA TALENT SHOW



Mock Funeral of Brother John

The Youth Fellowship Auxiliary of Free Union Free Will Baptist Church, Pinetown, North Carolina, presented a talent show in the Free Union Community Building July 30. The show consisted of various skits, music by a band, and local entertainment for which programs were prepared.

Miss Vivian Keech, mistress of ceremonies, gave a very warm welcome to those in attendance. This was followed with Scripture reading taken from the third chapter of Ecclesiastes. The Rev. Linwood Bovette then led in prayer. Harry Winders sang "In Times Like These," and Mrs. Carol Jean Keech sang "I Believe."

Included in the talent show were a shadow show of an operation, a variety of skits in which the audience took part, various religious and folk songs, music by the band and an autoharp, and entertainment by the little folks.

The main attraction of the program was a mock funeral of Brother John. A black coffin had been prepared for the occasion, and all mourners were fitfully dressed in black suits, dresses, and veils to honor the dead. The funeral began with a processional of the mourners from the front of the building to the stage. The pallbearers carried the coffin to the stage with the weeping widow close behind. After the singing of an arrangement of "Gathering Home," the preacher preached the funeral revealing the good life Brother John had led. He went on to say, "Brother John is gone but not forgotten." At this point Brother John rose from his coffin and said, "Who said I's dead?" The curtains were closed with a ring of laughter and applause.

The collection plates were passed around by two clowns for a freewill offering. All contributions went into the carpet fund of the church.

Directly after the talent show the cast was treated to a weiner roast at Red Bug Beach by Mr. and Mrs. Melvin R. Keech and parents of some of the members of the show.

Thanks go to Mr. A. J. Andreoli and Mr. Billy Waters for the much time spent in building the stage and preparing the lighting for the stage and building.

Those participating in the show were: Mike Andreoli, the Rev. Linwood Boyette, Michael Brittian, Vickie Brittian, Richard Bundy, Kaye Chandler, Linda DeHoog, Mrs. Carol Jean Keech, Garry Keech, Larry Keech, Mack Keech, Vivian Keech, C. E. Radcliff, Tony Tetterton, Louise Waters, Sharon Whitley, Harry Winders, Ryan Woolard, and the little folks.

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Winterville and Rose Hill Churches Sponsors Singspiration

The Winterville and Rose Hill Free Will Baptist Churches, Winterville, North Carolina, will sponsor a singspiration Sunday, August 31, at 8 p.m., in the Winterville church. The host pastor, the Rev. James Lupton, states that a freewill offering will be received for the Free Will Baptist Children's Home at Middlesex, North Carolina. A cordial welcome is extended to those who would like to participate in this service of singing and fellowshiping.

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Dublin Grove Church Announces Revival

Dublin Grove Free Will Baptist Church, Route 2, Aurora, North Carolina, announces revival services for the week of September 8-13. The visiting evangelist will be the Rev. Wayne West. Services will begin each evening at 8 p.m. The public is cordially invited to attend these services.

Coming Events

September 17, 18—North Carolina State Convention of Original Free Will Baptists, Children's Home, Middlesex

Albemarle Union, League, and Sunday School Conventions

The Union Meeting, League Convention, and Sunday School Convention of the Albemarle Conference will convene with Hickory Chapel Free Will Baptist Church, Ahoskie, North Carolina, August 30, 31, respectively. The programs are as follows:

UNION MEETING

Saturday Morning Session

10:00—Devotions, the Rev. Charlie Overton
10:10—Welcome, the Rev. Robert May
10:15—Moderator's Address, the Rev. Earl Minchew
—Roll Call of Ministers
—Recognition of Visiting Ministers
—Roll Call of Churches
—Offering
—Announcements
—Report of Children's Home
—Report of Mount Olive College
11:15—Morning Worship:
Special Music, Host Church
Congregational Singing
Message, the Rev. Fred Rivenbark
12:00—Lunch

Afternoon Session

1:00—Devotions, the Rev. Winifred Brickhouse
1:10—Business
—Report of Treasurer
—Report of Mission Church
—Announcements of Next Union
2:00—Adjournment

LEAGUE CONVENTION

Saturday Evening Session

7:30—Devotions
7:40—President's Message
—Appointment of Digest Committee
—Offering
—Roll Call of Leagues
—Sword Drill
—Hymn
—Recognition of Ministers
—Announcements
—League Program
—Minutes of Last Convention
—Business Period
—Report of Committee
—Awarding of Banner
—Treasurer's Report
9:00—Adjournment

SUNDAY SCHOOL CONVENTION

Sunday Morning Session

10:00—Devotions, the Rev. Bill Gaylord
10:05—Welcome, Billy W. Dilday
—Response, Mrs. Alice Webster
10:10—President's Message, Oscar Webster
10:15—Sunday School Lesson, Mrs. Hazel Early
10:40—Enrolling of Ministers
—Recognition of Visiting Ministers
—Minutes of Last Convention
—Sunday School Reports
—Announcements
—Offering for Children's Home
11:15—Morning Worship:
Special Music, Host Church
Message, the Rev. Robert May
12:00—Lunch

Afternoon Session

1:00—Devotions, the Rev. L. E. Ambrose
1:10—Business
—Treasurer's Report
—Other Reports and Business
2:00—Adjournment

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Welcome Home Church Revival in Progress

Revival services are in progress this week at Welcome Home Free Will Baptist Church, Bettie, North Carolina, with the Rev. Ralph Sumner as the guest evangelist. Services began Monday evening, August 25, and will continue through Saturday evening, August 30. The pastor, the Rev. Preston Smith, is assisting in the services which begin each evening at 7:30. Besides good gospel preaching, special music is being rendered each evening.

On Sunday, August 31, the Welcome Home church will observe its annual homecoming. Following the morning message, a picnic lunch will be served on the church grounds. All former pastors, members, and friends are invited to attend.

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Mt. Zion Church to Host Fifth Eastern Union

The Mt. Zion Free Will Baptist Church, Cash Corner, North Carolina, will be host to the Fifth Eastern District Union Meeting Saturday, August 30. The theme for the union will be, "Go Ye Therefore." The program is as follows:

Morning Session

9:30—Hymn, "I'll Go Where You Want Me to Go"
—Devotions, the Rev. David Powell
—Welcome, the Rev. E. E. Edwards, Host Pastor
—Response, Woodrow McCoy
9:45—Roll Call of Ministers
—Recognition of Visiting Ministers
9:55—Reading of Minutes
10:15—Appointment of Committees
—Roll Call of Churches
10:30—Report of Denominational Enterprises
—Offering for Children's Home
10:45—Business Session
11:30—Special Music, Host Church
11:45—Worship Service:
Hymn, "Rescue the Perishing"
Message, the Rev. Earl Glenn
12:30—Adjournment
—Lunch and Christian Fellowship (Lunch will be served at Camp Vandemere if weather permits.)

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Carteret County Union and Sunday School Convention

The Union Meeting and the Sunday School Convention of Carteret County, North Carolina, will convene with Edwards Chapel Free Will Baptist Church, South River, August 30, 31, respectively. The scheduled programs are as follows:

UNION MEETING

Saturday Morning Session

9:00—Devotions, Host Church
9:10—Meeting Called to Order, Clerk
—Moderator's Remarks
—Roll Call of Ministers
—Recognition of Delegates
—Appointment of Committees
9:25—Congregational Singing and Offering
9:30—Roll Call of Churches
—Recognition of Visiting Ministers
9:45—Promotional Period
—Special Music, Host Church
10:15—Business Session
—Unfinished Business
—New Business
—Report of Committees
—Reading of Minutes
11:15—Congregational Singing
11:20—Special Music, Host Church
—Message, the Rev. Joseph Ingram
12:00—Benediction and Adjournment
—Lunch

SUNDAY SCHOOL CONVENTION

Sunday Afternoon Session

2:15—Devotions, Host Church
2:25—President's Remarks
2:30—Congregational Singing and Offering
2:35—Reading of Minutes
—Treasurer's Report
—Roll Call of Churches and Attendance Check
—Appointment of Committees
2:45—Congregational Singing
—Special Music
—Skit, Edwards Chapel Sunday School
3:15—Business
3:50—Report of Committees
—Awarding of Banner
4:00—Benediction and Adjournment

(More News Notes on Page Ten)



SUNDAY, AUGUST 31

SALVATION THROUGH CHRIST

Scripture Reading—Ephesians 1:3-14

Paul is grateful. Everyday is thanksgiving for the apostle. Not because he is surrounded with a lot of material blessings, but because of Jesus Christ—"Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing . . ." Gratitude for the salvation that is ours in Christ is not dependent upon circumstances of prosperity or need, plenty or want, sickness or health. In Jesus Christ we have the forgiveness of sins and eternal life. Thanks be to God!—Richard Wood, *The Church Advocate.*

PRAYER THOUGHT

Do we stop to give praise and thanks to the Lord for what He has done for us?

MONDAY, SEPTEMBER 1

WHAT IF . . .

Scripture Reading—1 Corinthians 11:18

What if you owned a department store; and from one of the departments of that store, you received 80 percent of your profits? And what if, from that same department, you received the majority of your trained personnel for other departments? Don't you believe that you would concentrate your attention on that department? To do so would be good business judgment.

From the Sunday morning Bible school of the local church comes 80 percent of the additions to the church. The Bible school is the training arm for workers in the local church. Isn't it logical, therefore, that major emphasis should be given to the place and importance of the Bible school in the life and growth of the church? —The Lookout, 1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

We should participate in the church one hundred percent.

TUESDAY, SEPTEMBER 2

FEW SMILING MILLIONAIRES

Scripture Reading—2 Kings 12:4

"Millionaires seldom smile," said Andrew Carnegie. And a few years ago John D. Rockefeller told Dr. Carter Helm Jones at the close of a sermon in Cleveland that great wealth is a burden destroying the real zest of life and banishing peace from the heart.

Truly, there is a better business before us than merely envying the rich.—*Gospel Herald, W. B. Knight's New Illustrations.*

PRAYER THOUGHT

Money is not a passport to heaven.

WEDNESDAY, SEPTEMBER 3

JUST ONE!

Scripture Reading—Job 23:13

Value just one soul. One may be mar Andrew brought Simon—just one. But th one was many, for under God Simon brought three thousand in one day. Joel Stratton, a waiter in a restaurant, brought John Gough to Christ, just one. And Gough brought many to Christ. Ezra Kimball, a Sunday school teacher, brought Moody to Christ—just one. But that one was many, for Moody rocked two continents for God. But why say more? Just as one digit is valuable in the multiplication table, and one letter in the alphabet, far more valuable is just one soul in God's sight.—R. G. Lee, *W. B. Knight's New Illustrations.*

PRAYER THOUGHT

Saving just one soul can lead up to many more people rejoicing with the Lord Jesus Christ.

THURSDAY, SEPTEMBER 4

REMEMBER A SHUT-IN

Scripture Reading—Matthew 8:17

Let's remember a shut-in today;
Remember him in some little way.
Send him a card, pay a visit or two;
It will cheer him when he's feeling blue.

Take him some books, or send him flowers;
It will ease the pain in the lonely hours.
A friendly smile and a cheery hello
Means more to him than you'll ever know.

God will reward you someday I'm sure;
A visit from a friend can be the best known cure.
I know we all have a moment to spare,
So please, visit a shut-in and show him you care.

—Helen Suley,
1010 *Illustrations, Poems and Quotes*

PRAYER THOUGHT

Always remember the shut-ins because they need all the love and attention one can give them.

FRIDAY, SEPTEMBER 5

AT HIS MERCY

Scripture Reading—Matthew 24:14

George Atley, a young Englishman with the heart of a hero, was engaged in the Central African Mission. He was attacked by a party of natives. He had with him a Winchester repeating rifle with ten loaded chambers. The party was completel at his mercy. Calmly and quickly he sum med up the situation. He concluded tha if he killed them it would do the missio more harm than if he allowed them to tak his life. So, as a lamb to the slaughter h was led; and when his body was found i the stream, his rifle was also found wit its ten chambers still loaded.—Heart an Life Bulletin, *W. B. Knight's New Illustra tions.*

PRAYER THOUGHT

Are we willing to give our life as Chris did for the mercy of others?

SATURDAY, SEPTEMBER 6

KEEP OUT!

Scripture Reading—Revelation 15:4

I asked an elderly woman once, "If I g to church and the preacher says nothin worth hearing, is it any use for me to go?" "Of course not," she replied curtly. Bu a young man overhearing our conversatio intruded, "I don't see why a man, when h goes to church to worship God, would le a preacher butt in on his worship!"—Senio Teacher, Scripture Press, *W. B. Knight' New Illustrations.*

PRAYER THOUGHT

Are we weak enough to let someone sto us from worshiping the Lord Jesus Christ

NOW IS A GOOD TIME TO RENEW

YOUR SUBSCRIPTION

CHURCH FURNITURE

PEWS
PULPITS
ALTARS
FONTS
SCREENS
LECTERNS
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Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

Fellowship Dinners Organizational Meetings

Austin Carter, director of development at Mount Olive College and coordinator of the 1969 series of 17 Fellowship Dinners for the College, has announced that organizational meetings to plan the dinners have been scheduled as follows:

Carteret County: Organizational meeting held August 10; dinner plans to be announced.

Wayne County: August 28, 8 p.m., First Free Will Baptist Church, Goldsboro.

Beaufort County: September 1, 8 p.m., Free Union church, Pinetown.

Wilson County: September 2, 8 p.m., Saratoga church, Saratoga.

Duplin County: September 4, 8 p.m., Beulaville church, Beulaville (tentative).

Pamlico County: September 4, 8 p.m., Mount Zion church near Vandemere.

Onslow-New Hanover Counties: September 5, 8 p.m., Folkstone church, Holly Ridge.

Craven County: September 7, 3:30 p.m., Saint Mary's church, New Bern.

Greene County: September 8, 8 p.m., home of Mrs. J. C. Moye Sr., Snow Hill.

Sampson-Harnett-Cumberland Counties: September 9, 8 p.m., Oak Grove church near Newton Grove.

Johnston-Wake Counties: September 11, 8 p.m., First Free Will Baptist Church, Smithfield.

Pitt County: September 14, 3:30 p.m., First Free Will Baptist Church, Greenville.

Jones County: September 16, 8 p.m., Pilgrim's Home church near Trenton.

Washington - Tyrrell - Martin - Pasquotank Counties: September 19, 8 p.m., Mount Tabor church, Creswell.

Lenoir County: September 22, 8 p.m., First Free Will Baptist Church, Kinston.

Nash County: September 23, 8 p.m., Flood's Chapel church near Spring Hope (tentative).

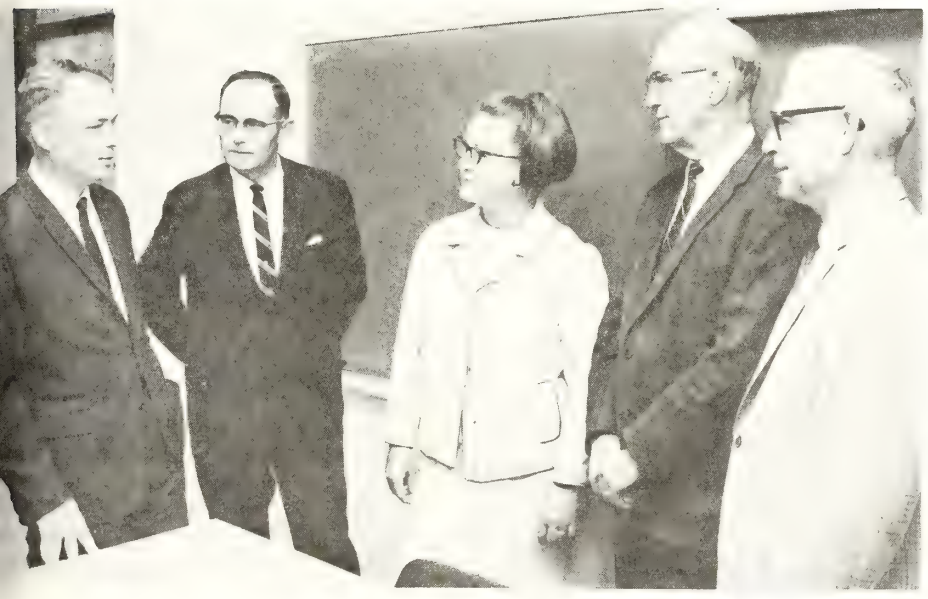
Edgecombe - Halifax Counties: September 30, 8 p.m., Peace church near Pinetops.

Each pastor, local church chairman, and as many other representatives of Free Will Baptist churches as possible are encouraged to attend the meeting in their county. Organizational details will include the selection of church chairmen, goals to be set, and other details of the dinner plans.

Similar dinners have been held each year since 1963. Gifts received for the College through this year's dinners will apply toward the Free Will Baptist goal of $500,000 in the development fund campaign now in its second year of operation.

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1969 MINISTERS' INSTITUTE



Pictured above are some of the ministers and laymen who attended the fourth annual Ministers' Institute at Mount Olive College. Approximately 70 persons participated in some aspect of the program this year. The evening classes on "Lay Evangelism," taught by Mr. Jack A. Sutton Jr., drew the largest attendance. The morning classes on "Missions" and "Christian Education in the Local Church" were well received by those present.

"Coming Events" at Mount Olive College

September 7—Freshmen arrive for fall semester.

September 10—Class registration for all students.

September 14—Annual fall convocation, 4:30 p.m., Mount Olive Junior High School Auditorium, Dr. W. Burkette Raper, speaker.

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Change of Address

Please note the change of address for the Rev. Owen K. Arthur Jr. His new address is P.O. Box 81, Vanceboro, North Carolina 28586. Anyone wishing to contact him may do so by writing to the above address or by telephoning 244-3701.

Mr. and Mrs. Arthur would also like to express their appreciation to their many friends for the cards and prayers during the birth of their son, Michael Owens, July 18, 1969.

WE BELIEVE:

1. That there is only one God who is infinitely perfect, the Creator, Preserver, and Righteous Governor of the Universe; that His eternal existence is in three persons: Father, Son, and Holy Spirit; that all three are equal, but distinct persons. They are the divine Trinity.

2. That Jesus Christ is the only begotten Son of God; that He was born of the Virgin Mary; that He died for man's redemption; that He ascended to heaven and is today at the right hand of the Father as our intercessor.

3. That both, the Scriptures of the Old and New Testaments, were given by inspiration of God, and that they only constitute the infallible rule of faith and practice.

4. That man was created innocent, but by disobedience fell into a state of sin and condemnation and stands guilty before God and separate from Him.

5. That it is the privilege of all men to be saved; that God desires the salvation of all; that the gospel invites everyone; that the Holy Spirit strives with all, and whosoever will may come and take of the water of life freely.

6. That the human will is free and self-controlled; that it is possible for a person who has been saved by divine grace to make shipwreck of his faith and become lost. The person (believer) who through grace perseveres unto the end of life has promise of eternal salvation.

7. That sanctification is initial at regeneration and continues progressively through the Christian experience, becoming final and complete in heaven.

8. That there are three gospel ordinances to be perpetuated under the gospel teaching: baptism by immersion, the Lord's Supper, and washing of the saints' feet.

9. That tithing is God's financial plan for supporting the work of the church here on earth.

10. That our Lord and Saviour, Jesus Christ, who ascended on high, and sits at the right hand of God, will come again; that there will be a resurrection of all men, each in its own order; that they which are saved will come forth to the resurrection of life, and they which are lost unto the resurrection of damnation; that the wicked will "go away into eternal punishment, but the righteous into eternal life." This is the final judgment.

NEWS NOTES

(continued from page seven)

Harold Jones to Speak
At Reedy Branch Church

On Sunday, August 31, the Rev. Harold Jones will be the guest speaker for the morning worship hour at Reedy Branch Free Will Baptist Church near Winterville, North Carolina.



Mr. and Mrs. Jones, along with their daughter Wendy, will be leaving the last of September for the Philippines where they will be serving as missionaries under the sponsorship of the North Carolina Free Will Baptist Missions Board.

Several of the Sunday school classes of Reedy Branch church have pledged their support to the Joneses, and they are coming to the church to personally acknowledge their appreciation for this support and to encourage the people to continually remember them in their prayers.

Mr. and Mrs. Jones will be commissioned at the Mission Rally this year at the State Convention which will be held at the Children's Home at Middlesex. This service will be Wednesday evening, September 17.

Mr. Jones served the Winterville church for several years and was greatly respected for his sincerity, not only by the church but the entire community as well.

The pastor, the Rev. Willis Wilson, wishes to invite as many of his friends as possible to attend this service and pledge your support in finances and prayers to this dedicated couple as they leave the mainland to represent the Free Will Baptist Church on the mission field.

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Tarboro Church Plans
Youth Service 5th Sunday Evening

Mr. Ashley Hale Jr., chairman of the Youth Singspiration Committee of the First Free Will Baptist Church, Tarboro, North Carolina, has made plans for a regular youth service every fifth Sunday evening in the churches of the Central Conference. The first service w be held in the Tarboro church Sund evening, August 31, beginning at 7:3 Several churches have been asked to pa ticipate in this service which will i clude choir specials, duets, quartet solos, as well as readings, pageants, et This will be followed with light refres ments served during a fellowship hou It is the wishes of Mr. Hale and the Ta boro church that this will continue grow to include all the churches of th conference.

The Rev. Harry Jones, pastor of Gu Swamp Free Will Baptist Church ne Greenville, states that the church se vices for Gum Swamp has been cancele for this evening for those who will attend the youth service at the Tarbor church. The Gum Swamp church wi not participate in this service, but wi be represented in attendance.

The purpose of the service is to stim late Christian fellowship and trainir among the youth of the different churc es of the conference.

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Dilda's Grove to Host
Fourth Union Meeting

The Fourth Union Meeting of the Ce tral Conference will convene with Dilda Grove Free Will Baptist Church nea Fountain, North Carolina, Saturday, A gust 30. The session will begin at 1 a.m. with the moderator, the Rev. Robe Rollins, presiding. All churches in th district are urged to be represented.

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Everything depends on what a man b lieves, for what he believes determin what he is.—Copied.

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God needs you in His church, but n nearly so much as you need His chur in you.

CATALOGS READY

The Free Will Baptist Press Found tion, Inc. Catalog is now ready an available at the Press. The catalog up-to-date and contains a virtual treasu house of supplies, literature, and gi ideas. One has to see it to apprecia it. Those desiring catalogs may ha these by picking them up at the Pre or by requesting them by mail.

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Please explain, "And I saw ee unclean spirits like frogs come of the mouth of the dragon, and out the mouth of the beast, and out of mouth of the false prophet. For they the spirits of devils, working mira- s, which go forth unto the kings of earth and of the whole world, to her them to the battle of that great of God Almighty" (Revelation 16:13, .—**D. I. D.**

Answer: These frog-like creatures are l spirits. I think they were evil an- s that fell when Lucifer fell. (See iah 14:9-32; compare with Luke 10: and Revelation 12:3-9.) It appears to that demons, evil spirits, and fallen evil angels are one and the same kind creatures once like Lucifer, and since fall he is called Satan, that old ser- nt, the devil, etc.

Dr. L. T. Talbot on Page 194 in his ok, "Bible Questions Explained," says these: "They are evil systems of ching because they emanate from the uth of the dragon and of the beast l of the false prophet. They will go th, permeate the message, and bring out a world crisis, ending in Armaged- n. We are not to set 'times and sons' for the Lord's return; but we to discern 'the signs of the times' l the systems might well be fore- dowed by some of the godless forces the world today."

The only place I differ with the above otation is that I understand these as ngs which symbolize the systems of l teachings rather than their actually ng the systems themselves. Since an can appear in different forms or represented in the Scriptures as ap- ring in these several forms symbolic l characteristic of his varied activi- s, I think it reasonable to assume that er formerly glorious creatures might allowed power from God to do the ne and I think this is one incident ere we may see this.

The cunning subtle aspect of Satan's racter is symbolized by his appear- ance in the form of false teachers as a messenger or angel of light. (See 2 Corinthians 11:2-4, 11-15.) Then the Bible represents him as being ferocious as a roaring lion (1 Peter 5:8), and those possessed by Satan or influenced by his cohorts as wolves (Matthew 10:16).

Frogs in Egypt multitplied so that they become a menace to every Egyptian when God had demanded that Egypt let Israel have time to worship and she failed to do so. That was unusual in that day, and these three spirits that look like frogs will be unusual when they appear. They came to Egypt in the form of God's judgment and these will be a plague when they thus appear.

In 2 Kings 22:19-28 we read the account of Ahab's being wrongly advised by his prophet and being so influenced by an evil spirit that proposed to be a lying spirit that he did not give heed to the prophet of God's Word. It will be an unusual time when nations are betraying one another and when much public speaking is being done in the name of peace; and when instead of peace being achieved, the opposite will be the trend of the day when the three frog-like spirits come from the mouths of these political and religious leaders, all playing a leading role in the activities of the day throughout the world.

I have a Primitive Baptist friend in North Carolina that told me during World War II that Hitler, Mussolini, and Stalin were the three frog-like spirits. If he thought that time was here then I wonder what he might say of the events of today? We are not to in any way set the time for such events, but we are told to give attention to the signs of the times and let these cause us to exercise caution and be a warning to influence us to live Christlike lives, and especially so in our soul-winning activities. If you win a soul today, that may be your last until Jesus comes again, for that may be before the day is spent. So let us work while it is day, for night to the world will come soon—a time, which we are told, in which no man can work.

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Question: Please explain, "So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate" (Revelation 2:15). Who were the Nicolaitanes? What was their doctrine?—**B. D. F.**

Answer: This was a sect mentioned here and in Revelation 2:6, where the church at Ephesus is commended for hating them and their teachings. This sounds like David in writing when he declares himself on the Lord's side and asserts his perfect hatred of God's enemies and their activities. People are so involved in their ways and sentiments that they influence our feelings toward them in what they do. These Nicolaitanes were false teachers and therefore were standing in the way of honest seekers of Christ. If I had my way, I had rather see a local church completely folded up and out of business than to see it a means in Satan's hands by which innocent people are hindered from the kingdom of God. Jesus accused the Pharisees of this and denounced them.

These Nicolaitanes are associated here with Balaam. You remember that he was the false prophet that made an effort to curse Israel; but God intervened and caused his ass to speak and afterward Balaam said that he would not curse God's people for a whole house full of gold. However, later he devised a plan by which the young men of Israel socialized with the Moabitish young women and God killed over twenty thousand of them for it. God never wants His children to associate with the devils on common grounds and always punishes them when they do. He does not want them guided by the spirit of the world in eating, drinking, dressing, nor to do anything else under the influence of the world.

These Nicolaitanes were of the world and therefore worldly. If one of this sect should have anything in common with the true child of God it would be because they had not yet gotten around to the full pollution of its evil teachings regarding them. The devil is the god of this world system, and anyone controlled by it is in the degree, or to the extent he is controlled by it, in harmony with it and out of harmony with God; therefore, the wrath of God is against that one. (See John 3:36.)

Some in that wonderful group of ancient saints held to some of the teachings of the false Nicolaitanes and that

(continued on page fifteen)

STORIES

for our youth



ADVENTURE ON MISTY LAKE

ELLA K. LINDVALL

A WOODSY TRAIL twisted from the beach at Misty Lake Bible Camp up to the cabins. Hands on knees, Mike Weaver stood several feet to the left of the path. His eyes searched the ground.

"Let's go wash for supper, Mike," his friend Peter Flagg called. "This is an old camp. The arrowheads have all been picked up a long time ago."

"That boy in Cabin Four found one," Mike replied without glancing up.

Peter spread his hands. "I know. But Don Robbins says that was a one-in-a-thousand chance. Let's go to supper."

Reluctantly, Mike joined Peter on the path, and they began climbing. "I know where there are plenty of arrowheads waiting to get picked up," he announced. "At Indian Point. But they won't let us row over there."

"Indian Point is private land. That's why," Peter explained. "Anyway, nobody knows the Point has arrowheads."

"The place isn't called Indian Point for nothing," Mike argued. "Sure, it has arrowheads."

Misty Lake was big and oddly shaped. The finger of forest land named Indian Point jutted out into one end, forming a round body of water known as Little Misty. The Bible camp was built here. North of Indian Point stretched the rest of Misty Lake. Large, irregular, dotted with islands, and bordering on wilderness, Big Misty was out of bounds for campers.

Just then, the supper gong sounded, and boys began to run.

Mike was at Misty Lake Bible camp because old Mrs. Garvey at Corner Church had paid his way.

Now, after supper in the camp dining hall, Mike walked with Peter and the other boys to the log chapel for the usual evening meeting. Mike went because attendance was required, not because he was interested.

"Everlasting life is a gift God wants to give you," the man up front was saying. "You can't work for a gift. You can only accept it—with thanks."

Mike shifted on the bench. This was the sort of strange talk he had been hearing all week.

He soon stopped listening altogether. He thought about the arrowhead the boy in Cabin Four had found. He thought a long while about Indian Point. Gradually, a plan formed in Mike's mind. By the time the service was over, he knew how to get the arrowheads he wanted.

Campers spilled from the chapel and headed toward their cabins. Mike told Peter to go on without him. Soon he located Don Robbins, the college boy who was their counselor.

"Don, is it O.K. with you if I get up extra early tomorrow? I want to go bird-watching," he lied.

Don's friendly face showed surprise. "Are you a bird-watcher, Mike?"

"Sure. I have a big bird book at home. You wouldn't have to wake me—I'm always awake before anybody else in our cabin. I'd be quiet, too."

"It's all right, then," Dan said. "Let me know what birds you see." All during cabin devotions, Mike's heart thumped with excitement. Tomorrow, while the camp slept, he would help himself to a boat, row to Indian Point for a pocketful of arrowheads, and return before anyone grew suspicious.

Mike's head left the pillow at the first hint of dawn. He glanced about the dim cabin. Don Robbins, Peter, and the other boys seemed sound asleep. Quickly, Mike dressed. Then he slipped ou the screen door and tiptoed away.

Early morning fog stood among th trees. It felt like fine rain on his arm as he hurried down the beach path. A the lake, more fog drifted above th water. Indian Point loomed dark ar mysterious in the distance.

Mike trotted onto the dock and chos a rowboat. I'm lucky, he thought There's just enough fog to make it har to see me, in case somebody does com onto the beach early.

He cast off and took the oars. H liked to row, and Don Robbins said h rowed well. He watched the boat sen long ripples across the glassy water an wondered how many arrowheads h would have in his pocket on the retur trip.

At Indian Point, brush and trees gre right down to the lake. Mike tied th boat to a tree and swung himself i onto land.

First he checked Skinny Hayes' wris watch. Then he looked about hi curiously. The forest growth was thick Trees at a distance were indistinct the fog. Excitement gripped him as h imagination went to work. Perhaps h dian warriors had stood on this ver spot a hundred years ago.

Eagerly, Mike began looking for th arrowheads the Indians had left behin He pawed up beds of leaves. He ex amined every stone of arrowhead siz He kept moving downstream.

He still had found no arrowhea when he noticed a tree that bent odd over the water. Someone had fasten a sign to the trunk. It was weather but readable. "No Trespassing. Th Means U." Part of the "U" was brok off.

Mike glanced into the woods to h right. He took a second look and caug his breath. Some kind of building s back there, half-concealed by brush a mist.

"It's a shack!"

The cabin was old and apparen abandoned. Weeds choked the thres old, and the door sagged open, invitin him in.

As his eyes adjusted to the shado interior, Mike looked for something suggest who had lived here, or why. E the place was bare, so he prowled abo and tried to guess. The empty cab was so interesting that he did not thi of arrowheads again until he realized must start back to camp at once.

Outside, Mike squinted skyward. T

(continued on page sixteen)

n Urgent Appeal to ee Will Baptist of orth Carolina

he Board of Directors of the Free l Baptist Children's Home, Middlesex, th Carolina, held its regular quarterly eting Thursday, August 14. Each mber was given a copy of the recent it of the Home and its operations, de by Luper and Jordan, Certified lic Accountants, Rocky Mount, North olina.

he audit report showed no irregu-ties in the accounts and administra- of the affairs of the Home. How-r, a few suggestions were made by auditors which were intended to im-ve the record-keeping system, which uld also be a safeguard in the dis-sement of funds.

he balance to the credit of the ope-ng funds has dropped until it is now gerously low. The reason for this is ious: Several new buildings have been pleted and furnished and are now ng used by the children and staff. y are a credit to the Free Will Baptist omination of our state. It cost a lot money to build and furnish them.

he monthly report showed that the t of living is rising steadily; also, that level of giving by the churches and ividuals has dropped drastically. With rend of cost rising and the trend of port decreasing, soon a squeeze must felt. Such a squeeze will be felt first the eighty-four boys and girls we have obligated ourselves to help. We do not want this to happen. Will you come to our rescue?

We cannot urge you too strongly to give your support to this worthy cause, and that you do it now!

The Board of Directors,
R. L. Spencer, Chairman

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A bad attitude makes any job more difficult.

= = = =

If a person succeeds in making us raise our voice, he has won the argument.

= = = =

In order for a child to find a Father in God, it is important that he see some of God in his father.

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NOTICE TO ALL MEMBERS OF THE FREE WILL BAPTIST PRESS FOUNDATION

The annual meeting of the Free Will Baptist Press Foundation, Inc. will be held Ayden, North Carolina, on September 8, 1969, at 10 a. m. in the new foundation lding, Ayden, North Carolina.

Each member is requested to be present. If you are unable to be present, ase sign proxy below and return to me, Box 158, Ayden, North Carolina. The proxy l be used only if you are unable to be present.

Yours in Christian service,
Hubert Burress, Secretary
Free Will Baptist Press Foundation, Inc.

We hereby appoint D. W. Hansley, president, Hubert Burress, secretary, or

_____ as our proxy for the annual meeting of the e Will Baptist Press Foundation, Inc., September 8, 1969, at 10 a.m., Ayden, North olina.

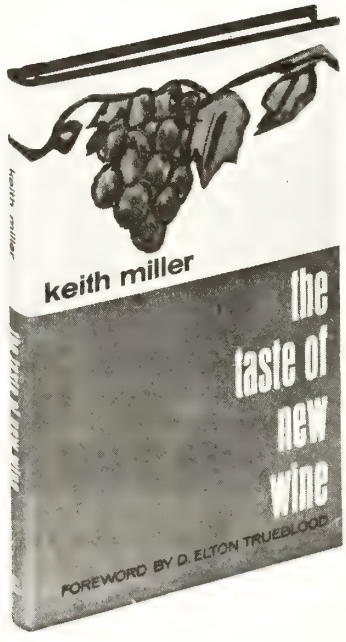
e_____ Signed_____

Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Rev. George L. Greene announces that he is available for pastoral and evangelistic work. Anyone desiring his services may contact him at Route 2, Box H-28, Hamlet, North Carolina 28345, or by telephoning 582-3755.

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ST. CLAIRE BIBLE CLASS

THE SUNDAY SCHOOL LESSON

FOR SEPTEMBER 7



God Grants Israel a King

Lesson Text: 1 Samuel 8:4-7; 9:27—10:1; 12:19-22; 18:8, 9

Memory Verse: 1 Samuel 12:24

I. INTRODUCTION

This lesson is the last of those in the cycle entitled, "A Nation Emerges Under God." Israel had been under judges from the death of Joshua until this period of her history that we are studying in today's lesson. We learned from our study of the preceding lessons that Israel had allowed her desire to be like the other nations, led her into sin and many difficulties. In our lesson for today we will discover that she fails to realize that her failures have come upon her as a result of her sin and not because of the fact that she differed from the other nations. The fact of the matter was that Israel's only hope of redemption lay in her willingness to differ from the other nations; for this was the reason that God called her and established her as a nation, and this was the reason why the blessings of God abode upon her when she maintained this difference.

Our lesson text for today's story is taken from the Old Testament Book of 1 Samuel and includes selections from five chapters of that book: 1 Samuel 8:4-7 has to do with the last days of Samuel. It deals specifically with the request which Israel made of him to anoint a king to reign over them. 1 Samuel 9:27—10:1 has to do with Samuel's visit to Saul and the anointing of Saul as the selected king of Israel. 1 Samuel 12:19-22 covers the regret which Israel expressed that they had ever seen fit to desire to have a king to rule over them, as well as Samuel's advice to them concerning their obligation to follow the Lord. 1 Samuel 18:8, 9 has to do with the jealousy that Saul developed toward David.—Teen-Age Teacher (F.W.B.).

II. HINTS THAT HELP

1. The People Demand a King (1 Samuel 8:4-7)
   - A. Samuel's sons were unworthy and unable to succeed him.
   - B. The people wanted a king like other nations.
2. Saul Anointed by Samuel (1 Samuel 9:27—10:1)
   - A. How Saul was brought to Samuel's house.
   - B. How Samuel anointed him.
   - C. The signs that God gave Saul that this was of the Lord.
3. The People Realize their Mistake (1 Samuel 12:19-22)
   - A. The people admitted their mistake.
   - B. Samuel assures them of God's forgiveness.
   - C. Samuel reminds them that God has a covenant with them.
4. Saul's Downfall (1 Samuel 18:8, 9)
   - A. His anger and jealousy.
   - B. He harbored it in his heart.
   - C. His death.

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. There are few sins which create a greater torture of unhappiness than jealousy. To have a jealous nature is to be exposed to an incessant gnawing of the heart. It accompanies many through life, but it exerts its baneful influence most in youth. It poisons the homelife where sons and daughters are jealous of each other, and where jealousy exists among lovers all that is best vanishes in a ceaseless self-torture and suspicion.—Advance Quarterly (F.W.B.).

2. When Israel desired a king God revealed to them through Samuel that they were guilty of sin!

First, God's people sinned by asking for a king, for this was really a **rejection of God.** Another sin was involved in their desiring a king. The Israelites were seeking to conform to the world about them. They wanted to be "like all the nations" who lived near them. **Conformity** is a sin that still plagues Go people.

Some of these jewels stand for Sa own sins. Early in his reign, he wro fully performed the duties of a pri by offering a sacrifice to God bef waging war with the Philistines. Sam predicted then that Saul would lose crown because of his **disobedience.**

Saul disobeyed again when he t the spoils of war after his victory o the Amalekites. God had comman that the enemy and all their possessi should be utterly destroyed, but the k could not resist taking the best anim for "sacrifice." Again Samuel p nounced God's sentence upon the kin

Later, when David became a succe ful and popular military leader, S was filled with **jealousy,** which devel ed into **hatred.** And not many ye later Israel's history turned into a rec of tragedy involving kings and peo alike.—Standard Commentary.

3. "It is remarkable that through the Word of God 'first things' fail a are rejected whereas 'second things' chosen and used by God. The first m was a failure, and the second Man, Lord Jesus Christ, pleased God. The fi son of Adam, Cain, was a failure; second one, Abel, pleased God and became a type of the second Man. T first son of Abraham, Ishmael, was n the son of promise, but Isaac, the seco was the promised one. Isaac's two so Esau and Jacob, show again how t first is rejected and the second chose

"When Joseph was in Egypt and brethren came the first time they kn him not; but 'at the second time Jose was made known to his brethren' (A 7:13). Moses was not at first acce ed by his brethren, when he sought deliver them; but when he came t second time he was.

"The first tables of stone were br en; the second kept. The first gene tion died in the wilderness; the seco entered into the promised land. T first who brought them out of Egy Moses, could not bring them in; but t second, Joshua, did. The first king, Sa was a failure; but the second, Dav was the man after God's heart and w accepted. Not the first could build t Lord a house; but Solomon, the seco was chosen for that work.

"And so there was a first coming Christ, when He came to His own a His own received Him not. But there to be a second coming of the Lord, wh He will receive the throne, the natio for His inheritance, and the kingdon —Our Hope.

JR GOAL ONCERNS THE BIBLE

(continued from page three)

k languages in which the Bible was ten, we will have to depend on use- study tools. These include such es as various Bible translations, the lay school quarterly, Bible diction-, Bible encyclopedias, Bible commen-s, exhaustive concordances, and l-study books.

stead of reading from the quarterly ur students, we will have to develop own personal lesson plans, designed ppeal to the needs, problems, and ests represented by the pupils under care. A variety of methods will to be employed in order to give ents opportunity to participate in procedures—discussion, question-answer, audio-visuals, problem-solv- and others. Truth must not only eclared by the teacher but also avid-ought after by the students them-es. The teacher must realize that is often best understood by stud- if they are guided in discovering it themselves.

We must help our students to love Bible. It is one thing to understand facts contained in Scripture, but it uite another thing to respond to e facts in a positive way. The emo- must be brought into play if the d of God is going to take root in the of pupils. The emotions provide driving force which transfers factual vledge into practical actions.

uman nature is such that most peo- respond favorably to those portions od's Word which promise them God's sings. It is when we approach the ons dealing with man's responsi- for forsaking sin and living a holy hat the negative responses are most rent. Man is so constituted that he rally rebels against anything which against his carnal outlook on life. with the Holy Spirit's help can we to reverse this tendency and cause ents to love all of God's laws, both ive and negative. In fact, we must wisdom in showing them that nega- commandments actually work to positive advantage when seen in right perspective.

We must help our students to obey Bible. A pupil may understand a on of God's Word, and he may ap- iate and love the principle under- the facts of the passage, but he refuse to apply the principle to his own life. It is in the area of obedience to the Bible that the real results of the teaching-learning process are realized. It is also here that the greatest disappointments are found.

Application of truth is developed in three rather distinct areas. First, the teacher has to become adroit at applying biblical principles to the lives of his students. This means that he must know what their lives are like—their needs, problems, interests, and ambitions. He will have to get close to them during the week from time to time in order to discover what makes them tick. On the basis of his knowledge of them, he can develop applications which will have meaning to them.

Second, the teacher has to give the students opportunity in class to apply biblical principles to their own lives. He has to take the time necessary for them to open up and see where a Bible truth can make a difference in the way they live. This is as true of the beginner as it is of the senior or the adult.

Third, the teacher has to hope and pray that the students will go out into real-life experiences and apply Bible truths to their lives. At this point, he must leave them to the care and keeping of the Holy Spirit, the divine Teacher, for he cannot follow all of his students about while they meet the challenges of the coming week. One way to encourage out-of-class application of God's Word is to end each lesson with an explicit challenge to specific action in the days ahead. Another way to encourage such application is to call for testimonies the following Sunday as to whether or not a biblical truth was used during that week. The testimony of one pupil may encourage another one to try it.

Our concern is the Bible. Our eternal destiny is dependent upon it. Our everyday life is also dependent upon it. We must use it to convert men to Christ and then to train them to live worthy of His name. Only as we help students to understand it, love it, and obey it may our goal be accomplished. Let us dedicate ourselves to this life-changing process. No person could have a higher calling than this!—"Gospel Herald."

HAVE YOU RENEWED YOUR SUBSCRIPTION

Questions & Answers

(continued from page eleven)

was the thing God held against them because He hated the doctrine. In verse seven He warns them that they may beware of the result. The Balaam doctrine and the Nicolaitane doctrine have quite a bit in common. Bel, I understand from archaeology, was the mother of Nimrod that influenced the first general break from God after the flood when he inspired the building of the tower of Babel—a way they sought to get to heaven apart from God's way. Bel and Baalism are practically synonymous in origin and are the basis of all false religions. This would then, it appears, be a false religion of the apostles' day, having much in common with Bel or Baal worship and probably having a common origin.

Unger's Dictionary says of the Nicolaitanes: "The general voice of antiquity accuses them of holding the lawfulness of eating things offered to idols, and of mixing in and encouraging adolatrous worship; and as they are charged with denying God to be the Creator of the world, and of attributing its existence to other powers, they could unquestionably on such grounds, permit themselves so to act, and thus far it is probable that the accusation is not ill founded. The community of women was another doctrine which they are said to have adopted, and their conduct seems to have been in the highest degree licentious." Then this dictionary further says: "The real origin of the sect will probably never be ascertained with certainty."

There is one thing that I, as a Christian, as well as all who read this, need to have indelibly imprinted in our memories; that is, God is holy and He will never tolerate for one instance anything in anyone that aspires to something less than holy living. Paul did not think he had fully reached the goal in his qualifications, but aspired to "press toward" it. He had given up Judaism with all its glamorous aspects and enticing allures, and had made his one aim and one goal—Christ and His holy likeness. Anything that deters or in anyway suggests compromise is worthy of our hearty and whole-hearted condemnation. All religions, except true Christianity, including modernism, have a form of godliness, but deny in some way the power of God.

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Facing the wind encourages us to press harder.

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Boys' and Girls' Stories

(continued from page twelve)

mist seemed thicker. However, he whistled as he retraced his steps. He had not found arrowheads, but he had found something almost as exciting—possibly a real hermit's shack.

But when he came out at the lake, his whistle died. He saw that fog had settled down on Little Misty, until all that was visible of the lake was a few feet of water in front of him. Stunned, Mike stared at the gray curtain. Then he began thinking rapidly.

I left the boat right across from the camp dock, he reasoned. That means I can aim for the dock and just keep going straight. Good. I sure don't have time to wait for the fog to lift.

He returned to the boat and got in. He headed the boat toward the invisible dock on the other side of Little Misty. Finally, he looked at his watch. He knew just how many minutes the crossing would take.

Indian Point melted into the mist behind him.

Mike checked his watch frequently. "Five minutes more," he said at last. "I'll tie up the boat and scoot into camp."

But after five minutes, he was still rowing. After ten minutes—fifteen—twenty!

He stopped in dismay and peered into the foggy curtain around him. I couldn't have gotten off course.

The rising bell's rung by now, he thought next. The fellows will be yelling around on the hill. If I hear them, I can get my bearings that way.

Listening, he heard a distant loon's cry. That was all.

Mike chewed his lip and took the oars again. He had no time to waste. Don Robbins might start searching for him any time.

I'll just row, he told himself. The beach can't be far—

As the minutes ticked by, Mike's thoughts began to tumble over each other. What if something should happen to the boat so that he'd have to swim? In which direction was the nearest shore? He remembered the wilderness north of Indian Point, and fear knotted his stomach. Sometimes people went in circles when they were lost. If he had accidentally rowed around the Point, he might be lost for hours among the islands of Big Misty. Why had he been so dumb as to attempt crossing a lake in fog?

Once he thought of praying. Peter claimed God answered prayer. He decided that a boy who had lied and disobeyed did not deserve help from God.

Then, when Mike's arms felt as if he had been rowing a whole day, he saw the shape of trees. Eagerly he rowed in closer. Now he made out a tangle of bushes and knew this was not the camp beach. His heart sank as he realized what it could be—a lonely island in Big Misty.

Wondering what to do, Mike rowed along the strange shore line until an object caught his eye. It appeared to be a piece of board nailed to a leaning tree. He brought up the boat to take a closer look.

"No Trespassing," the sign read. "This Means U." Part of the "U" was broken away.

Mike's mouth dropped open. "It's Indian Point! I've gone in circles."

A wave of relief went over him. He knew now how to get to camp. He would stick like glue to the line of trees until he had rowed all the way around Little Misty to the dock.

Suddenly Mike realized how tired he was. He decided to rest a little while. Not even a sparrow chirped at Indian Point as his mind began turning something over. God had directed him back to the Point. He did not deserve God's help, but God had kindly helped anyway.

Mike looked hard at the trees without really seeing them. Little by little, what the camp people had been saying all week sank in. He did not deserve forgiveness or everlasting life either. Yet Jesus had died and risen so he could have both—freely.

"You don't work for a gift," the man had said. "You simply accept it—with thanks."

It occurred to him that he had accepted a free trip to camp from Mrs. Garvey. But he had never accepted the fr gift God wanted to give him.

Mike bowed his head and squeez his eyes shut. Awkwardly, he confess to God his need of a Saviour. "T thanks that Jesus died for me," he f ished. "Thanks that You want to gi everlasting life to a boy who's been bad as I have. And—and I take it."

It took Mike a long time to row fr Indian Point to the beach by way of t curved shore line. The fog was thi ning rapidly when he came in sight the dock. He saw people and the beac and he recognized Don Robbins and Pet among them.

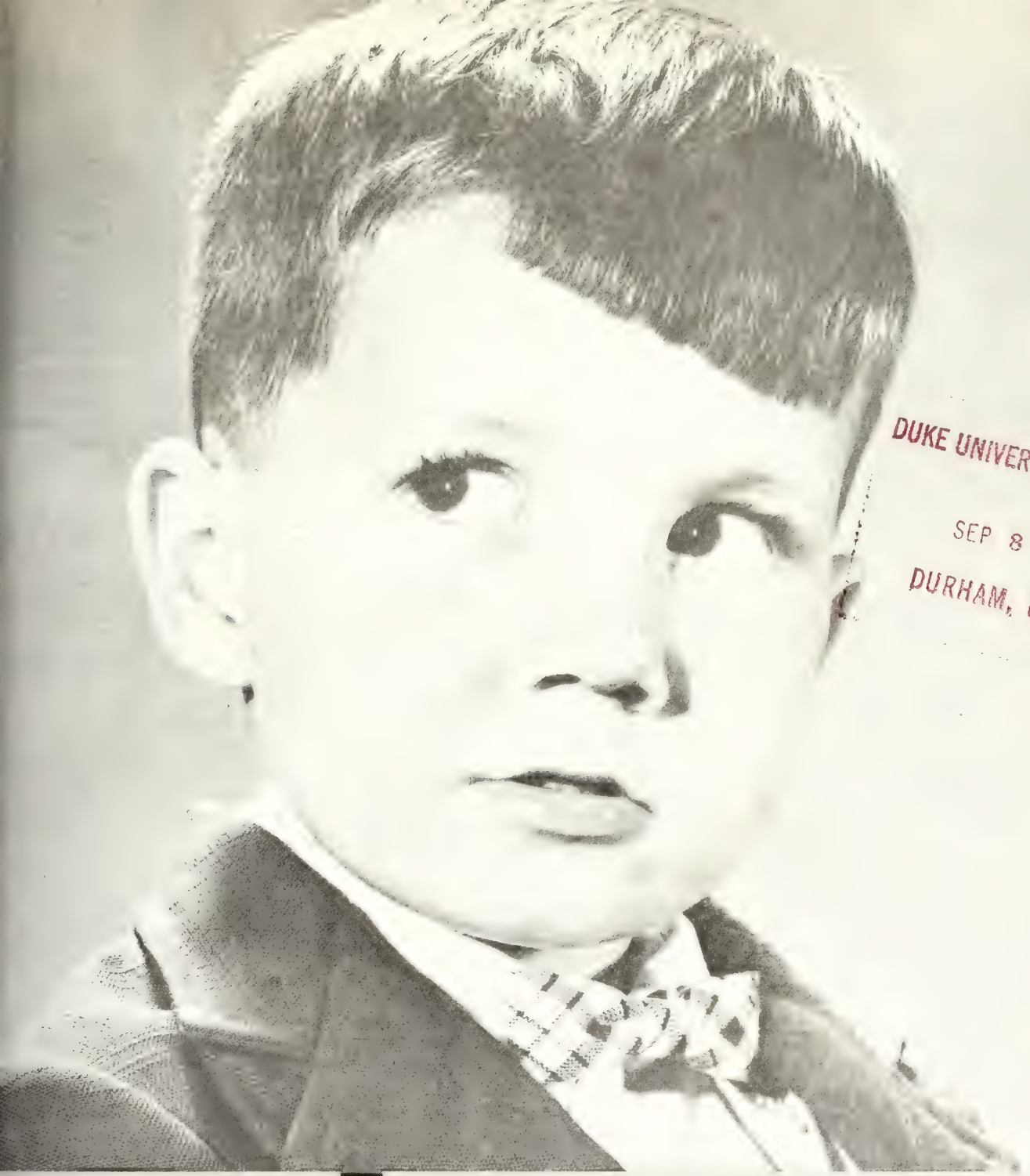
Mike thought ahead. He had a lot apologizing to do. Then he wanted talk to Don about the decision he h made while sitting in the boat at Indi Point.—Story Trails.

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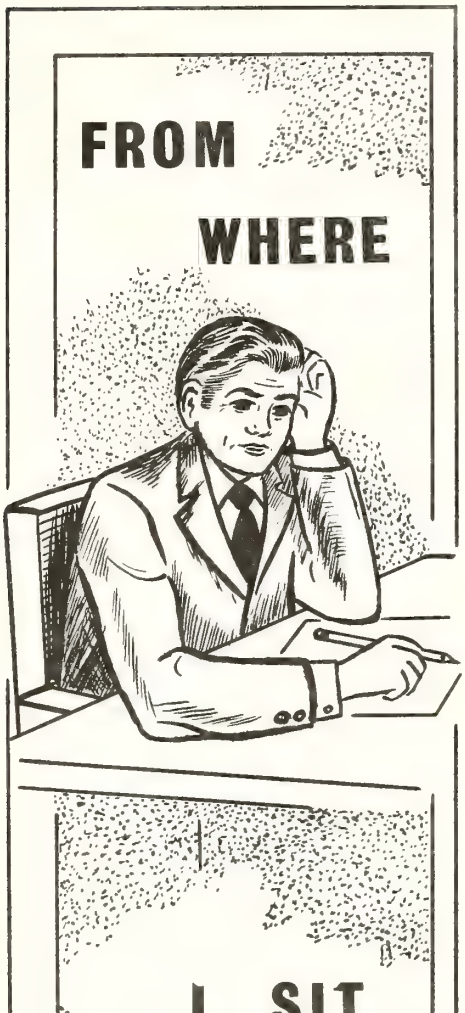
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"I'LL GET EVEN WITH YOU IF IT IS THE LAST THING I DO"

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, SEPTEMBER 3, 1969

Cover Photo by Harold M. Lamb



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The Free Will Baptist Press

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GETTING EVEN

"I'll get even with him if it's the last thing I do!" Many of us ha thought or uttered this statement or a similar one on various occasions especially when we considered ourselves mistreated by another. Ma of us have vowed to ourselves—and to others—that someday we wou surely "get back" at that person who had misused us or had opening hurt us. For some people, this "getting even" has become a motivati force; and some have become so possessed by it that nearly every stat ment made by them is colored with hate. The hated person is mock publically and privately. His character is degraded, and his abilities a derided. In this way, we are getting even; but we plan to do much mo We declare that we'll "teach him a lesson that he'll never forget." V want full revenge. Everything has a way of equaling out, but we inte to assist nature in bringing this about. We want things to balance pr perly; and in order to get the scale straight, we must oppress like t oppressor.

A lot of life is difficult; and when we are confronted with the u pleasant, or when things just don't seem to go right, we invariably lo for something, somewhere outside ourselves, upon which to place t blame. We like to lay its charge to someone we consider an enemy someone who "has it in for us"—a person whom we don't particular like anyhow.

In his mind, man always places the blame for his own inadequaci outside the realm of his ability to do anything about them. He conten that he is the way he is through no fault of his own. Thus, we (as m and women) think that our afflictions and our burdens come upon us n of our own doing, but because of some circumstance beyond our contr or because of maltreatment from an associate. Hogwash! It does ea our conscience to credit another with the responsibility of our failur but it does not alter the failure, nor does it really make it less noticeab

Man has always wanted to get even. If someone is hurt by anothe his first human thought is "poor me," and his second thought is usual to decide how he can hurt back—how he can make that person feel t sting of embarrassment, and how he can provide the afflicter with th feeling of being so "unnecessary." If we are ever treated wrongly, v nearly always want to do the same thing to our hurter, only we want do it to a greater degree. This is sad, but our philosophy has been to " unto others as they do unto you—only, do it first and do it worse."

Happiness comes from forgiveness, and forgiveness would allow "getting back" or avenging oneself of mistreatment. We have know people, however, who insisted that they had forgiven someone, but st refused to speak to that person. This is where the mouth b trays the heart; and the heart, in turn, betrays the soul. We could ha been speaking about sinners only in the foregoing paragraphs; but le we become too secure and happy in our spirituality, let us realize th Christians are not immune to this revenge. Though we adhere close to nearly every teaching of the Lord, we find our human frailties sho ing at the most inopportune moments. When we consider ourselves abu ed, we make it a point to "show them" what we can do about it.

Some of life is good. Some people are good. Some people's though dwell not so much upon what they can do "to" someone, but what th can do "for" someone. This is gratifying. Just as some individuals co centrate their efforts on hurting, others concentrate their efforts helping. They even go out of their way to make life more pleasant f us. They get their "kicks" (if you want to call it that) out of assistin rather than inflicting. This is an oddity in this time of rebellion an destruction, but Christianity has prevailed long enough to make charit and brotherhood still possible, though we do admit that these qualiti are not so prevalent as we desire them to be.

Getting even might be very important to us, but having considere all this, we pose a question: Have you ever tried to get even with the ma who helped you?

THE BIBLE and YOUR LIFE

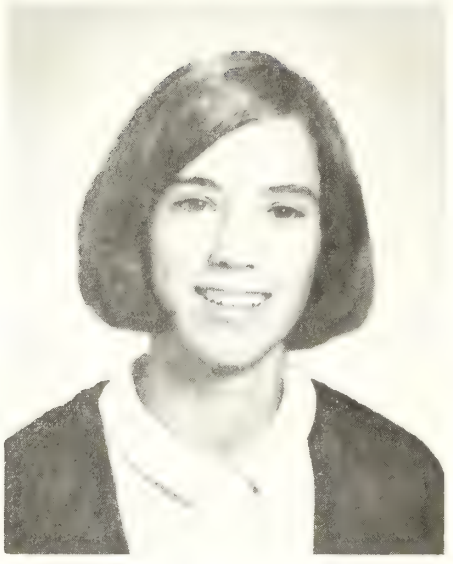
by CONNIE MOORE
YFA Member
Marlboro Free Will Baptist Church
Farmville, North Carolina

The subject that I am going to speak on today is entitled, "The Bible and Your Life." To be a steadfast, believing Christian, the Bible must play an important part in your life and influence it in every way.

The Bible has always been a source of inspiration and a guide to all people in many parts of the world. Even though the Moslems are not of the Christian faith, they accept the Bible as a true and inspiring book. A remarkable thing about the Bible is that although it is written by many authors during many times, it has never gone out of date. This "Book of books" goes on, outselling all other books; appealing to all people and changing their lives. Although the Bible is widely read and studied, no other book has been attacked as frequently and as vigorously. Most of the modern criticisms of the Bible were made during the beginning of Christianity; yet man has always been critical of the Bible. Once Benjamin Franklin played a trick on some of the outstanding literary critics of Paris while he was ambassador to France. These critics were a part of a very liberal group who had strongly attacked the Bible.

Franklin told them that he had found an ancient writing and wanted them to hear it. When they gathered, a young lady simply read the Book of Ruth from the Old Testament. Every critic was charmed by the story, not realizing that it came from the Bible which they had been attacking so severely. This story just shows that the Bible is really a beautiful work of art. The only reason people attack it is because it causes a sinner's conscience to feel guilty. Many people have died over the Bible, for believing it or owning it; yet it is still existing and being sold each day.

The reason for the universal appeal of the Bible is that it contains a message for every person and during every situation. One particular use it would have today in this upset, insecure world, is a guide for the youth. The Bible lays down plainly and clearly God's law. It contains the moral order of the universe and would be exactly the moral authority that many of the youth are searching for. In one family a son came and told his dad that he was dropping out of school. When asked why, the son replied, "Well, Dad, the truth is, I hate you." Stunned, the father demanded, "But why son? I've given you everything!" The son then replied, "That's just it, you've given me everything—everything except something to believe in." It is evident that in this true illustration the boy was searching for something, and the something could only be the Bible.



MISS MOORE

Another use for the Bible and its Scriptures is during a death. It seems that during these times no words are as comforting as the verse from Isaiah 25: 8, "He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; . . ."

Other verses; such as, ". . . be ye not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest" and ". . . lo, I am with you alway, even unto the end of the world . . ." renews one's faith in God.

In the May, 1969, edition of "The Reader's Digest," the Rev. Billy Graham wrote an article entitled, "What the Bible Means to Me." In this, there is a story Mr. Graham relates that I would like to quote directly without any changes.

"I recently visited an Army hospital in Vietnam. A boy there had lost both arms and both legs. The look on his face was a compound of despair and fright. How do you comfort a young man in that condition? I tried to tell him that God loved him, had a purpose for his life, and would support him through whatever the future held. But it was not until I began reading the Twenty-Third Psalm that his eyes softened. And as I quoted, 'Yea, though I walk through the valley of the shadow of death, I will fear no evil,' the despair left his eyes, hope lit his face. When

(continued on page fifteen)

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

THREE MARKS OF A CHRISTIAN

(Reprinted from March 9, 1960)

"Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed" (John 8:31).

"By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

The question asked in the subject of this meditation has many answers, most of which are partly correct, but there is only one true answer to it. However, that answer has a number of different parts. For example the two texts above give two of those parts, each introduced by the word, **If. If ye continue in my word. If ye have love one to another.**

Dr. W. R. Matthews of England, writing on the subject, "The Essence of Christianity," has observed that there are three answers which are so important that they deserve our careful consideration. These answers are: "A Christian is one who believes the Christian faith. A Christian is one who belongs to the Christian Church. A Christian is one who joins in Christian worship."

A Christian is one who believes in the Christian faith. That is, I think, he accepts God's Word as it is and continues to live according to its teachings, and he rejects all theories and doctrines which are contrary to it. Thus, certainly a Christian is one who believes in God, and who strives to live by the teachings of His Word. The Bible teaches that we should "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus" (2 Timothy 1:13).

A Christian is one who belongs to the church and is in fellowship with it and its work. No one can deny that this, no less than that of believing the Christian faith, is a necessary quality of the Christian. The Holy Spirit is promised, not to those who dwell in isolation, but to those who are in fellowship with the church.

In the New Testament, the Pharisee whom Jesus denounced was the man who was too full of his own status in the church, and of his accurate performance of its requirements. Today the Pharisee is more often the man who is too proud, too well informed, and often too spiritual to belong to, and fellowship with, the church. Many find too many hypocrites in the church to belong in it, forgetting that there is no greater form of hypocrisy than that of professing to be a Christian and refusing to unite, work with, and enjoy the fellowship of those making up the body of Christ here in the world.

It is no less important to realize the truth that a Christian is one who shares in the Christian worship of God. To the Christian the only genuine end and fulfillment of the human life is communion with God. In nothing lower can the soul of the human creature find complete satisfaction.

Certainly it was one of the chief purposes of the teaching and life of Jesus to reveal to us the true God and to show us how to worship Him in spirit and in truth.

But Dr. Matthews continues, "We have seen that the three descriptions of wh being a Christian means has each a jus fication and represents an important e ment in the Christian life. We have nc to notice that they do not contain t whole truth of the matter. It is or too easy to forget that the New Tes ment emphasizes a requirement which not precisely contained in any of t three descriptions—a Christian is o who tries to follow Christ." To be a f lower of Christ was the earliest meani of being a Christian.

To follow Christ is not easy. No o has ever supposed that it was. He Hi self, though He said that His yoke w easy and His burden l i g h t, promis hardship and difficulty to those who to it upon themselves. The following Christ begins with an internal revolutio for that is what repentance really mear There is needed a change of life—a ne life in Christ—by turning to God.

"Then said Jesus unto his disciples, any man will come after me, let him de himself, and take up his cross, and f low me" (Matthew 16:24).

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Whatever makes men good Christia makes them good citizens.—Daniel We ster.

= = = =

There is nothing so strong as re gentleness nor anything so gentle as re strength.

NOTICE TO ALL MEMBERS OF THE FREE WILL BAPTIST PRESS FOUNDATION

The annual meeting of the Free Will Baptist Press Foundation, Inc. will be he in Ayden, North Carolina, on September 8, 1969, at 10 a. m. in the new foundatic building, Ayden, North Carolina.

Each member is requested to be present. If you are unable to be presen please sign proxy below and return to me, Box 158, Ayden, North Carolina. The pro will be used only if you are unable to be present.

Yours in Christian service,
Hubert Burress, Secretary
Free Will Baptist Press Foundation, Inc.

We hereby appoint D. W. Hansley, president, Hubert Burress, secretary, (.....

..... as our proxy for the annual meeting of th Free Will Baptist Press Foundation, Inc., September 8, 1969, at 10 a.m., Ayden, Nort Carolina.

Date..... Signed.....

INFORMATION ABOUT

FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

MIDDLESEX, NORTH CAROLINA

THE REV. EDWARD W. MILES, Superintendent

CHILDREN'S HOME NEEDS



Some of the children

Why is the Children's Home in need? e of the most basic reasons of all is t of inflation. Like most of you, we t have to pay more for everything. ain like you, we can do nothing about s problem. We are all caught up in e easy way of life here in America and st people pay their taxes plus inflan and say nothing about it. Well, it es make a difference and we all should concerned about it.

The farmer is also feeling the pinch increased cost of production. It sim- costs more today to grow any crop an just one year ago. We find this to true here on our farm.

Since most of our income comes from ral people, the farm problem has beme our problem. When the farm inme is down, our income is down. hile our income has remained about e same for the past two years, we have been expanding. The recent building program has cost us just over one hundred fifty thousand dollars. At the same time we have expanded to utilize these buildings. New staff members have been employed to take care of the children. The expense of the new buildings such as lights, water, insurance, etc., have added to our expenses.

Now to put it short and simple, our expenses have been growing while our income has not increased. As a matter of fact, in our last article, we reported a slight increase last year over the year before when in reality there was a slight decrease. This was just a human error. At the present time, we do not have the funds to pay our current bills. We believe that our people will respond to meet our needs. We have needy children on our waiting list, but the decision to take them will depend upon your response. Won't you come to our rescue by making sure your church makes an offering between now and the State Convention?

We are praying for a good response at the Convention this year. We hope at least 200 churches will average $50 each in their gift to the Children's Home. The Children's Home is **your** Home and all of us here at the Home look to you for our support. We hope to see you at the State Convention here on September 17 and 18, 1969.

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Sumner Assumes Duties as Assistant Superintendent

On September 1, 1969, the Rev. Eugene Sumner began his duties as the assistant superintendent of the Free Will Baptist Children's Home. The administration and staff of the home welcome him to the campus and look forward to working with him.

Mr. Sumner brought with him to this position a broad background in education and training which will enable him to contribute to several areas of the life of the children.

He is the son of Mr. and Mrs. Coy Sumner of Route 2, Pink Hill, North Carolina, and is a member of the Sandy Plain



MR. SUMNER

Free Will Baptist Church. He graduated from Beulaville High School in 1960 and earned the Associate in Arts degree from Mount Olive Junior College in 1962. He then transferred to Atlantic Christian College where he earned the Bachelor of Arts degree in 1964, with a major in

(continued on page sixteen)

News & Notes of DENOMINATIONAL INTEREST

Cape Fear Youth Fellowship To Meet September 6

The Cape Fear Youth Fellowship will meet Saturday night, September 6, at 8 p. m., at Oak Grove Free Will Baptist Church, Newton Grove, North Carolina. The church is located on Highway 13.

Everyone is invited to attend this meeting. Refreshments will be served in the fellowship hall of the church immediately following the meeting.

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Friendship Church, Farmville, Calls Special Business Meeting

The Friendship Free Will Baptist Church, Route 1, Farmville, North Carolina, announces a special called business meeting to be held immediately following the evening service, Sunday night, September 7. All members are urged to be present for this important meeting, during which time the business will be to consider the building of a church sanctuary.

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Mount Pleasant Community Honors Hinnants

The community of Mount Pleasant, Route 1, Bailey, North Carolina, entertained Sunday afternoon, August 10, in honor of the Rev. and Mrs. R. N. Hinnant who were moving to Denham Springs, Louisiana.

The Hinnants had been residents of the Mount Pleasant community for seven years, during which time Mr. Hinnant had been pastor of Mount Zion Free Will Baptist Church near Spring Hope, North Carolina. He had also served as pastor of the Rock Springs Free Will Baptist Church near Bailey. The Hinnants moved to Louisiana to be near their daughter, Mrs. Doris Faye Hine, and her children.

Hosts at the going-away tea at the Methodist church social hall were neighbors and people of the Mount Pleasant Methodist Church. The Rev. Mr. Mullikin, representing the church, presented the couple with a silver tray appropriately inscribed. Mr. Mullikin expressed the community's appreciation for their services and wished them Godspeed in their move.

Guests were greeted by Mr. and Mrs. Fred Harris and received by the honorees. Mrs. N. W. Brannan presided at the register. The refreshment table was covered with a white lace cloth and centered with an arrangement of white mums and greenery in a silver bowl. Punch, party cakes, open-faced sandwiches mints, and nuts were served.

Preparing the event were neighbors of the Hinnants, including: Mrs. Doyt Glover, Mrs. Eulum Glover, Mrs. Mary Privette, Mrs. Marjorie Bottoms, Mrs. I. C. Finch Jr., Mrs. Don Cobb, and Mrs. Wade Mullikin.

Good-byes were said by Mrs. N. W. Brannan.

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Oriental Church to Hold Fellowship Revival

The Oriental Free Will Baptist Church, Oriental, North Carolina, will hold a fellowship revival the week of September 8-13. Beginning at 8 p. m. each evening, the services will feature a different speaker each night; and music will be rendered by various choirs. The Rev. M. E. Godwin, pastor of the church, has announced that an offering will be taken nightly toward the Camp Vandemere Fund which is designated for the development of a Christian camp located at Vandemere, North Carolina. The public is invited to this series of services and is asked to be much in prayer for the spiritual success of the revival.

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Mill Street Church Has New Pastor

The Rev. Lloyd ("Cyclone") Childers who organized the Mill Street Free Will Baptist Church, McColl, South Carolina, has returned as its pastor. Mr. Childers has headed the Home Mission Department for the Piedmont Conference and has served as evangelist for the General Conference of Free Will Baptists. Mr. Childers extends a cordial invitation to his friends in and around McColl to come and worship with him and the congregation at the "little church with the big heart." He is also serving as pastor of the Cordova Free Will Baptist Church, Cordova, North Carolina.

Burress to Conduct Spring Branch Revival

The Rev. Hubert Burress of Pineto North Carolina, will be the guest evan list in a series of revival services to held at the Spring Branch Free Will B tist Church, Walstonburg, North Ca lina, September 8-13. He will be assi ed by the Rev. E. C. Morris, pastor the church. Services begin each eveni at 8 p. m. There will be special mu rendered in every service, and the pu lic is invited to attend.

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PLEASE NOTICE

When submitting pictures to be us with articles for publication, please se only sharp black and white prints. Als those desiring the return of pictures documents should include a stampe self-addressed envelope. We cannot r turn pictures or materials otherwise.

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Change of Address

The Rev. Bobby Bazen who has bee pastoring the Elm Grove Free Will Bap tist Church, Route 1, Ayden, North Caro lina, announces that as of September his address will have changed to Rout 5, Dunn, North Carolina 28334, where h will be pastoring the Shady Grove Fre Will Baptist Church.

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Whatever makes men good Christians makes them good citizens.—Daniel Webster.

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The thing most needed in the United States is united notions.

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Alcohol might preserve a lot of things but it will not preserve one's dignity.

= = = =

Living for Christ might prove hard but living for Him will make dying easier.

Coming Events

September 17, 18—North Carolina State Convention of Original Free Will Baptists, Children's Home, Middlesex

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

Mount Olive College Begins New Year



Mount Olive College will begin its eighteenth academic year with the arrival of freshmen on Sunday, mber 7. The College can still admit a limited number of students, and high school graduates who d like to enter college this fall are encouraged to contact the admissions office immediately by tele-e, (919) 658-2502, or in person. Financial assistance is available.

An Open Letter to Mount Olive College Students

etings:

/e look forward to 1969-70 being the year yet in the history of Mount e College, and we are happy that plan to be a member of our College ily. Already you have received from a copy of our student handbook and er information relative to the forth-ing academic year, but if you have questions or problems with which can help you, please let us know.

ecause of the great significance ch attending Mount Olive College for both you and us, there are some ic principles and policies I wish to phasize prior to your arrival.

First, Mount Olive is a Christian college and in every decision we shall seek not the "easy" but the "right" answer. We believe in God and our commitment to Him is the foundation and framework for our entire educational program, both academic and extracurricular.

Second, Mount Olive College has a deep concern for the total well-being of each student, and we want our motto, "The College That Cares," to be a reality. With us, you will be a person of infinite value and one who is respected as a "fellow learner."

Third, we welcome and encourage students to participate in the affairs of the College. Through the Student Government Association, membership on various committees with faculty members and administrative personnel, and through other established channels students are given an opportunity to express themselves and to share responsibility for formulating and carrying out important policies and programs. The faculty and administration welcome recommendations for the improvement of the College and an opportunity to discuss any problems which may arise.

The College, however, will not tolerate any activity which infringes upon the rights of others or which threatens in any way the orderly operation of any phase of its program. We have not had problems of this type in the past and we do not anticipate any in the future, but we wish for it to be clearly understood that a student's right to attend Mount Olive College depends at all times upon his willingness to observe the policies and regulations of the College.

The above statement is designed to assure students that in choosing to attend Mount Olive College their rights to an education will be protected.

Sincerely yours,
W. Burkette Raper
President

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"Coming Events" at Mount Olive College

September 7—Freshmen arrive for fall semester.

September 10—Class registration for all students.

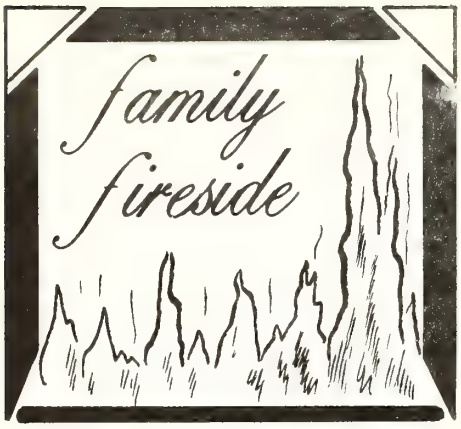
September 14—Annual fall convocation, 4:30 p.m., Mount Olive Junior High School Auditorium, Dr. W. Burkette Raper, speaker.

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Family Memorializes Mr. and Mrs. J. F. Hart

The memory of Mr. and Mrs. Jesse Franklin Hart has been honored with a contribution by their family to the Free Will Baptist Heritage Foundation of Mount Olive College. Their names have been engraved on the Heritage Foundation plaque established in 1958 as a part of the general endowment of the College. The purpose of the Foundation is to perpetuate the faith and heritage of Original Free Will Baptists; its goals are to memorialize and honor persons whose lives and services have contributed to the heritage of Original Free Will Baptists, and to provide Christian education for present and future generations. More

(continued on page ten)



SUNDAY, SEPTEMBER 7

IT'S A SCANDAL

Scripture Reading—Hosea 4:9

A scandal it would be, indeed, if your minister were invited to your home for a dinner, and if after eating his soup, the first course of the meal, he would get up and go home, leaving you who worked so hard to make the best meal possible.

That is just what some persons do on Sunday mornings. They eat the first course in the Bible-school class; and before the main course is served in the worship hour, they get their hats and run for home—or someplace else—leaving the preacher to wonder what is wrong with the food. It's a scandal! It happens right here!—Copied, 1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

We should want to stay in the house of God and listen to His Word.

MONDAY, SEPTEMBER 8

THE BEST COMMENTARY

Scripture Reading—Psalm 19:7

Matthew Henry, the great commentator, loaned one of his works to Mose, a Negro helper. Several days later he came to return the book; he laid it upon Dr. Henry's desk and started backing out of the room. "Well, Mose, how did you like my commentary?" asked Dr. Henry. "Strange how much light the Bible do throw on your commentary," replied Mose. The Bible is indeed the best commentary on the Bible.—*Christian Digest, Knight's Illustrations.*

PRAYER THOUGHT

The Bible is the most important book anyone can possibly read.

TUESDAY, SEPTEMBER 9

CHILDREN'S EVANGELISTS!

Scripture Reading—1 Timothy 4:12

It happened in Orleans, Indiana. Two children, a girl of twelve, and a boy of ten years, were among those who early confessed Christ in the meeting. They made their way to the outer door, and brought their father, a railroad engineer, just off his engine. They knelt beside him and pointed him to Christ. He was brightly converted! The world has no more beautiful scene!—T. J. Bassett, *Knight's Illustrations.*

PRAYER THOUGHT

Are we brightly converted to God and live as we should?

WEDNESDAY, SEPTEMBER 10

A PRAYER FOR HELP

Scripture Reading—Psalm 119:145-152

The Psalmist reveals yet another motive and media for understanding God's Word, that which grows out of a personal relationship with God and a fervent desire to be pleasing in God's sight. There is also the deep-felt conviction that God's Word is truth, and it alone is able to steer one's life away from mischief and destruction. We can be sure that the Psalmist is convinced that he cannot be successful in his religious life without Divine help. His example is a sound one which should spur all of us to couple our reading and study of the Scripture with fervent prayer for Divine help and direction.—Richard Wood in *The Church Advocate.*

PRAYER THOUGHT

We should pray to the Lord for divine help and guidance throughout our lives.

THURSDAY, SEPTEMBER 11

THE ARMOR OF GOD

Scripture Reading—Leviticus 19:16

Put God's whole armor on
And shrink not from the fight;
Great peace have they which have His law,
And worship in His sight.

Trust Him whate'er befall;
He'll never thee forsake;
Stay thou thyself upon our God,
And of His strength partake.

—Anonymous,
1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

God will never forsake us.

FRIDAY, SEPTEMBER 12

GIVE AS HE HAS GIVEN

Scripture Reading—1 Corinthians 16:2

What would you do if the Lord took your contribution on Sunday and multiplied it by ten and made that your income for the week? How much would you make? Would you be satisfied with your salary? If you gave one dollar, and He gave you ten—if you gave five and He gave you fifty, would you be able to live on it for the week?

If the Lord prospered you as you gave, instead of asking you to give as you have prospered, who would you fare? It makes us think of, and long for the return of that old sign seen in many places: "I had better start giving to God as He has given to me, lest He start giving to me as I h given to Him."

—Copied, 1010 *Illustrati Poems and Quotes.*

PRAYER THOUGHT

We should give to the Lord because gave and still gives to us.

SATURDAY, SEPTEMBER 13

WHY THE DIFFERENCE?

Scripture Reading—1 Corinthians 4:2

The church building was filled to ca city. Not a word was spoken. There no laughter, joking, nor loud talking. De had taken one of the brethren; and wh the preacher rose to speak, he had the tention of all. This was a real demonst tion of reverence—for the dead!

Thousands were in the stadium for football game. Yet, there was not a sou Everyone was silent, standing at attenti No one was speaking a word or makin move. Here reverence is being displa —for the flag!

The church building was crowded, a it was time for the service to begin; the auditorium sounded more like a beeh than a place of worship. Everybody talking. No reverence was being show for the Lord! Why the difference?—C ied, 1010 *Illustrations, Poems and Quot*

PRAYER THOUGHT

We should be very reverent in the ho of the Lord.

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our Church Auxiliaries

ttention, Youth of astern District!

The Eastern District Fall Youth Convention will convene with Cabin Free Will Baptist Church near Beulaville, North Carolina, Saturday, September 13, beginning at 11 a.m. The registration fee for each auxiliary will be $1. Each church will receive a report blank, so please be sure to use the blank for your report and bring it to the convention or mail it to your district youth chairman. With these reports we can know about some of the activities in which our Free Will Baptist youth are participating.

So youth chairmen and sponsors, let's make a special effort to really make this a day to remember in our work for the Lord and for our youth.

If you haven't received your letter with the report blank, please feel free to use the following one and get your report in to your district youth chairman.

Mrs. Grace Sumner
P. O. Box 66
Beulaville, North Carolina

This report blank is to be filled out and carried to the 1969 Fall Youth Convention of the Eastern District convening with Cabin Free Will Baptist Church near Beulaville, North Carolina, Saturday, September 13, beginning at 11 a.m. This report covers the period from September 1, 1968 to August 31, 1969, and is to be used for the YFA, AFC, and Cherubs.

1. Were you represented at the spring session of the District Youth Convention? Yes____, No____.
2. Do you have a Youth Fellowship for your Union District? Yes___, No___.
3. Are you a supporter of this? Yes____, No____.
4. Number of Youth Sundays held, _____. Number of study courses held, _____.
5. Denominational enterprises you support, _____.
6. Have you had a banquet this year? Yes____, No____.
7. Did you honor your seniors this year in your church? Yes____, No____.
8. Do you install officers when they begin serving? Yes____, No____.
9. Number of active members in: YFA____, AFC____, Cherubs____.
10. Is your auxiliary a "1-A" auxiliary? Yes____, No____; if not, why not? _____.
11. Do you have any suggestions to offer on improving our Youth Convention? _____.
12. List on a separate sheet any activities of your youth not mentioned elsewhere in this form.
13. If your youth groups would like to have some help from the district youth chairman, please contact her so that she can arrange to help you.
14. Would you like to host the convention in 1970? Yes____, No____; spring____, fall____.
15. REMEMBER TO SEND YOUR REGISTRATION FEE TO THE CONVENTION. It is $1 for each auxiliary.
16. Name of church_____,
    Address_____,
    city_____, state_____ zip_____.

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PROGRESS IS THE WORD AT BEAVER DAM



The Rev. J. A. Hucks

The Beaver Dam Free Will Baptist Church is one of the largest and most active rural churches in Columbus County, North Carolina. With the Rev. J. A. Hucks as its present pastor, it has long been recognized as a leading religious body in the area, and its magnificent church building is among the finest anywhere. The new church structure has a seating capacity of 1200 persons. Its present membership is 576.

The church was founded in 1877 and is now enjoying its ninety-second year. As one of the oldest churches in Columbus County, and North Carolina, Beaver Dam has seen marked improvement since its establishment. The church now has thirteen Sunday school classes and room for two additional ones should the attendance require their use. There is a spacious basement which is used for various church functions. The church is fully air-conditioned and provides comfortable worship conditions the year round.

The first record of activity at this Free Will Baptist church was in October, 1921. In a report received at that time, it was noted that record books dating from the establishment of the church until that time had been lost. The membership in 1921 was 203.

The old church building was removed in the fall of 1949 at which time construction of the present building was begun. During this period of construction, Sunday school and church services were held on the church grounds; and membership had climbed to 361.

The new building was completed in 1950 with room sufficient to house six Sunday school classes. The church was constructed on a "pay-as-we-go" basis, at a total cost of about $40,000. In 1950 the membership totaled 378.

Four new classrooms were added in 1956, and rest rooms and a new water system were installed, raising the estimated value of the church to $58,000. The old heating system and attic fans were inactivated in 1962, and a new heating system and air-conditioning were installed.

In 1964 the church was reroofed. There were no unpaid debts, and the value of the church was $67,000. The average Sunday school attendance had risen to 445, and the church membership had been increased to 454.

The Rev. J. A. Hucks was first appointed pastor in 1941, and he still serves in this capacity. During his pastorate the church has realized gains in both the physical and spiritual realms. There has been decided growth in Sunday school and church attendance as well as membership.

Recently the church finished work on a new fellowship hall that will accommodate church functions in even more comfortable surroundings. If there were one word sufficient to describe the Beaver Dam Free Will Baptist Church, Columbus County, North Carolina, it would be "progress."

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Mount Olive News

(continued from page seven)

than 150 names of persons honored or memorialized now appear on the plaque.

Mr. and Mrs. Hart were members of the Ayden Original Free Will Baptist Church, Ayden, North Carolina. During his life Mr. Hart was chairman of a fund raising committee for Eureka College, a member of the Ayden School Board, and a member of the Odd Fellows Lodge of Ayden.

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Orientation and Testing Programs Completed

Ann Hinnant, daughter of Mr. and Mrs. Willard B. Hinnant of North Webb Street, Selma, North Carolina; and James Dwight Gay, son of the Rev. and Mrs. James N. Gay of South Sixth Street, Smithfield, North Carolina, have just completed one of the two summer orientation and testing programs at Mount Olive College where they have been accepted for admission this fall. Entering students were encouraged to participate in one of the sessions prior to enrolling at the College. During the day the students took placement tests, familiarized themselves with the campus, and met College personnel who were available for those with special questions. Also, they were guests of the College for lunch in the College cafeteria.



During a tour of the Moye Library

Pictured during a tour of Moye Library conducted by Dr. W. Burkette Raper, president of the College, are, left to right: Miss Hinnant; Mr. Gay; Dr. Raper; Donald Frank Arrington of Route 1, Lillington, North Carolina; and Sylvia Cratch of Route 1, Aurora, North Carolina.

Miss Hinnant is a member of the Selma Original Free Will Baptist Church; Mr. Gay, a member of the Smithfield First Free Will Baptist Church; and Miss Cratch attends White Hill Free Will Baptist Church at Aurora.

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Mount Olive Day

Christian Chapel Free Will Baptist Church located near Pink Hill, North Carolina, will observe Sunday, September 7, as "Mount Olive College Day," according to an announcement by the Rev. Norman Ard, pastor. Dr. Michael Pelt, chairman of the Religion Department, will speak at the 11 a.m. worship service.

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Give to God; God gave to you!

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Do you think there will be med some kind of a world church that l combine all the denominations into united group of believers?—**J. C. M., ifornia.**

Answer: No! This united church will have all the believers; however, re is to be such a coalition of unbe-vers at the end of this age, but the npletion of the organization of such group of unsaved church people will, elieve, take place after all the believ- in the true Church have been rap-ed. This present corrupt condition, ording to the Bible, will grow in-asingly more desperate until its de-uction in the coming of Jesus Christ k to the earth, when the true saints l have been with Him seven years, iting in the air for all this evil to ne to a head or reach its evil consum-tion. During this time the false rch, headed by the antichrist and the se prophet, will persecute the Jews il the end of "Jacob's trouble"; and n Christ with the true Church will cend from the air where the true rch will have been judged and enjoy- the marriage supper of the Lamb. en all the heavenly host and the rch come to the earth, led by Christ o will come in a brightness that will troy the enemy's power and result in judgment of nations that will in-de Satan's and the antichrist's im-sonment for a thousand years, this ng the end of the false church on th.

ollowing these events Christ, with true or redeemed Church, will reign this earth for a thousand years. At end of this one thousand years Sa-, the antichrist and false prophet, l come with all the wicked persons, h angels and human beings, before great white throne judgment seat of ist and be judged and put then etern-into the lake of fire. All false rch members, all the wicked leaders all the cults and the apostate denomi-ions, will be in this last resurrection l be judged with Satan, the antichrist and the false prophet. Those who claim to be Jews and refuse to be obedient to God as is required of them in the Bible will be resurrected for the great white throne judgment and will be cast into outer darkness, where the worm never dies and the fire is never quenched.

All that the Bible has to say about the modernistic universal church is bad except that it will be eternally separated from Christ, God, and the true Church. This antichrist doctrine of a universal brotherhood and a universal church says, "Let's get together. We can do it ourselves if we only come together as brothers."

The Bible says in behalf of God and of right, "Ye can do nothing of yourselves." "If a man abide not in me, he is cast forth as a branch, and, is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (John 15: 6-8); "Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes: fear the LORD, and depart from evil" (Proverbs 3:5-7); "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron" (1 Timothy 4:1, 2). (Read Revelation, Chapters 12, 13, 17.)

In Revelation, Chapter 12, we have Israel depicted as a woman, Christ as the man child, and the dragon as Satan. In Chapter 13 we have the dragon or Satan giving his power to the ten-horned beast, referred to as the antichrist in First John; and this beast, a political head, giving his power to the two-horned beast that is also called the false prophet. In Chapter 17 we see the woman representing deceit, immorality, and all that false religions depict as being set forth in one head and one mind, riding the ten-horned beast that represents false or ungodly governments on earth and in control. The woman in this case is the false church perhaps headed by Rome. She controls, for a little while, all the governments; but at last is destroyed by the beast, the symbol of worldwide evil secular government. But her destruction does not mend matters for the evil, political power that suddenly abandons all religions and is soon thereafter destroyed by Christ in the brightness of His coming with all the saints of all ages.

When these and other Scriptures are correctly interpreted, including Daniel 7, one cannot fail to see that this world is growing worse all the time; and as the church looses her moorings, Satan is there in his conspicuous, evil presence to provide the false way, making it to appear convenient. Cults and evil doctrines thrive on backslidden, disgruntled church members and those brought up partly under the influence of a Christian environment; but who either procrastinate or hesitate to take the all-important step and become a Christian. I hope that anyone reading this that belongs to any class other than that of dedicated Christians may come to Christ before it is too late. The Bible says, "He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Proverbs 29:1); "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18).

Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Rev. George L. Greene announces that he is available for pastoral and evangelistic work. Anyone desiring his services may contact him at Route 2, Box H-28, Hamlet, North Carolina 28345, or by telephoning 582-3755.

STORIES

for our youth



A CLASS FOR GARY

by
JEANETTE LOCKERBIE

RAIN was dripping off the big elm on the lawn and bouncing off the sidewalk.

The Davis twins—seven-year-old Roger and Betsy—pressed their noses to the window, looked at each other, and shook their heads.

"It won't stop before bedtime," Betsy groaned.

"And nothing to do," Roger started to complain. Then, with an excited "Look Betsy! A moving van," he pulled back the white curtains for a better look across the street.

"Mom! Come quick! See—we're getting new neighbors," the twins called, almost in unison.

Mrs. Davis smiled. She could understand the twins' eagerness. They had missed the children who had moved out of the house across the street and had asked almost daily, "When is somebody moving in there?"

"Goody, a bike," shouted Roger, "for a boy the size of me." Betsy showed her disappointment.

"Now, children," their mother said in a soothing voice, "why don't you just wait and see? Maybe there'll be both a boy and a girl. Anyway, it's nearly bedtime. Maybe when you get up in the morning the new neighbors will have arrived. That's just their furniture, you know." She drew the curtains and gave a warning to Roger and Betsy not to dare to stand gazing at the family the way they had stared at the moving men with the furniture.

The twins had a hard time getting to sleep for thinking about the new friends they might meet the next day.

By midmorning a car pulled up in the driveway across the street. Roger and Betsy darted upstairs to where they had a good view from the hall window, but they must have missed the arrival of the owner of the bike.

Later that afternoon their mother asked them to take a plate of fresh cookies to the new neighbors.

"Just tell who you are and say we want to welcome them," Mrs. Davis suggested. "And be sure not to hang around. People are real busy when they first move into a new house."

Betsy carried the cookies carefully, and Roger rang the doorbell.

A lady came to the door and smiled when she saw the twins. They introduced themselves, then, forgetting his mother's instructions, Roger asked, "Do you have a boy like me? We saw a bike . . . oh . . ." Roger stopped, as Betsy tugged and said, "Come on. Mom said to come straight home."

"Well, that was fast," said Mrs. Davis. "Whom did you find—a boy or a girl—or both?"

Roger was quiet. Even Betsy who loved to tell things first, had nothing to say. Their mother kept asking questions until she suddenly wiped her hands on her apron and announced, "I'm going over there myself. Maybe our new neighbors need some help. You two play quietly until I come back." She hurried out the front door.

Mom was gone for quite awhile; and when she came back, she sat Roger and Betsy down, one on either side of her. They could tell that she had something very important to say, and they were very quiet.

Just once Betsy interrupted to ask, "Will the little boy go to school with us?"

This made Roger chip in, "And can he go with us to vacation Bible school on Monday? Can he, Mom?"

"Well—no—maybe we'd better wait and see," their mother suggested.

"He'll be in my class, because I asked first if he's going to school," Betsy insisted.

"No! I asked first about Bible school," Roger argued. "He'll be in my class."

"Betsy, Roger, I don't think Gary will be in either of your classes. You see, Gary was very, very sick when he was just a tiny baby, and now he can't learn things as fast as you can."

"Gary—what a nice name," said Betsy, and Roger nodded in agreement.

"He can learn Bible verses," said Betsy. "My teacher tells us that Bible verses are for everybody. You know that one we're learning about 'whosoever'? Isn't Gary included in 'whosoever'?" she inquired.

Mrs. Davis kept the children busy in their own yard when the rain cleared on Saturday afternoon, and on Sunday they noticed the drawn shades of the new neighbors.

Sunday was the Davis children's favorite day, with Sunday school and junior church; and today was an especially important day.

Roger and Betsy each had an "I've got a secret" look in their eyes as they piled into the car after church. In all the rush of getting dinner on the table, neither their mother nor father noticed the excitement in the children's eyes and the mysterious glances they cast at each other. They jumped every time the phone rang.

They were in the kitchen helping dry the dishes when their mother answered one phone call. They heard her say, "What was that? The new boy! No, Roger didn't bring a new boy to Sunday school. Oh, I see. Our new neighbors. Just a minute." And Mom pushed the swinging door into the dining room shut and talked very softly so that Betsy and her brother couldn't hear her any more. Daddy was telling them a funny story at the same time. It was hard to laugh though, not knowing what Mom was telling whomever she was talking to. It was about Gary. They could tell that much. Just then their mother returned.

"That was Mrs. Brown, the primary superintendent, children," she explained. "I don't quite know all about this but she said to tell you two that everything was all right. She says she's looked through her vacation Bible school

(continued on page sixteen)

'E'RE STILL OUT OF THE RED!

by L. E. Ballard, Field Secretary
C. State Sunday School Convention

ixteen years ago the North Carolina e Will Baptist Sunday School Conven- decided to venture into statewide day school promotional work under guidance of a part-time field secre- to be paid a regular monthly salary. Convention had accumulated some ney toward this, which was in the k on interest.

here were prophets in those days said that it could not be done. "You soon use up your surplus, and then will have to discontinue the project ause the people will not support pro- ional work," they said. These pro- ts were able to point out a number attempts made by various state or- izations of the denomination in past rs to undertake paid promotional ser- es, which had been soon abandoned lack of support.

Vell, we have gone sixteen years, and e never been in the red, and some of original surplus is still in the bank wing interest. True, we have not n able to go to a "full-time" promo- al worker, but the salary of the part- e field secretary has been increased ce; and a number of fairly expensive fects have been carried to successful clusion over the years.

has not been easy! Two things es- ally hurt the financial part of the gram. Our Convention lost rather vily in the denominational division in 2. Some of the churches that left us been loyal supporters of the pro- n. A few continued to support our gram even after they had ceased to port other state programs. One rch that left us has not missed a th since the program was launched, ding a liberal donation. Another g that has hurt us is something this ter has always considered a good g. We still think it a good thing, proper understanding—but it has us. At the time we launched our motional program, most of the ools controlled their own money. But by one many of the schools entered "consolidated treasury" arrange- ts with the churches; and, with but few exceptions, support for outside day school projects ceased. We have er understood why general church or- izations who receive the offerings le in the Sunday school, should not feel responsible for supporting district and state Sunday school work, but we could give the names of a great number of churches whose Sunday schools formerly supported our program who have not made one contribution since the church started a "consolidated treasury."

One of the few exceptions to this rule is the First Free Will Baptist Church of Wilson, North Carolina. The Wilson school was one of the very first schools to give regular, systematic support to our program. For years they dedicated a certain part of Sunday school offerings for the state promotional work. When in time the church established a one treasury system, our program was immediately put into the church budget for a reasonable (even what we consider a liberal) amount, which has been paid regularly. This church has not needed many of the services the State Convention has offered. It has been blessed to have pastors and other leaders fully capable of carrying on their own training and extension programs. But their faithful and regular support has enabled us to give help to Sunday schools not so fortunate. Truly, this church has been a "Sunday school missionary church!"

We have just looked into the record of five other churches in the same general classification of the Wilson church as to size and financial strength. Every one of these five supported the program regularly until the time when they adopted the "consolidated budget" plan. Not one of the five has sent us a donation since, except for a $5 or $10 gift sent in with their report when they attended the annual State Sunday School Convention. If these five churches had followed the example of the Wilson church, this alone could have meant a broad extension of our services.

Yes, we have been able somehow to stay **out** of the red; but tell us—please somebody tell us—how can we get **into** the budgets of the churches that receive the offerings taken each Sunday morning in their Sunday schools?

USED ALUMINUM PLATES FOR SALE

The Press has a quantity of used aluminum offset plates for sale. The plates are available in two sizes: 22¾ by 26 inches, and 11 by 18 inches. The costs of these used plates are $1 and 50c respectively.

These plates have a number of uses, including the patching of farm buildings, rooftops, etc. In fact, anywhere that tin is used for patching or repairing, these plates will serve a similar purpose.

Anyone interested in securing these plates or desiring further information concerning these should contact the Press.

HAVE YOU RENEWED YOUR SUBSCRIPTION

Framed Church Covenant

Size: 18 by 24 inches
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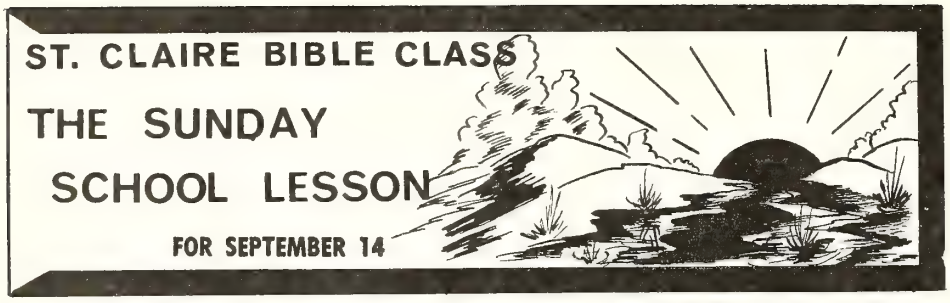
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David's Reign – Israel's Glory

Lesson Text: 2 Samuel 5:1-5, 9-12; 6: 12-15

Memory Verse: 2 Samuel 5:12

I. INTRODUCTION

The first unit of lessons this quarter was under the title, "God's Covenant People"; Unit 2, "A Nation Emerges Under God"; and today we began Unit 3, "God's People United."

David became the second king of what has been called the United Kingdom, to differentiate it from the Divided Kingdom of Israel and Judah which would come following the reign of Solomon, David's son and the third and last king of the United Kingdom. The period of David's reign was Israel's greatest glory, extending even into Solomon's reign. David was God's greatest warrior; Solomon, His greatest builder. David conquered the enemies of Israel but was not allowed to build the great temple. This was left for Solomon to do.

"The Book of 1 Samuel records the failure of man's king, Saul. Second Samuel describes the enthronement of God's king, David, and the establishment of the 'House of David' through which the Messiah, Jesus Christ, should later come. When Christ comes again, He will sit upon the throne of David (Isaiah 9:7; Luke 1:32)."—Henrietta C. Mears.

David's accession to the throne following Saul's death was not easy. Traitors and usurpers to the throne had to be removed. Abner, Saul's ambitious general, contrived to take over the kingdom by elevating Ish-bosheth, Saul's son, to the throne. The plan failed; Abner was slain by Joab, David's trusted commander; and Ish-bosheth was murdered by two of his own captains (2 Samuel 3:27-32; 4:1-12).

The deaths of these two conspirators removed the last barrier to David's coronation as king, and the time had come for him to reign supreme without a rival, and to bring the long-awaited glory to Israel. The nation's image had been tarnished and God's man had been chosen to brighten it.—Advanced Quarterly (F.W.B.).

II. HINTS THAT HELP

1. The men of Israel gathered around David; and Christians must gather around Christ (2 Samuel 5:1; cf. Matthew 11: 28-30).

2. The man of God must feed the Church of God with the Word of God (2 Samuel 5:2; Acts 20:28).

3. Crown the Lord Jesus as the Ruler of your own personal world (2 Samuel 5:3).

4. It is wise to prepare for both the beginning and the end of your lifework (vv. 4, 5).

5. David built houses for others; and we should enhance our witnessing by doing good to others (v. 9).

6. We must keep on growing in the things of the Lord (v. 10).

7. True friends like Hiram and David set a good example for us (v. 11).

8. Early in life, we ought to perceive God's plan for our lives (v. 12).—Bible Expositor.

III. ADDITIONAL TRUTHS

1. The guide was taking some tourists through Mammouth Cave. When they reached "The Cathedral," he mounted a rock called "The Pulpit," and said he would preach a sermon. It was short. All he said was, "Keep close to your guide." The tourists soon found it was a good sermon for if one did not keep close to the guide he would be lost in the midst of the pits, precipices, and defiles. It is hard to find one's way through Mammouth Cave w i t h o u t a guide; it is harder to find one's way through the world without the lamp of God's Word. A good motto for Christians is, "Keep Your Eyes On the Lamp." —Our Pentecostal Boys and Girls.

2. Last week we learned of the sins that accompanied the establishment of a king for God's people. Today, by contrast, we see how the reign of David the second king, was blessed with greatness. The crown had not changed, but the ruler and his subjects had.

Because of this change we shall call the first jewel in David's crown **transformation.** The people who had wanted to be like their pagan neighbors were transformed in their thinking and desired to align their lives with the will of God. (Compare this with Romans 12:2.)

The second jewel, then, stands for **acceptance.** When the Israelites asked for a king, they had rejected God's plan for them. Now once more they accepted His authority and lordship, allowing Him to lead them through David their divinely appointed king.

Other contrasts may be seen in the personal attitudes of Saul and David. David was not jealous of anyone, but was ever **rejoicing** in the Lord. His heart was not filled with hatred, but with **gratitude.** He realized that God was responsible for the blessings he and his people enjoyed.

In a word, the people of God had turned from unfaithfulness to **obedience** once again. David, their faithful leader, had guided them back to living lives that pleased God, and thus to the consequent unity and greatness they enjoyed during his long reign.—Standard Commentary.

3. A young man who came from a poor home asked God to help him get an education so he could be useful in the world. As time passed by one obstacle after another was thrown in his path to prevent his going on in school. Instead of giving up, he kept praying for his big opportunity. Years later, when most men his age were through with college and set up in business, God opened the door for him. Finishing college he entered the seminary and became an outstanding minister instead of a businessman. Sometimes we have to just wait for God to answer us, as David did. —Selected.

NOW IS A GOOD TIME TO RENEW

YOUR SUBSCRIPTION

HE BIBLE AND YOUR LIFE

(continued from page three)

eft, his lips were repeating softly, but h resolution, 'I will fear no evil.' "

This story shows the power that the le has to comfort and console most ple. The Bible has a unique quality t replaces despair with hope and fear h faith.

Another remarkable change the Bible de in someone's life is related in the k, "A Man Called Peter," the story the late Dr. Peter Marshall. Dr. rshall was perhaps one of the greatest isters America can claim. His wife, herine, was also a very devoted istian, and active in Washington's v York Avenue Church where her band was minister. Because of Mrs. rshall's devotion to her church, it strange when God allowed her to stricken with tuberculosis in March 1943. After months of rest, and still improvement she began reading the v Testament, pondering Christ's heal- miracles. One day she was reading happened to read of Christ's prayer le in the garden. In the Bible ac- nt it says that Christ prayed for rs, until finally in desperation He e in to His Father's will. After read- this, Mrs. Marshall began to apply story to her life of sickness. For rly two years she had prayed earn- y for healing, but all was in vain. lly, she, like Jesus, gave in and pray- a prayer of relinquishment where she her life in God's hands. Almost ediately her X rays showed definite rovement—improvement that was to tinue until she recovered. If it were for a pamphlet she read on prayer the Bible, she could have remained invalid indefinitely. This is just one he many unusual ways the Bible has uenced people's lives.

he Bible contains the mind of God, state of man, and the way of salva- . Its doctrines are holy, its doc- es binding, and its decisions immut- . More than this, the Bible was tten for you, to guide your life in Christian way. If you are not a stian, your question may be, "What don't read the Bible, live a good life go to church?" Maybe you are too -centered, concentrating on material s of the world with very little ght of spiritual concern. But the d of God says, "For what shall it profit a man, if he shall gain the whole world and lose his own soul."

Christ is the main theme of the Bible from Genesis to Revelation. I wish to ask you this one question, "Where does your life stand with Christ; do you reject the Bible or believe in it?" Let me warn you now that you cannot be a Christian and reject the Bible.

Today you can follow Christ and accept the teachings of the Bible. You can know personally the peace of mind that most Christians seem to have. All you have to do is accept Christ as your Saviour.

As I think of all the words man has written concerning the Bible, none are so true as the words of that hymn, "I Know the Bible Is True."

I know the Bible was sent from God,
The Old, as well as the New;
Inspired and holy, the living Word,
I know the Bible is true.

I know the story of Christ is true,
His Virgin, glorious birth,
His life, His death, and the open tomb,
And His return to the earth.

I know the Bible is wholly true,
For peace it gave me within;
It finds me, comforts me day by day,
And gives me victory o'er sin.

Before I close I would like to read to you a quote I got out of an old church paper: "Read the Bible to be wise, believe it to be safe, practice it to be holy. It contains light to direct you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the Christian's charter.

"Christ is its subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, and prayerfully. It is the Word of God which will stand forever."

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What we are is God's gift to us; what we become is our Gift to Him.—Adapted.

CATALOGS READY

The Free Will Baptist Press Foundation, Inc. Catalog is now ready and available at the Press. The catalog is up-to-date and contains a virtual treasure house of supplies, literature, and gift ideas. One has to see it to appreciate it. Those desiring catalogs may have these by picking them up at the Press or by requesting them by mail.

BOOK REVIEWS

by ELIZABETH HILL

SENSEI by Russell T. Hitt. Harper and Row, cloth edition, $3.95.

Here is the story of an amazing woman from crisis to crisis with "faith as a grain of mustard seed" written by the author of "Jungle Pilot."

Nothing seemed impossible for this Irish lady whose Sunshine Home became famous. Eighty-seven little Japanese girls were all reared by this remarkable lady, Irene Webster Smith, in an atmosphere of Christian love. They called her "Sensei" which means "teacher" in Japanese.

Some of the girls were unwanted babies; others found their way to her; still others came from impoverished peasants who would have otherwise sold them. By prayer and faith, these were saved from the life of a geisha in Tokyo.

This book is for anyone who wants to know about a wonderful lady walking humbly through life with the answer to questions:

". . . when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?" (Matthew 25:37-39).

The Lord's answer was, ". . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:4).

MAN AT THE TOP by Richard Wolff. Tyndale House, cloth edition, 1969, $3.95.

According to Jesus, greatness cannot be won by favoritism. We are reminded of what He says about leadership in the introduction of this book: ". . . but whosoever will be great among you, shall be your minister; And whosoever of you will be the chiefest, shall be servant of all" (Mark 10:43, 44).

Among the questions the author asks and discusses are:

"Is it right to be ambitious?"
"Can a leader be humble?"
"Are you qualified?"
"What is the cost?"
"Can leaders be trained?"

Both laymen and clergy will be helped by using many of the author's suggestions. Wolff has also written other timely books: "Israel Act III," "Riots in the Streets," and "Is God Dead?"

(Books featured may be ordered from the FREE WILL BAPTIST PRESS, P. O. Box 158, Ayden, North Carolina.)

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Children's Home

(continued from page five)

history and minors in religion and secondary education. In 1968 Sumner received the Master of Divinity degree from Southeastern Baptist Theological Seminary in Wake Forest, North Carolina. Following his graduation from Southeastern, he spent the year of July, 1968, through June, 1969, receiving clinical training in pastoral care and human relationship at the North Carolina Memorial Hospital, Chapel Hill, North Carolina. Just before coming to the Home, he spent three weeks in Chapel Hill attending a workshop for supervisors of child care workers under the sponsorship of Group Child Care Consultant Services, Inc.

Being an ordained Free Will Baptist minister, Sumner also brought with him a background in the pastoral ministry. He served the Dublin Grove Free Will Baptist Church of Aurora, North Carolina, as a student minister from 1962 to 1964. During four years of theological studies, he served the Little Creek Free Will Baptist Church of Ayden, North Carolina, as a student minister. During the past year he has served as the pastor of Memorial Chapel which is on the campus of the Children's Home.

In recognition of his broad background in professional training, Sumner was granted the Outstanding Young American award in 1969 after being nominated for the award by Mount Olive Junior College.

The Rev. Edward Miles, superintendent, states that he plans to involve Sumner in the total administration of the Home, but that as assistant superintendent his main responsibility will be as director of campus life. In this capacity Sumner will be responsible for the supervision of the houseparent staff and for their growth and development through planning and conducting an in-service training program and involving them in other educational opportunities. The assistant superintendent will also function as pastor of Memorial Chapel and will be responsible for developing and bringing a religious ministry to the children. In addition to functioning as the director of campus life and the pastor to the Home, Sumner has been assigned by the superintendent to special projects such as writing a philosophy of child care for the home, public relations, and the development of new programs, such as social service to serve the children.

It is the intention of the superintendent of the Home to use his assistant to maintain and to improve the quality of care that the Children's Home gives the children under its care. The services rendered by the assistant superintendent will enable the superintendent to concentrate on the business administration of the Home and to broaden its base of support, as he will be free to represent it to the denomination.

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Report of Cash Receipts for the Month of July, 1969

The Free Will Baptist Children's Home gratefully acknowledges the following receipts for the month of July, 1969. Receipts have been mailed to each individual, auxiliary, or organization contributing; but totals are shown here only from each conference for the period covered.

Religious Contributions Received
(Includes Gifts for All Purposes)

Albemarle Conference	$ 221.52
Blue Ridge Association	16.91
Cape Fear Conference	200.83
Central Conference	901.52
Eastern Conference	1,366.60
Western Conference	363.64
Pee Dee Association	145.55
Piedmont Conference	20.00
Other States	11.32
Statewide Bodies	185.48
Total Religious Contributions	$3,433.37
Parents and Relatives	683.40
Miscellaneous	273.64
Total Receipts for the Month	$4,390.41

Special recognition is hereby given to the following who made gifts of $100 or more during the month.

Honor Roll

St. Mary's, Eastern	$125.0
Wintergreen, Eastern	117.0
Oak Grove, Pee Dee	100.0
W. S. Williams Jr., Middlesex	135.0
Yelverton's Grove Sunday School, Cape Fear	103.0
Sweet Gum, Central	100.0
Spring Hope, Eastern	130.0
Mt. Zion (Pamlico County), Eastern	100.0
Christian Service Fund	105.7
N. C. Auxiliary Convention	283.0

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Boys' and Girls' Stories

(continued from page twelve)

material and she finds she can manag a new class—a class for Gary."

"Whoopee!" That was as far as Mor got. Betsy and Roger hugged her an hopped all over the kitchen in glee.

"Goody! Am I ever glad we asked ou teacher if there's a class for childre who can't learn so fast—like Gary," Ro er exclaimed.

The whole Davis family paid a Sunda afternoon call across the street.

Then came Monday morning. Th shades were up in the neighbors' hous The rain was gone, and the sun wa shining. Betsy and Roger, dressed u for the first day of VBS, darted eagerl out of their house. In a moment, the came down the front walk, smilin broadly. Each had a hand of "the ne boy" on his way to vacation Bible scho —to a class just for a boy like him. "Gospel Herald."

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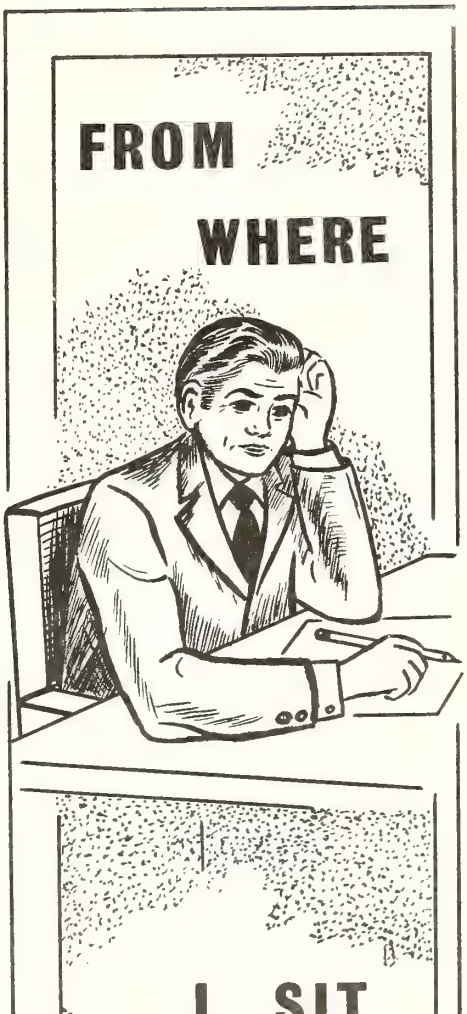


PRAYING IMPRESSIVELY, ARE YOU?

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Editorial--

Cover Photo by Cameri

PRAYING IMPRESSIVELY, ARE YOU?

Making a proper impression is so important that most of us beco overly conscious of our walk, our dress, and our talk. We want so mu to present a favorable image that we sometime utilize phrases and wo that are not typical of our natural selves. We are so intent on impre ing that we create artificial personalities that can be called into use the turn of a head. In speaking to an important person, we pronou and enunciate our words to such an extreme that the person to whom are talking will be able to tell that we are knowledgeable people. O encounters with intellects make this impressing seem necessary.

Even our prayers are marked by artificiality. We either overwo certain phrases, or we menace the skies with the high sound of o idioms. It seems difficult for us to talk to God when others are prese We have trouble saying what we really want to say because others are l tening, and for the most part, we are really praying for their appro instead of God's. A silent prayer or a private prayer presents no pr lem. We can pray our hearts out without fear of criticism or undue c cern about grammatical expression or tone of voice.

Most people are intent upon making a prayer beautiful. Of though, the prayer composed of eloquent phrases and extensive senten lack the real value which lies in the true definition of a prayer: ". . . t sincere desire of the heart, uttered or unexpressed." Most of the ti the most touching prayer is the one which sounds the simplest.

All of us love the prayers of kind, old ladies which sound like t heart-to-heart talks to God. This is the way a prayer should be. God the best Friend, who requires no perfection of speech or expression. He really cares about is that we talk to Him. Even if we "murder t king's English," as one was heard to put it, it matters little to God— long as we pray what we mean and mean what we pray. A true pra submits one's wishes to the will of God. We do not exalt His name much by loud or grand-sounding phrases; we exalt Him far greater quiet utterances from a humble heart.

This is not to say that those with the gift of spontaneity—those w can pray effortlessly and extemporaneously with the use of beautiful a meaningful phraseology—should be reprimanded. Rather, they are to admired if they have this gift. We are trying to point out, however, th those of us who do not possess this eloquence have no need to feel i ferior to those who do have it. God hears our hearts rather than o voices. Even before our audience has heard the words, He has und stood their meaning. Thus, it matters not so much how we say it wi our mouths; it matters how we say it with our hearts and with our sou

We need once more to go to the child and learn of his ways. H wonderfully simple, yet how heart-pulling are the words of that pra "Now I lay me down to sleep; I pray the Lord my soul to keep. . . ." should never, however, be content to "say" our prayers when we c "pray" them. Many times the wishes of our hearts are very foreign our words. A prayer of words never touches His heart, and a string insincere syllables from off the tongues of "impressive" men never rea His ears.

A true prayer expells the darkest clouds, and we have been made understand how Satan trembles when he sees us strong and sincere upon our knees.

So, we pray for a lot of reasons. We pray for ourselves, true—b we also pray for our friends' "listening enjoyment." Because we are h man we do have to resort to acceptable phrases. This is not bad; b we still maintain that if we pray our beautiful prayers merely to impre our peers, then we have erred. We may indeed impress our audien but what about God?

Well, what's in a real prayer anyway? Soul, man—soul; for in best sense, prayer is the complete giving of oneself to God!

Give As God Has Given

Based on Nehemiah 4:1-6

by the Rev. Bobby G. Bazen

. . for the people had a mind to
" (Nehemiah 4:6).

E of the pressing concerns of the church today, and the Free Will st church in particular, is getting ob done. An evergrowing need in ons is securing the necessary fi- es to promote the cause of Christ at and abroad. Christian education out today for the means to do the The total program of the church uffered and is suffering because of k of the necessary tools of work. is problem was clearly indicated in ime of Nehemiah, as it certainly is blem in our churches today. Before miah came to Jerusalem from Baby- n captivity, Ezer had been on the for some thirteen years trying to re the ruins. Still the work was from being completed. Some rea- for the failure of the rebuilding of wall around Jerusalem is evidenced ne fact that circumstances made it cult, enemies prevailed against them, the people would not stick to the

is problem carried over to the ch today is evidenced by the com- t of some that the program costs much or it just isn't needed at the ent time. What is the answer to problem of "getting the job done"? be the answer is found in Nehemiah 4:6—". . . the people had a mind to work."

I believe that this statement implies a program of stewardship which suggests the three areas on which I want to concentrate.

1. Stewardship of Talents
2. Stewardship of Time
3. Stewardship of Possessions

If we are willing to work in these three areas, God will bless beyond measure.

Stewardship of Talents

In the account of the talents in Matthew 25:14-30, the key word in the passage is "talents." To think that we are all equal in this area is folly. Some men draw plans for a cathedral, some compose music for its organ, some carve the stone, and some build the road to its door. However varied our talents are, we can be assured that no man is without some gift essential to its building, and thereby are bond servants for those gifts of God. It may be that your talent is to be friendly to the friendless, to pray for the needy, to seek justice for the offended. According to the Scripture before us, we can be assured that there will be a day of settling the accounts. May God be able to judge His servants as the good and faithful workers of His vineyard.

In Paul's letter to Timothy (1 Timothy 4:14) he urged him to "Neglect not the gift that is in thee. . . ." Why should we not neglect the gifts that have been given to us as Christians? Maybe an illustration from life will explain this. Suppose that you were to neglect the payment of your debts or monthly payments. It would not be long before your creditors would repossess the things you had failed to pay for. Another example may be seen in a patient that has been confined to the bed for several months without any exercise. Before he will be able to walk again, he will have to learn how to control his legs again. To neglect them is to lose them.

If you possess talents in a field, no one should have to ask you to do that job. In fact, no one should be able to stop you from exercising the talent that God has given you.

Stewardship of Time

The psalmist cried out in Psalm 90, Verse 12, "So teach us to number our days, that we may apply our hearts unto wisdom." In this prayer he realized that life was short, and that there must be an earnest effort to utilize time wisely for God. Some years ago when I was living on the farm, I use to walk by the ends of the rows of a crop or along the ditch banks and watch a small yellow flower that had burst forth in bloom during the night; but as soon as the sun came up, it would turn into a mass of fuzz and could be blown away with one breath of air. In this God reveals the brevity of life: here today and gone tomorrow.

The writer of Ecclesiastes urged in Chapter 9, Verse 10, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." One thing that Christ taught was, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4). This should impress upon our minds the importance of serving as stewards of the time that God has given us.

One thing that deserves our earnest attention and effort is to be punctual—at church, at work, and at play. Have you ever witnessed a service when everyone was late. It is almost chaos. Nothing seems to work and no one seems to have any idea what is suppose to happen next. The Apostle Paul urges that all things be done decently and in order.

To be continually late for work is to rob an employer of what he is paying for, and in the final analysis is the same as stealing out of the cash drawer.

Stewardship of Possessions

I doubt that we can set up an iron-clad rule as to our giving that will meet every person's need. To some God has given more, and more is expected of them. However, the conditions of a people that neglects their obligations to God is perhaps described as well in the Book of Haggai 1:3-6 as any other place in the Bible: "Then came the word of

(continued on page thirteen)

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Caroline

The Way to Eternal Destruction

(Reprinted from October 12, 1960)

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matthew 7:13, 14).

Charles Simeon, commenting on this verse, said, "There is no difficulty at all in entering upon an ungodly life; we need only follow our natural bent and inclination. Nor will they who frequent the broad road at all interfere with each other. The gross sensualist, the proud Pharisee, and the specious hypocrite, may have ample scope for their respective pursuits. Sin may be indulged in ten thousand shapes; for 'All we like sheep have gone astray; we have turned every one to his own way; . . .' (Isaiah 53:6)."

The text also teaches that it requires little or no effort to pursue a sinful course to destruction after it has been commenced. Broad is the way that leads to destruction. The breadth of the way promotes the ease and the rapidity of the traveler's progress. No self-denial is required of those who go in this way. Every sinful passion may be indulged. Every unhallowed desire may be gratified. Every depraved appetite of lust may be consulted and yielded to. Those who walk in the broad way may give the utmost latitude to their wickedness. They may indulge in every variety of crime. It is a **broad** way. It will accommodate all classes of sinners. The swearer may take God's holy name in vain; the liar may continue to utter his falsehoods; the drunkard may indulge in his **liquid fire;** the licentious may go on in their lusts; the desecraters of the Lord's holy day may go on in their pleasure-mad way; the worldly may become more worldly; the neglecters of **so great salvation** may still longer and longer neglect it; they may do all these things and more, and yet they may still all continue in this broad way. There is ample space for all, and there are abundant facilities for the rapid descent to perdition.

But the tragic fact is that they who travel in the broad way have the great majority of the world on their side. Many go in at the wide gate. Untold numbers are always to be found traveling on the broad way. Those who want to go with the large crowds will find them on the broad way that leads to destruction. How easy it is to go with the crowd! How little difficulty in floating on the popular current! Popularity is everything with some. Some will even make their way to the chambers of eternal death, because it is popular to go with the crowd. Some will sacrifice their immortal interest at the shrine of popularity. Some feel that there can be no danger where the multitude is so great, forgetting that many enter and walk the broad way that leads to nothing but destruction.

"Destruction and misery are in their ways" (Romans 3:16).

ON THE BIAFRAN SITUATION

Duane Steinshouer is a little man, five-five in height and weighs 120 pounds. That is he did weight 120 before he went to Biafra to work as a pharmacist for Church World Service. When he came back recently on a short leave, he tipped the scales at about 110.

"I think I dropped those pounds the day the migs roared in and blew our medical supplies warehouse to splinters," he says. "I had about a minute to dive into the safety bunker and the poor Biafran right behind me didn't quite make it. He landed on top of me dead."

One shouldn't make the mistake of thinking of Duane Steinshouer as a man behind the counter filling prescriptions. His job is to handle and help distribute six to eight tons of pharmaceutical supplies to sick and dying Biafrans each month. And that takes some doing in a beseiged country where medicine is rapidly becoming more important than currency.

Any black market problems?

"Oh, some, but the Biafrans have very simple way of handling the pr lem. If a man is caught red-handed, like stealing supplies, they try him the spot and then shoot him."

That sounds very rough, indeed, the Biafrans are engaged in a desper struggle to survive—or die as an abort nation, so they hit hard and fast w the slim chances of survival are thr ened by corruption within.

It is amazing, however, that under rigid Spartan-like conditions the Biafr have had to live during two years military action and far greater cas ties from starvation deaths, that th has been comparatively little black m ket activity.

"Perhaps," remarked Steinshou "the average Biafran, who is ambitic a good businessman or farmer, wo rather make a buck legitimately t steal. Then you have that preci quality of pride and dignity as an asse

Steinshouer was asked about health situation in Biafra. "Extrem bad among children who have wit the past year gone through the rava of extreme malnutrition. It hits m harder the second time around. W I left about ten days ago the child de rate had reached 1,000 daily and climbing rapidly."

The prognosis?

"Well, experts in the church re field expect the figure to reach 5,(daily very shortly."

What medical supplies and facili are available?

"Church World Service works w the Christian Council of Biafra. We f 1,300,000 children, pregnant and nu ing mothers as well as the old people more than 10,000 centers. In addit the churches assist over 900,000 about 1,400 refugee camps. There also some 6,000 desperately ill or v old being helped in 76 sick bays. A to those figures some 11,000 bedrid in five hospitals, you see the scope the churches' achievement in Biafra."

Steinshouer also spoke of the gi immunization programs being carried by the churches. Nearly a million c dren have been vaccinated against m sles and smallpox.

Asked if he was returning, Steinshou said, "As quickly as possible, after I s my wife and child."

His wife is a registered nurse Hugoten, Kansas. Their child is Co Rican whom they adopted several ye back.

our Church Auxiliaries

MUSICAL WITNESSING

This group of young people has visited some of the churches in the Third Union of the Eastern Conference of North Carolina this summer, presenting a musical program in an effort to advertise the Third Union Youth Fellowship Revival to be held at the Free Will Baptist Assembly Grounds between Pink Hill and Beulaville, North Carolina, September 15-19. Under the direction of Miss Cindy Everett, accompanied by Mrs. Dempsey Parks, pianist, and Charles Mason, guitarist, this group has attempted to encourage the youth to participate with special music in the youth revival. The group was most encouraged with the response from each performance.



The Group

Selections used in the musical presentation were: "The Numbers' Song" and "He's Everything to Me," from the Billy Graham movie, "The Restless Ones"; "Do You Really Care" and "He Shall Live Again," from the musical, "Good News"; "I Want to Do My Best"; and selected choruses.

The next performance of the group will be Sunday, September 14, at the First Free Will Baptist Church, Goldsboro, North Carolina. This has been a busy, but exciting, summer for these young people; and now they are eagerly awaiting the revival week so they can hear other young people sing.

The members of the group are pictured, standing: Sharon Owens, Gail Ball, Jackie Hill, Reb Lancaster, Marion Hill, Sharon Braxton, Lorrine McLawhorn, (all members of the Kinston, North Carolina, YFA); Louwana Taylor of the Smith's New Home Free Will Baptist Church near Deep Run, North Carolina; and Vickie Barfield of the LaGrange Free Will Baptist Church, LaGrange, North Carolina.



Mrs. Parks, Charles Mason, and Cindy Everett

Seated are: Mrs. Dempsey Parks, Charles Mason, and Cindy Everett.

Members of the group, but absent when the picture was made are: Jack Everett Jr., Susie Lovick, and Eddie Gray (members of the Kinston YFA); Jane Leigh Grimes of the Kinston Methodist Church; and Pat Strickland of the First Baptist Church, Kinston, North Carolina.

These young people are witnessing, and they are witnessing musically.

Auxiliaries Meet New Superintendent

"Informed women respond!" If this statement is true, women of the Shady Grove Free Will Baptist Church, Route 5, Dunn, North Carolina, and the neighboring churches: Robert's Grove, Oak Grove, and Lee's Chapel, will work enthusiastically for the Children's Home in the months ahead.

Friday evening, August 29, the Rev. Edward Miles, superintendent of the Children's Home, led a most informative discussion concerning the needs, aspirations, and challenges of the Home. Searching questions were asked, and the answers were both revealing and inspiring.

Prior to the meeting, the group enjoyed a covered dish supper and a period of fellowship in the activity building of the church. Those present shared their surplus Irish potatoes with the Children's Home. Mr. Miles gratefully accepted them and carried them to the Home.

Those present left feeling that the Children's Home is in capable hands.

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Attention! Eastern District Local Woman's Auxiliary Secretaries

If you have not received your fall report blank for the Eastern District Woman's Auxiliary Convention which will be held at the Bridgeton Free Will Baptist Church, Bridgeton, North Carolina, September 25, please let me know and I will send you one. Several have been returned due to incorrect address.

Mrs. Nelson Simpson Sr.
P. O. Box 55
Bridgeton, North Carolina 28519

News & Notes of DENOMINATIONAL INTEREST

Woodington Church Announces Revival

The Woodington Free Will Baptist Church near Kinston, North Carolina, announces revival services beginning Sunday evening, September 14, and continuing through Friday evening, September 19. The services will begin each evening at eight with Mr. A. G. Smith of the Jackson Heights church in Kinston as the guest speaker. Each service will feature good gospel preaching and special music.

The pastor, the Rev. Ray Harrison Jr., and the church membership extend a cordial welcome to the public to attend these services. Mr. Harrison states: "We invite the prayers of all God's people for the success of this meeting and this church."

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Rev. and Mrs. Leon Grubbs Visit Plymouth Church

The Rev. and Mrs. Leon Grubbs were the guests of the First Free Will Baptist Church, Plymouth, North Carolina, August 24 and 31. Mr. Grubbs was the guest speaker on both of these occasions for the morning and evening worship services. During the service August 24, two teen-agers accepted Christ as their Saviour and were baptized that afternoon at three o'clock in the Albemarle Sound near Plymouth.

Recently the CA organization of the Plymouth church presented to the church two beautiful wooden offering plates. The directors of this group are Mrs. Estelle West and Mrs. Alene Comstock.

The Plymouth church welcomes the Rev. Herman Grubbs of Kinston, North Carolina, as its pastor on a temporary basis.

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Northern Church Announces Homecoming and Revival

The Northern Free Will Baptist Church, Route 1, Bahama, North Carolina, will observe its annual homecoming on Sunday, September 14. The day's services will begin with Sunday school at 10 a.m. At the eleven o'clock hour the Rev. Billy Ray Jordan, a former pastor of the church, will bring the homecoming message. A picnic lunch will be served noon. The pastor, the Rev. Harry Brown, and the church membership tend to all friends, former pastors, a former members a special invitation worship with them during these se vices.

On Monday evening, September 15, the fall revival of the Northern church will begin and continue through Saturday evening, September 20. Services begin each evening at 7:30 with the Rev. C. F. Bowen, pastor of the First Free Will Baptist Church, Wilson, North Carolina, serving as evangelist. Mr. Brown will assist Mr. Bowen in the services. The public is issued a warm invitation to attend these special services as well as all the services of the Northern church.

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Watery Branch To Observe Homecoming

The Watery Branch Free Will Baptist Church, Route 2, Stantonsburg, North Carolina, will observe its annual homecoming, Sunday, September 14. Services will begin with Sunday school at 10 a. m.

The Rev. C. M. Coats of Smithfield, North Carolina, a former pastor of the church, will bring the morning message. A picnic lunch will be spread on the church grounds at 12:30 p. m. The Rev. Swade Benson, pastor, and the members of the Watery Branch church invite all former pastors and their wives, friends, and former members to come and worship with them during this occasion.

Coming Events

September 17, 18—North Carolina State Convention of Original Free Will Baptists, Children's Home, Middlesex

September 24—Central Conference Woman's Auxiliary Convention, Reedy Branch Church, Winterville, North Carolina. Registration at 9:30 a. m.

September 25—Eastern District Woman's Auxiliary Convention, Bridgeton Church, Bridgeton, North Carolina

Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Rev. George L. Greene announces that he is available for pastoral and evangelistic work. Anyone desiring his services may contact him at Route 2, Box H-28, Hamlet, North Carolina 28345, or by telephoning 582-3755.

Note of Thanks and Prayer Request

The Rev. Benjamin F. Ringgold Sr., retired minister of New Bern, North Carolina, wishes to take this opportunity to thank the various auxiliaries for the cards and gifts received on his recent birthday. He requests prayer for himself and for his wife. His wife is in failing health.

100-Voice Choir Expected

Composed of Members of

THE STATE YOUTH CONVENTION

This Youth Choir

Will Present Music

at

THE MISSION RALLY

at

THE STATE CONVENTION

Wednesday Night, September 17

at

FREE WILL BAPTIST CHILDREN'S HOME

Middlesex, North Carolina

CONVENTION TO MEET

SEPTEMBER 17, 18

C. H. Overman, Secretary

The North Carolina State Convention ill hold its annual session on Septem- r 17, 18, 1969, at the Free Will Bap- st Children's Home, Middlesex, with e Home serving as host.

The Convention will hear reports from l the institutions and enterprises be- nging to it. As usual, these reports e expected to reveal growth and im- ovements during the past fiscal year.

A good convention program has been anned. The introductory sermon will e delivered by the Rev. J. W. Everton, astor of Daniel's Chapel church, Wilson. r. Everton is also a member of the onvention's executive committee.

The Rev. Fred A. Rivenbark, pastor of irginia Beach church, Virginia, will de- ver the Convention sermon on Thurs- ay morning.

The Convention will also hear rep- esentatives from the Christian Action eague of North Carolina and the Gen- al Baptist denomination. The report f the Children's Home will be present- d in the form of a special tribute to ormer children of the Home and also he present children. Churches are urg- d to contribute at least $50.

During the mission service on Wed- esday evening, the Convention will hear he Rev. Harold Jones, missionary candi- ate to the Philippines. Each church is specially urged to bring a special offer- ig for missions.

Copies of the annual church report lank have been mailed to all church erks whose names and addresses are orrectly listed in the files of the Con- ention secretary. Any church affiliated ith the Convention that has not re- eived a report blank should contact the ecretary, P. O. Box 424, Ayden, North arolina 28513. The blanks should be roperly filled out and returned to the ecretary, along with a contribution to he Convention.

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Why criticize somebody when you are ill able to help him?

NOW IS A GOOD TIME TO RENEW YOUR SUBSCRIPTION

STATE CONVENTION PROGRAM

September 17, 18, 1969

FREE WILL BAPTIST CHILDREN'S HOME, MIDDLESEX, N. C.

Wednesday Morning

8:30—Registration of Ministers and Delegates
10:00—Convention Called to Order by the Secretary
10:05—Scripture and Prayer, Leslie Hawley
10:10—Welcome (Children's Home Responsible)
—Response, the Rev. L. B. Manning
—Partial Report of the Credentials Committee
—Recognition of Visitors
—Appointment of Committees
—President's Message, the Rev. Willis Wilson
—Report of Free Will Baptist Press Foundation
—Report of Free Will Baptist Student Fellowships, the Rev. F. B. Cherry
10:50—Report of Mount Olive College
11:20—Morning Worship:
Congregational Hymn
Special Music
Introductory Sermon, the Rev. J. W. Everton
12:00—Lunch

Wednesday Afternoon

1:15—Scripture and Prayer, Mrs. Marie Glenn
1:20—Representative from Christian Action League (Introduced by the Rev. D. C. Hansley)
1:50—Representative from the General Baptists
2:10—Business:
Report from the General Conference, the Rev. Walter Carter
Report of State Sunday School Convention, the Rev. Jerry Rowe
Report of Woman's Auxiliary Convention, Mrs. J. W. Everton
Report of North Carolina Ministerial Association, the Rev. Melvin Everington
Report of State League Convention, the Rev. Raymond Jones
Report of Executive Committee, the Secretary
Report of Mission Board
Report of Superannuation Board, the Rev. Walter Reynolds
Report of Chaplain's Commission

Wednesday Evening

7:30—Mission Service, Under the Direction of Mission Board

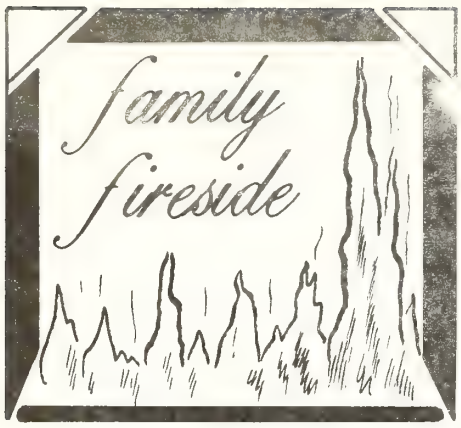
Thursday Morning

10:00—Scripture and Prayer, Mrs. A. B. Chandler
10:10—Business Session:
Final Report of the Credentials Committee
Report of Cragmont Assembly
Report of Layman's League Board
Report of Historical Commission, the Rev. Hubert Burress
Report of Church Finance Association
10:30—Report of Children's Home
11:00—Morning Worship:
Congregational Hymn
Special Music
Convention Sermon, the Rev. Fred A. Rivenbark
12:00—Lunch

Thursday Afternoon

1:15—Scripture and Prayer, the Rev. Harry Grubbs
1:25—Business Session:
Report of the Committee on Scouting
Report of Temperance Committee
Report of Resolutions Committee
Report of Nominating Committee
Report of Treasurer
3:00—Adjournment and Benediction

SONG LEADER, Ralph Sumner PIANIST, Mrs. Ruth Taylor



SUNDAY, SEPTEMBER 14

How They Knew His Lordship

Scripture Reading—Isaiah 46:6

Some strangers to Lord Schaftesbury were to meet him at a railway station. Asked they, "How shall we know his lordship?" The answer is challenging: "When you see a tall man getting off the train and helping somebody, that will be Lord Schaftesbury!" Sure enough, a "tall man" alighted from a coach carrying in one hand his suitcase, and in the other hand the three bundles of a little, old working lady! "They helped every one his neighbour; . . ." (Isaiah 41:6).—*W. B. Knight.*

Prayer Thought

One true mark of a Christian is his doing for others.

MONDAY, SEPTEMBER 15

"God Sent Forth His Son"

Scripture Reading—Galatians 4:4-9

Whenever Paul thinks of man's redemption, he immediately sees the Cross. Paul sees there the depravity of man—man's utter corruption to the degree that he not only ignores the repeated pleas of God but murders God's own Son. Paul also sees God's true attitude toward sin. Sin cannot be explained away, excused, or ignored. It has corrupted the whole of creation and must be utterly purged from our lives if we are ever to attain divine sonship. In the Cross Paul saw reflected God's true evaluation of man. Man is of infinite worth, even in his depraved state. Man was worth dying for—that he might be redeemed from destruction and restored to fellowship and eternal life. What matchless love and grace so freely given in the gift of God's own Son!—Richard Wood, *The Church Advocate.*

Prayer Thought

God sent forth His Son; let us prove worthy of His love.

TUESDAY, SEPTEMBER 16

Pardon for All Sins!

Scripture Reading—Exodus 10:17

"Sister," said a dying girl, "please get the Bible and read for me that passage about the Blood which cleanseth from sin. I fear some of my sins are too great to be forgiven. Look whether it says 'all sin' or only 'sin,' for I do not remember." "Yes," replied the sister, "these are the exact words, 'The Blood of Jesus Christ His Son cleanseth us from all sin.'" "Oh, how sweet!" said the girl whose fire of life was almost out. "Now there is pardon for all my sins."—*W. B. Knight's Illustrations.*

Prayer Thought

The Lord has granted pardon for all our sins.

WEDNESDAY, SEPTEMBER 17

Let's Get This Enemy!

Scripture Reading—Acts 20:28

He is always there, usually down front. He is uninspiring, nonpaying, silent but disturbing. He is the mortal enemy of the minister. He never helps with the singing, never responds to the invitation; he just sits there. He robs the preacher of his power, takes the joy out of a song, and steals melody out of music. He chills the saint and cheers the sinner. He doesn't whisper, he doesn't squirm, he never looks at a clock. He just sits. He is visible and a telling testimony that someone doesn't care. He is evidence of spiritual degeneracy. He advertises better than a billboard the indifference of our church people. He is where people sit who are present "in spirit." He is a stabbing pain to our Master and a delight to Satan. He cannot be moved. The only way to get rid of him is to fill him! He is the *empty seat!*—Copied, 1010 *Illustrations, Poems and Quotes.*

Prayer Thought

When this Sunday comes, why don't you fill the empty seat?

THURSDAY, SEPTEMBER 18

Where Money Is Not Mentioned

Scripture Reading—Genesis 23:9

Did you ever see a tombstone with a dollar sign on it? Neither did I. I have known hundreds of men who lived as though their only ambition was to accumulate, but I have never known one who wanted a final judgment of himself to be based on what he got. A man wants people to read in his obituary, not a balance sheet of his wealth, but a story of his service to humanity.—Homilope, *W. B. Knight's Illustrations.*

Prayer Thought

Money is not the passport to heaven.

FRIDAY, SEPTEMBER 19

Death in Life

Scripture Reading—Luke 12:13-21

He always said he would retire
When he had made a million clear;
And so he toiled into the dusk
From day to day, from year to year.

At last he put his ledgers up
And laid his stock reports aside;
But when he started to live,
He found he had already died.

—Author Unknown,
1010 *Illustrations, Poems and Quotes.*

Prayer Thought

We should begin living for the Lord before it is too late.

SATURDAY, SEPTEMBER 20

A Collection Not an Offering

Scripture Reading—Romans 10:15

A certain small boy had a dog which he named Fido. The boy was very fond of Fido. One day at dinner the boy's father noticed that he took the best of the portion of roast beef which had fallen to his lot and placed it on another plate. Upon inquiry, the father learned that the meat was for the dog Fido. "My son," said the father, "it would be better if you ate that meat yourself and gave Fido some of the scraps that are left." The boy protested but his father was obdurate. At the conclusion of the meal the boy took out to Fido a plate heaped with the scraps of the roast. "Here, Fido," said the boy, "I wanted to make you an offering, but here is only a collection." Love for the Master should be great enough to prompt an offering at each attempted service.—*Albany Journal, W. B. Knight's Illustrations.*

Prayer Thought

Give to the Lord freely because He gave to us.

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Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

onvocation anned for Sunday, eptember 14

)r. W. Burkette Raper, president of unt Olive College, will be the speaker tember 14, at a convocation marking eighteenth academic year of the Col- e. Dr. Raper will address approxi- tely 300 students at the 4:30 p. m. embly in Mount Olive Junior High ool auditorium. College personnel, nilies of students, and friends of the lege are invited to attend.

Others participating in the annual con- ation will be C. Sheldon Howard, npus minister; Lewis F. Cockerill, dean d registrar; Willis W. Wilson, presi- nt of the North Carolina State Con- ntion of Free Will Baptists; Ralph A. rris, chairman of the Mount Olive lege Board of Directors; and Michael gh Hinnant of Goldsboro, North Caro- a, an alumnus of the College, who will sent a voice solo. Mrs. Viola Hilton, airman of the music department, will ve as pianist for the program.

In addition to a special worship con- cted by the campus minister at 11 m. in the College auditorium (down- vn campus), everyone is invited to at- d an open house in the Henderson ilding and the Moye Library (new npus) between 2:30 and 3:30 p. m.

= = = =

Extension Course Offered

Mount Olive College will offer an ex- sion course in Bible at the First Free ll Baptist Church, Kinston, North Caro- a, beginning Tuesday, September 23, p.m., and continuing through Decem- 16.

Based upon the International Sunday ool Lesson Series for the fourth quar- , 1969, the course will be entitled, ne Story of God and His People," and l include studies from the Books of Kings, Amos, Hosea, Jeremiah, Lamentations, Isaiah, Ezra, Nehemiah, Psalms, and Luke.

Dr. Michael R. Pelt, chairman of the department of religion at Mount Olive College, will be the instructor. Dr. Pelt has been a member of the College faculty since 1957 and holds the B.D. and Ph.D. degrees in biblical studies from Duke University.

Dr. W. Burkette Raper, president of Mount Olive College, announced that the course is a part of the Paul Palmer Institute of the College and is open to the public. No academic credit will be given, but an attendance certificate will be given those who attend at least eleven (11) sessions.

The Kinston church, located at Lenoir Avenue and College Street, will serve as host for the course, the Rev. James A. Evans, pastor, reported. There will be no tuition charges, but those who attend will be invited to make a voluntary contribution toward meeting the expenses of the course.

While the course is especially designed for Sunday school teachers, it is open to ministers and all interested persons. "This is a service Mount Olive College is happy to provide for Free Will Baptists," President Raper declared. A similar course was taught by Dr. Pelt last year and drew an average attendance of 75 from throughout eastern North Carolina.

Interested persons should be present for registration on Tuesday, September 23, at 7 p.m.

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Concerning Fellowship Dinners

Austin Carter, director of development at Mount Olive College and coordinator of the 1969 series of 17 fellowship dinners for the College, has announced that organizational meetings to plan the dinners have been scheduled as follows:

Carteret County: Organizational meeting held August 10. Dinner to be held September 27, 7:30 p.m., place to be announced, the Rev. D. W. Cleve Jr., chairman.

Johnston-Wake Counties: September 11, 8 p.m., First Free Will Baptist Church, Smithfield.

Pitt County: September 14, 3:30 p.m., First Free Will Baptist Church, Greenville.

Jones County: September 16, 8 p.m., Pilgrim's Home church near Trenton.

Washington - Tyrrell - Martin - Pasquotank Counties: September 19, 8 p.m., Mount Tabor church, Creswell.

Lenoir County: September 22, 8 p.m., First Free Will Baptist Church, Kinston.

Nash County: September 23, 8 p.m., Flood's Chapel church near Spring Hope (tentative).

Edgecombe-Halifax Counties: September 30, 8 p.m., Peace church near Pinetops.

Each pastor, local church chairman, and as many other representatives of Free Will Baptist churches as possible are encouraged to attend the meeting in their county. Organizational details will include the selection of church chairmen, goals to be set, and other details of the dinner plans.

Similar dinners have been held each year since 1963. Gifts received for the College through this year's dinners will apply toward the Free Will Baptist goal of $500,000 in the development fund campaign now in its second year of operation.

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Sometimes the Lord has to knock us down so we can know how good it was to be on our feet.

CATALOGS READY

The Free Will Baptist Press Foundation, Inc. Catalog is now ready and available at the Press. The catalog is up-to-date and contains a virtual treasure house of supplies, literature, and gift ideas. One has to see it to appreciate it. Those desiring catalogs may have these by picking them up at the Press or by requesting them by mail.

Boys' and Girls' Stories

(continued from page twelve)

All the other children went happily to the park.

Ruth carefully worked on her scrapbook, said her prayers, and went to bed.

The next morning she learned that David had spent the night in their home. It took a little longer to eat breakfast and get ready for school. Ruth and her family spent some time making David feel welcome in their home.

Just then the school bus stopped at the Matthews home about a quarter of a mile away. Ruth and David rushed to the front porch. They would go to the road and board the bus.

I must get the material and thread for my dress and put it on the porch swing. Aunt Elizabeth will make my dress. It will be a great day when Aunt Elizabeth gets my pretty dress made," Ruth explained.

"You do not know whether Aunt Elizabeth will come today. We must hurry to the bus," David called to Ruth.

Ruth dashed into the house, returned with the material for her dress, and placed it on the swing.

The bus came and David and Ruth boarded it. Soon they were at school. Classtime came. "Now I will collect the scrapbooks," Miss Mary said.

David's face turned red. He was not ready for the great day. Ruth's face glowed with happiness, for she was ready for it.

That evening, when they got back to Ruth's home, their Aunt Elizabeth had come and got the material to make Ruth's dress.

"You were ready for two great things today. You did not know when they would come. You were ready for them, though," David said. He was very proud of Ruth.

"Yes, we should stay ready for great days that we know are coming. Most of all, we should get ready for the greatest of days, the day when Jesus comes for us," Ruth told David. Her beaming face showed that she meant what she said.—"Gospel Herald."

HAVE YOU RENEWED YOUR SUBSCRIPTION

Questions & Answers

(continued from page eleven)

mother and His half brothers were about to accept His enemies' view or claim that Jesus was beside Himself and that He needed help; that He was going too far in His teachings.

On Page 216 in "Bible Questions Explained," by Dr. L. T. Talbot, we find the following: "The denial that Mary had other children originated with Roman Catholic teaching that she was sinless; this is, called the doctrine of the immaculate conception. This teaching claims that Mary never did marry Joseph, that she was always the Virgin Mary. . . . this is unscriptural; . . . Mary acknowledged herself to be a sinner needing a Saviour; and that she recognized that the Lord Jesus was the only Saviour from sin."

Several writers, considered orthodox in much if not all of Christendom, that I have consulted, seem to agree that the expressions "my brethren" and "His brethren," found both in the Old Testament and the New Testament, point to these children born to Mary and Joseph after the birth of Christ and that they grew up in Nazareth with Him.

Some think that Joseph died leaving Jesus, who was his apprentice or understudy in his carpenter shop, with the responsibility of supporting the family by His skilled labor. I have no doubt that the Epistles Jude and James were written by Jesus' half brothers, and that these were not saved until after He was crucified and perhaps after His resurrection.

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BOOK REVIEWS

by ELIZABETH HILL

ADVENTURES IN THE HOLY LAND by man Vincent Peale. Prentice-H cloth edition, $5.95.

Here Dr. Peale presents the Holy L as he sees and loves it through wo and pictures.

On this tour with the author, reader may visit the famous caves wh the Dead Sea Scrolls were discove the Inn of the Good Samaritan betw Jerusalem and Jericho, and the ruins a magnificent synagogue at Caperna where Jesus may have preached.

Bible stories come alive as Dr. Pe describes Jerusalem, Bethlehem, the of Galilee, and the brook where yo David took a stone and used it to the giant Goliath.

At each stop, the author reminds reader of its biblical significance; in one chapter, he asks, "Who can w where He walked?"

This is an excellent book for th who especially wish to visit the H Land.

BLACK AND FREE by Tom Skinner. Z dervan, cloth edition, 1968, $2.95

". . . to know truth is to know Je Christ, the Lord of heaven and ear and he is living in me. He will ne leave me nor forsake me. I have security that passes human knowled I have had the privilege of watching H meet every need in my life; He will c tinue to do so because I know the tru —I know Christ, and Christ has set free. I am a black man. But I am a fr man." This is Tom Skinner's testimo

The book tells about his double lif by day, as the respectable son of a p tor and a valued church worker—and night, as the tough leader of the larg gang in Harlem.

It took a great deal of courage Tom to pull out of the gang and take stand for Jesus Christ. White and bla alike will be challenged, shamed, a inspired as the author presents the h est truth about the race problems.

RUN BABY RUN by Nicky Cruz. Loc International, cloth edition, $4.9 paper, 75c.

This is the explosive true story of savage street fighter turned into c sader. The author is a key subject "The Cross and the Switchblade" David Wilkerson. It should be an exc ing and most shocking story for alm any age as Nicky Cruz tells it like it i

(Books featured may be ordered from FREE WILL BAPTIST PRESS, P. O. Box 1 Ayden, North Carolina.)

BIBLE Questions & Answers

Conducted by J. P. BARROW

uestion: Please explain, ". . . This ness is not unto death, . . ." (John).—**A.J.T.**

nswer: I think that what Jesus meant that the sickness of Lazarus would as was generally the case in so seri- an illness, result in the permanent inement of his body to the grave the separation of his life from his until the resurrection of the saints. his time Christ shall come in the air eceive His Church forever to be with clothed in their immortal bodies will be like unto His glorified body. r. W. M. Smith, on Page 72 of "Pe- et's Notes," quotes Hendricksen as ng: "The illness is for (in the inter- of) the glory of God. When Jesus 'This illness is not unto death,' the rence would seem to be legitimate Lazarus had not yet died, and that s knew this. But when He adds, 'It r the glory of God,' it is clear that already knew exactly what was go- to happen; namely, that Lazarus ld die and that He would raise him. e assume an interval of at least two bably three) days between the de- y of the message ('the one whom love is ill') and the messenger's re- ance into the home of Mary and tha; then, in all probability, Lazarus already died when the round trip completed. The message must have led the sisters. Yet, at times it may have caused a ray of hope to shine ss their path. How else can we ac- nt for Martha's mysterious saying rded in 11:22?"

"Ryle's Expository Thoughts on the pels," Volume 4, Pages 60, 61, we the following:

t is undeniable that there was ething dark and mysterious about Lord's message. He might of course e said plainly, 'Lazarus will die, and I will raise him again.' Yet there a wonderful likeness between the e of His message and many an unful- d prophecy. He said enough to ex- hope, and encourage faith and patience and prayer, but not enough to make Mary and Martha leave off praying and seeking God. And is not this exactly what we should feel about many an unfulfilled prediction of things to come? Men complain that prophecies are not so literally fulfilled as to exclude doubt and uncertainty. But they forget that God wisely permits a degree of uncertainty in order to keep us watching and praying. It is just what He did with Martha and Mary here.

"Let us remember that the final result of Lazarus' sickness is what we should desire as the result of any sickness that comes on us and our families; viz., that God and Christ may be glorified in us. We cannot say, 'It shall not end in death'; but we can say, 'By God's help, it shall be for God's glory.' "

Regardless to how well we obey 2 Timothy 2:15, and apply ourselves diligently to the ardent study of God's Word, there still is to be found the element of mystery in it. There is a sense in which after we have thus conformed obediently to this task of study we may only "see through a glass darkly"; however, that does not mean that we shall not be satisfied in this state of being, for there is a distinct feeling of satisfaction to the Christian who has pursued a certain course of study to the place where he commits the whole to the Holy Spirit awaiting final results when God shall reward all the faithful for all their Spirit-directed activities. That "well done" to the patient, faithful, obedient Christian is worth being obedient in the study of the Word, praying and winning souls for a whole long life in Christian activities; so let us remember and make good use of our time to study, learn, understand, and apply in Christian activities all that is possible that we do. ". . . be thou faithful unto death, and I will give thee a crown of life" (Revelation 2:10).

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Question: Does the Bible teach that Jesus had half brothers and sisters? I have heard this and thought that what I read in the Bible taught this, but Catholic friends disagree.—**A.J.C.**

Answer: Yes, the Bible appears to be as clear in the teaching of this fact as it is in the teaching of many other truths upon which both Protestants and Catholics are agreed and accept and defend vigorously. After Jesus was born in Bethlehem, fled into Egypt to keep out of the way of Herod the Great when he was slaughtering the children up to three years of age in an effort to destroy Christ, His foster father and His mother went back to Nazareth to live. There Jesus and His half brothers and half sisters seem to have resided until after Christ's baptism by John and His preaching and other forms of public ministry had begun.

Here is what the people in His hometown said when they were astonished at his teachings: "Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things?" (Matthew 13: 55, 56); "Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him. But Jesus said unto them, A prophet is not without honor, but in his own country, and among his own kin, and in his own house" (Mark 6:3, 4). Then we have another witness among the inspired writers saying, "After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days" (John 2:12). Besides there are passages in the Epistles and in the Old Testament that seem to coincide. "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren" (Acts 1:14). It would seem from the following and from other similar statements that Jesus' half brothers, as well as Peter, were married and that they considered this legitimate for them as preachers and the followers of Christ: "Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?" (1 Corinthians 9:5); "But other of the apostles saw I none, save James the Lord's brother" (Galatians 1:19). (Please read and compare Psalm 69:7-9 with John 7:3-5; John 2:17; Romans 15: 3, 4; Mark 3:21-35.)

I get the idea from Mark that Jesus'

(continued on page ten)

STORIES

for our youth



LITTLE LOST PUPPY

by Nina Grace Register
Kinston, North Carolina

THE water was too cold for swimming, but Marty and David were happy to have a few days at the cottage. They had always like the little house beside the water, and spent hours at a time walking along the shore searching for odd shells, sharks' teeth, or driftwood. This morning they were out before breakfast, wearing heavy coats and scarves.

David stooped to pick up a large shark's tooth. "Marty," he called, "look at this one! It's the biggest yet!"

Marty turned her head to one side, listening.

"David, what is that little noise?" she asked. "It sounds like crying."

David listened. Then he turned back to the water. "Oh, it's just the wind in the reeds." They walked on a little farther.

"No, it's not the wind," Marty insisted. "Listen."

"You're right," David agreed. "Whatever it is, it's alive."

Just then a boy came scrambling down the hillside. He was out of breath, anxiously looking in the reeds.

"Here, Inky," he called. Then he whistled.

"Hey!" David called, "we just heard something over here and we're going to look. Come on."

The boy ran to them. "My name is Herman," he panted. "I'm looking for a little black puppy, too young to be out here alone. In fact, the other five pups are at the barn with their mama, and she doesn't seem to miss him. He can freeze to death if he gets wet. So I've been looking ever since I went out to feed her this morning."

Marty and David introduced themselves and David said, "We're staying a few days at the cottage back there. We just heard something like crying over here."

While they were talking, they were searching in each clump of reeds near the water. Suddenly Herman whooped, "I've found him! I've found him!"

He held the shivering, fuzzy, little puppy close under his coat. "As soon as he gets warm now," he said, "he'll be okay. Then I'll put him back in the barn."

"Say, Marty," David asked, "doesn't this remind you of the Lost Sheep in the Bible?"

Marty answered, "Come to think of it, it surely does. Don't you think so, Herman?"

"I don't know what you're talking about," Herman muttered, embarrassed.

"Oh, everybody knows that," David said. "It's a story Jesus told about a man who had ninety-nine sheep and left them all to go find the one that got lost. When he found it, he was so happy he called all the neighbors together to come see him. To be sure you've heard it at Sunday school?"

"No," Herman said, "I don't go to Sunday school. But I'd sure like to hear more about it."

Marty said, excitedly, "Well, come to our cottage, and we'll find it in the Bible and read it. Besides, you need to get warm too before you go back home."

Herman seemed happy to accept the invitation, and the three of them were soon in the cozy kitchen at the cottage. David got the Bible while Mother fixed a bed of an old blanket near the stove for the puppy. Then David read the Parable of the Lost Sheep in Luke 1 3-7. When he had finished, Herman r bed his eye.

"That does sound like me, leaving the pups to go find this one. What d it mean, though?"

Marty answered, "It means that Je thought enough of you to leave His ho in heaven, to come to earth to find y We are all sinners in God's sight un we accept Christ as our Saviour. when one believes on Him, then all angels in heaven rejoice."

"Really, for me?" asked Herman.

"Really for you," David whisper "Won't you accept Him?"

Herman looked from one to the oth Then he looked at the puppy. He lo ed again at the Bible. "Oh, yes," breathed.

They knelt beside the kitchen tab and Herman prayed, "Thank you, Lo for coming to look for me, and tha you for finding me."

Marty and David whispered, "Ame David added, "And thank you for send us out so early this morning; and tha you for these few days at the cotta This is our happiest vacation ev Amen."

GREATEST OF DAY

Wallace A. Ely

RUTH got her blank scrapbook. blue eyes beamed. She thou hard. "Shall I go to the park or sha work on my scrapbook?" she asked cousin, David.

"Go to the park. That is what going to do. We will have many g things to eat," David answered quick

Ruth swallowed. Her mouth wate for the sandwiches, cookies, ice crea and lemonade she knew they would ha

"But Miss Mary said she would for our scrapbooks. We do not kn what day she will ask for them. I ha my pictures for my book. I am so g we have a Christian schoolteacher. will be a great day when all of us bri our scrapbooks of the things which G has made for the great outdoors," R explained.

David laughed. He glanced at R She could tell that he thought she w silly.

"You do not know whether Miss M will call for the scrapbooks tomorro David chuckled.

(continued on page ten)

GIVE AS GOD HAS GIVEN

(continued from page three)

LORD by Haggai the prophet, saying, t time for you, O ye, to dwell in your ed houses, and this house lie waste? w therefore thus saith the LORD of ts; Consider your ways. Ye have vn much, and bring in little; ye eat, ye have not enough; ye drink, but are not filled with drink; ye clothe , but there is none warm; and he t earneth wages earneth wages to it into a bag with holes."

There must be something to guide us determining what we should give to d, and every Christian should have as goal at least ten percent of his in- ne. There are a number of ways this be accomplished. Two of them I ll mention:

1. Start out on a percentage basis. venant between you and God exactly at you are going to give and give t percent to Him, promising to in- ase that amount as God blesses. It l surprise you how far the Lord will d you. He will not stop with ten per- t but carry you to even greater ghts.

2. Pledge to start with ten percent. me people are able to do this from the y beginning, while others must work vard this goal because of earlier com- tments. Giving this ten percent does relieve anyone of further obligations. must remember that all we have be- gs to God.

The Basis of Giving

The very first basis of our giving is realize that God is:

1. The Creator—"The earth is the RD'S . . ." (Psalm 24:1).

2. The Redeemer—". . . the Son of n is come to save that which was t" (Matthew 18:11).

3. The Rewarder—"Give, and it shall given unto you; . . ." (Luke 6:38).

It might be argued that the New Tes- nent does not teach tithing; but lis- at the declaration of Christ in Luke 33: ". . . whosoever he be of you t forsaketh not all that he hath, he not be my disciple." Does this sound e just ten percent of our life? No, demands that all we have belongs to d. Then Christ said that He came not destroy the law and the prophets and teaching of the Old Testament, but came to fulfill it. One of the strong- supports of tithing found in the New Testament is in Matthew 23:23: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not leave the other undone.

We should tithe because:

1. God commanded it.
2. God blesses the faithful.
3. Of gratitude for God's blessings.
4. Of world need.

Certain Questions That You May Ask

1. Where should I pay the tithe?

Answer: "Bring ye all the tithes into the storehouse, . . ." (Malachi 3:10).

2. When should I pay the tithe?

Answer: "Upon the first day of the week let every one of you (Christians) lay by him in store, as God hath prospered him, . . ." (1 Corinthians 16:2).

Paul was speaking to the Christians when he made this statement, and I believe very strongly that the church should support its program without the aid of the world or people who are not Christian. God does not require a non-Christian to tithe.

3. How much is the tithe? How about expense?

Answer: This is a difficult question to answer so that the answer will be final in every situation. A large number of people use a large sum of money in order to make money. To say they should tithe their gross income would be an injustice. Then there is the question of expenses. I personally have not been convicted of using part of my tithes and offerings to help meet expenses I incur for the church when not reimbursed. In all cases I would advise that the problem be worked out in fear and trembling before God.

4. Why pay the tithe?

Answer: ". . . the tithe . . . is holy unto the LORD" (Leviticus 27:30); ". . . God loveth a cheerful giver" (2 Corinthians 9:7).

Conclusion

1. In a Free Will Baptist publication: "Tithing is compulsory in the First Free Will Baptist Church of Salina, Kansas."

2. Television evangelist: "Happy is the tither."

3. Satan's Attack: Recently I heard a story about Satan's attack upon a Christian. First he shot a poisonous dart at his heel, but the Christian was unharmed because he had his feet shod with the preparation of the gospel of peace. Satan's next attempt was at his loins, but the Christian repelled this because he had his loins girded about with truth. Unsuccessfully the devil tried a shot at his breast plate of righteousness. The Christian knocked away another arrow with the shield of faith. And his helmet of salvation repelled still another. But the devil, not easily discouraged, slipped around behind the Christian and shot him in the pocketbook killing him dead as a hammer.

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In Memory of My Fourth Son

(This poem was written by Mrs. Sallie Ingalls Carraway, Greenville, North Carolina, in memory of her son J. Gilbert Carraway who was born August 20, 1925, and died August 4, 1969.)

Gilbert Carraway was my son
And I loved him very much;
But I knew he was peacefully sleeping
When I gave him his last earthly touch.

I will not grieve as if there were no hope,
For I do know he's safe over there;
Out of this world of sin and crime
Which none of it he could share.

He had a little sister and brother
Waiting so patiently at the Golden Gate;
With open arms to greet him, saying,
"Dear Brother Gilbert, we're glad you're not late.

"And we'll send a message back to the others
To join us on the golden stair;
And what a happy reunion that will be,
For Mama will be with us there.

"There'll be no parting, no tears or sorrow—
Just one long sweet tomorrow
Where we can sing the Lord's praises loud;
For with us will be a holy crowd."

Now in the end I will only say
That I'll miss you so much everyday;
But the good Lord knew best when He called you home,
And I'll do my best to not feel alone.

For, He did promise never to leave us alone!

= = = =

If all the men in the world were all the friends in the world, there would be no enemies in the world.



A Nation Worships God

Lesson Text: 2 Samuel 7:18, 19, 27-29; 1 Kings 8:62, 63, 65, 66

Memory Verse: 1 Kings 8:27

I. INTRODUCTION

After David had made Jerusalem the capital city of Israel and the people had made the transition to a more settled estate, it was recognized that a need existed for a more enduring and central place of worship. Heretofore, when Israel had been more or less a nomadic people, traveling about from place to place in search of pasture for the flocks and herds, the tabernacle was well designed for her needs; but under present conditions, it was not the most appropriate place for worship. David, while king of Israel, recognized this and was anxious to erect a house for God, where Israel could meet and hold communion with the Lord and a place where the priesthood could minister at God's altar. This wish was denied him, as the Lord did not think that the time was yet appropriate for this work, but permission was given to David's son, Solomon, to carry on the work towards which David aspired.—Senior Quarterly (F.W.B.).

II. HINTS THAT HELP

1. David Made King of Israel (2 Samuel 5:1-5)
   - A. David had been anointed by Samuel when a child.
   - B. He had been king of Judah for 6½ years already.
   - C. Now Saul's son was slain and he was asked to become king of both Israel and Judah.
2. Jerusalem Made the Capital (2 Samuel 5:9-11)
   - A. Jerusalem was a good choice for the capital.
   - B. Give some facts about the city.
   - C. After making Jerusalem the capital, David's strength as king grew.
3. David Brings up the Ark (2 Samuel 6:12-15)
   - A. The incident that happened on the way that caused the ark to be left at the home of Obededom.
   - B. The ark moved into Jerusalem.
   - C. David's decision to build a temple.

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. A man was advised to go to a certain church which was said to be very beautiful and especially to have a very lovely stained-glass window. He looked at the church from the street, and the windows seemed only a blur of dusty colors; but he went inside, and lo! the light streaming through the window transformed it into a glory of color and of wonderful figures. So it is that many, judging of the church only from the outside, see nothing attractive in it; but let them enter, let them find Christ and join the church and take part in its work and worship, and they will find in it their chief delight.—Advance Quarterly (F.W.B.).

2. "Do you remember me?" asked a prisoner of a pastor who passed his cell.

"No," he replied.

"I remember you," said the prisoner. "You got me out of one of the dives in New York. You gave me a letter to a mission where I found shelter. Before we parted, you gave me clothes. I was shivering with delirium tremens and couldn't dress myself. So you dressed me. Then you shined my shoes. I do not recall what you said about Christ, because I wasn't interested in Him then. But the thought that you shined my shoes has lingered with me, and now I am ready to give myself to Christ. I know His love caused you, an honored minister, to perform that humble deed."

As an expression of his gratitude, Solomon gave with unstinted liberality to God, who never forgets His sure promises. "He which soweth bountifully shall reap also bountifully" (2 Corinthians 9:6).

Dr. R. E. Neighbour entered the baptismal pool with a railroad engineer. I was ready to proceed with the baptism service when the engineer whispere "Wait, Pastor. I forgot something. want to return to the robing room a get my pocketbook. I want it to be ba tized with me."

More of God's children should tal seriously their financial responsibility God's work. Some, however, have lear ed the meaning of the words, "It is mo blessed to give than to receive" (Ac 20:35).—Bible Expositor.

3. Not every church building today h a steeple. But some of us rememb when it was rare to see a church buil ing without one. Steeples are symbo of worship. Most of the older ones e closed bells that were rung to announ the services. The very presence of t magnificent temple Solomon built calle God's people to worship. God still i tends that His children shall gath regularly to praise Him, thank Him, an petition Him for further blessing. Th sound of church bells is a call to wo ship.

Perhaps the most striking part of steeple is the spire, pointing heave ward with majestic simplicity. God chief dwelling-place is thought to be i heaven, so spires may be said to be poin ing to God. It is true that we worshi a God who cannot be confined to buil ings made with hands; but we, as di Israel, significantly encounter His pre ence in the house of worship. Churc spires should remind us that God's pre ence is promised through Christ to eve two or three who are gathered in H name.

At the very top of some steeples mounted a cross. Because of the cro the most humble Christian church buil ing is more beautiful than Solomon glorious temple. The cross is the sym bol of Christ's sacrifice by which H made possible our salvation. Should w not therefore rejoice and be glad fo every opportunity to worship in th church of our Lord?—Standard Com mentary.

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7:30 P. M.

SEPTEMBER 15-19

THE REV. DAVID C. HANSLEY, Evangelist

Convention Theme: "LOVE IS THE THEME"

MONDAY NIGHT, September 15, SCOUT NIGHT

On Monday night the scout theme will be, "Arise, O Youth of God." Hear Mr. Dick Auger, scout executive of Tuscarora uncil, Boy Scouts of America, as he offers a challenge: "Love of God and Country." Scouts are urged to attend in uniform and with parents in special section reserved for them.

TUESDAY NIGHT, September 16, SPORTS NIGHT

On Tuesday night the athletic theme will be, "No Easy Way." Athletes will not want to miss this opportunity to hear r. Dick Powers, head football coach and assistant principal of East Duplin High School, Beulaville, North Carolina. All foot- ll players are asked to sit in a special section reserved for them for this occasion.

WEDNESDAY NIGHT, September 17, PRAYER MEETING NIGHT

Wednesday night will be Prayer Meeting Night, carrying a theme of "Something for Thee." The Rev. Everett Harper, pas- r of the Piney Grove Free Will Baptist Church, Albertson, North Carolina, will be delivering this message.

THURSDAY NIGHT, September 18, FAMILY NIGHT

On Thursday night Mr. John A. Johnson, tax collector of Duplin County, moderator of the Eastern Baptist Association of rth Carolina, and father of four children, will use the theme, "Happy, the Home," and tell the secret of a happy home. The hole family is urged to sit together on this occasion.

FRIDAY NIGHT, September 19, CIVIC AND WORLD AFFAIRS NIGHT

Friday night's theme will be, "Hope of the World." Highlighting Civic and World Affairs Night will be the Honorable avid N. Henderson, U. S. Congressman of the Third District of North Carolina. Civic and political leaders will sit in a designat- l section.

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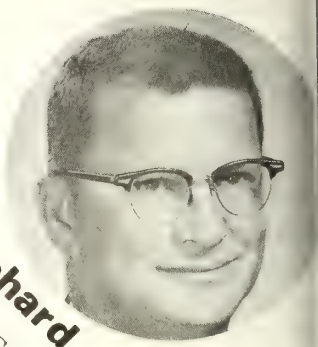
meet these personalities

Plus many more during Youth Fellowship Week



The Rev. Everett Harper
F.W.B. Minister

is the LOVE *theme*



Mr. Richard D. Auger
Scout Executive



Mr. John A. Johnson
Duplin County Tax Collector



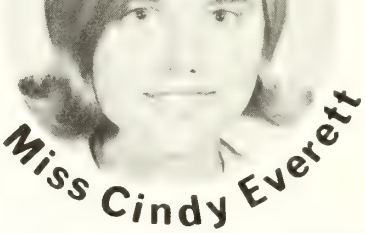
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Miss Billie Jarman
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High School



Miss Cindy Everett
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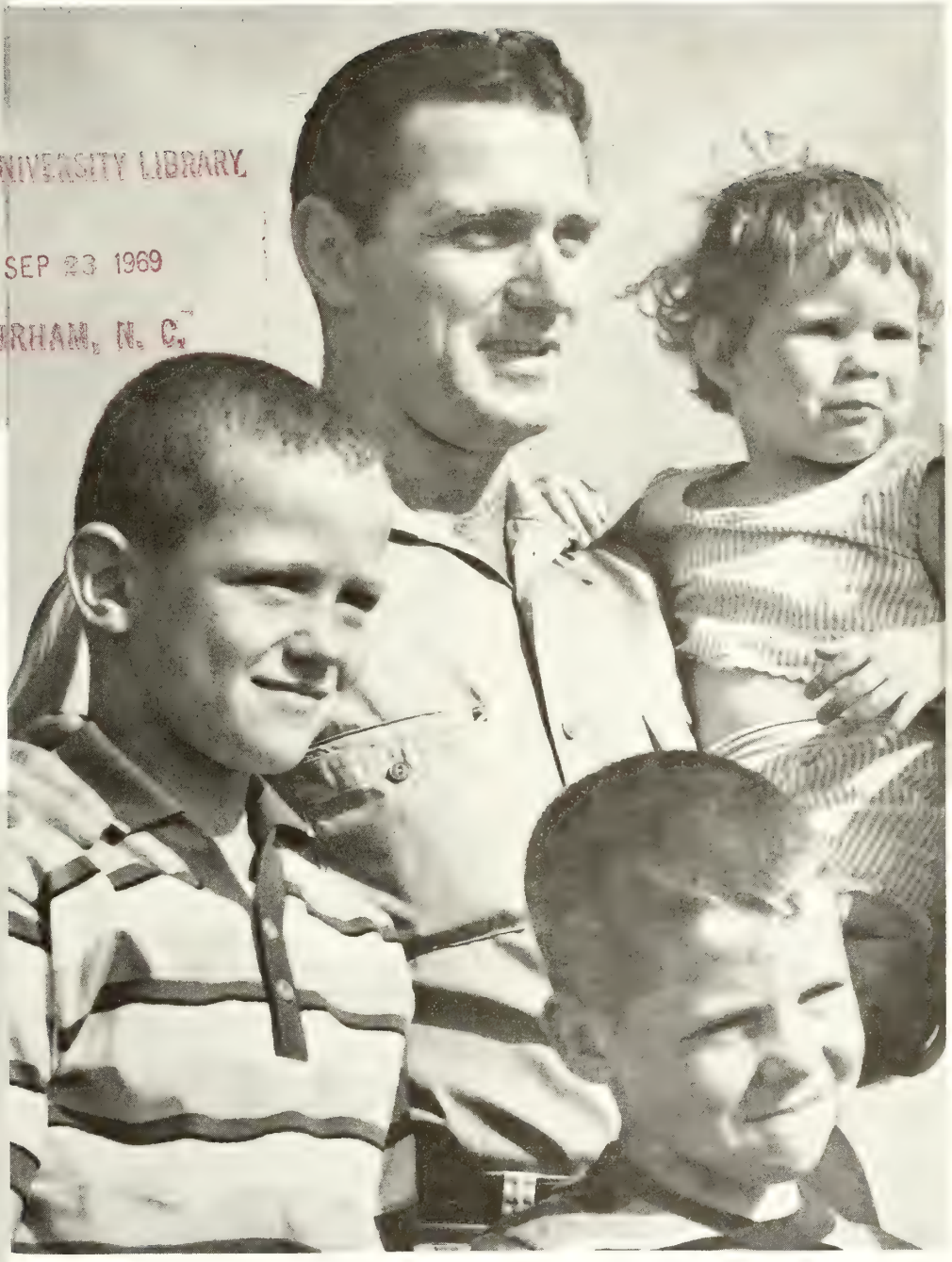
The Townhouse
Freshmen
Mount Olive Colle

Other personalities participating but not pictured are: The Honorable D.N. Henderson, United States Congressman; Johnnye Thomas, Organist, Senior, East Duplin High School.

SEPTEMBER 15-19 FREE WILL BAPTIST ASSEMBLY GROUNDS PINK HILL, NORTH CARO

everybody welcome

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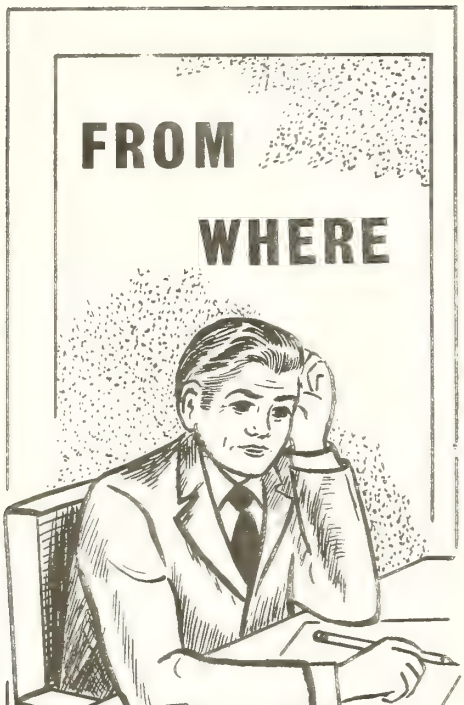


WHERE HAVE ALL THE CHILDREN GONE?

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, SEPTEMBER 17, 1969

Cover Photo by Harold M. Lamb



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WHERE HAVE ALL THE CHILDREN GONE?

You hear them laugh. You are amused by their awkward and fu ny way of relating an incident. You smile when their big eyes grow lar er in excitement. You stroke their rosy little cheeks and give them lo pats. You laugh when they run and fall down and get up to run agai You taste their mud pies and praise their "cooking." Their eyes lig up, and you are glad. You take joy in their happiness.

You hear them cry. You hold their hands and soothe a skinned kne You kiss a mashed finger and make it well. You put a Band-Aid on a cu and it doesn't hurt anymore. You pick them up when they have falle down the steps, and you scold the steps for having hurt them. You brus away their tears and tell them that everything is going to be all righ You hold them close in your arms and kiss their faces and rumple the curly little heads. You mop their feverish little brows and sigh whe they are sick. You take sorrow in their unhappiness.

You watch them go to school. They learn their ABCs and how count to a hundred. You suddenly realize that you didn't teach them ho to write their name correctly, for Teacher has said that it should be don "this way!" You smile and nod your head and advise them to do Teacher's way, and so they do. They learn to read about Bob and Nanc and Baby Sister and the dog and the cat. They bring home their firs art work, and you tell them what a masterpiece it is. You show it to friend, never noticing that the man is bigger than the house and that th cat is bigger than the dog. They bring home spelling words with chec marks, and you figure that their IQs are near genius. When they ad one and one and it comes out "two," you are certain that they will surpas Einstein's mathematical wizzardry. They make their grades, and nobod can hold a candle to them!

They begin to grow up, and they are the handsomest and most beaut ful things in the world. You see that they have everything they cou possibly want. They have outgrown their bicycles, so you buy them car. You buy them fancy clothes and give them folding money. Yo give it freely, and they ask for more. You wonder where it goes, but yo don't dare ask.

One day they carelessly drop a book, and you pick it up. You ar shocked at the title and the cover. You begin to read, and you can't b lieve your eyes. You carefully replace it where it had dropped, and yo pretend not to have seen it. Then you begin to notice other things tha had missed your eye. They come home at two o'clock one morning, an you toss and turn until daybreak wondering where they have been. Yo get up and go to the car. You find a bottle under the seat. Your hear sinks within you, and a tear cuts a path to your chin, and you wipe it of You stand there, looking at the car, and then toward their room, wonde ing, "Why?"

They go off to college. You receive a phone call late one Saturda night. They have taken part in a campus disturbance. They are at th police station. They get expelled from school. You hang your head an wonder, "Why?" Your mind travels back to their birth, to their firs step, to their first day in school. You remember their smiles, their gle ful laughter, and their shouts of joy. You remember their kisses an their embraces. Your heart aches and you cry. You still wonde "Why?"

Then you know! Somewhere along the way you forgot somethin You try to convince yourself that you had given them everything. Yo then realize that you did give them everything but what they really nee ed. You didn't give them God!

So, when time in its course causes our children to grow up; an when they do grow up, if they should not measure up to our hopes an dreams; and if they should find themselves in places and in predicament not to our liking, let us not be heard to ask, "Why?" Let us not be mad to wonder where have all the children gone, unless we have done our pa and have given them God!

ULT STORY

No HAPPIER Harvest

by
EILEEN M. HASSE

OHN WILHELM had given twenty years to Sunday school service. He had n the children come and go and had nessed many a happy harvest from seeds of God's Word. Most of the e John was happy. But this was not of those happy times.

"The Sunday school survey brought a new faces to our doors," he was ing to Mrs. Werner, who also taught lass of juniors.

"It is always heartening to have a few pond to our invitation," Mrs. Werner led.

Of course, being much younger, she s optimistic about the new additions the Sunday school roll. But John felt twinge of sadness; he realized the rful responsibility involved. If he ed to approach one of these newcom- properly, perhaps that child would lost forever. He gained small com- t from the words of his father, long he to rest. "The only man who does wrong is the man who does nothing," father used to say.

John burned with a desire to spread gospel, especially to the eager junior ss. But he had failed in the past. At es, these failures became an unbear- e burden.

"God holds teachers responsible only for effort," Pastor Clark had said.

Still, John was tormented by the memory of a small boy named Tad Haverman, who had been in one of his classes years before.

"I can see him as he asked me about his mother," John told his wife. "There were tears in his eyes, and he said, 'Why would my mother lose her mind? She read her Bible!' And the only answer I could think of was something about right interpretations, God's will, and human weaknesses."

"You tried. Perhaps the boy found comfort," John's compassionate wife said.

Tad had moved away, but John was often troubled, wondering what had happened to the small boy with the hollow blue eyes, whose father was unchurched and whose mother was institutionalized. Did the seeds of Christianity sprout, or did the boy turn to the world with his problems? Tad had come to Sunday school after a church survey had been made. He was one of those children who move into the community suddenly and then just as suddenly, move out.

"You take your work too seriously," Mrs. Werner was saying. "Even Christ could not win them all."

Nevertheless, it was with a heavy heart that John counted a new girl in his class that Sunday morning. Mechanically, he greeted her; and in answer to his questions, she responded with a shy little smile.

"I'm Sherri Barton," she said. "I moved here from Sumpter."

John tried to concentrate on the lesson of the blind man who was made to see. The lesson came easily for him because he had taught that lesson to the junior class so many times. The new girl fit easily into the class, but John had difficulty in clearing his mind of the memory of yellow-haired, freckle-faced Tad Haverman. He had almost gained his composure when he led the closing prayer.

After class, he approached Sherri to urge her to continue coming to Sunday school. But when she began to speak, he couldn't believe he was hearing her correctly.

"Oh, we'll live here as long as Mother is in the hospital. She's had a mental breakdown." Her face clouded. "What is a mental breakdown, Mr. Wilhelm? Why is it so bad?"

"Like other illnesses, mental illnesses can be cured," John answered. "We will pray for your mother's recovery."

"Oh, thank you, Mr. Wilhelm," she said and then vanished.

Sadly, Sherri Barton turned out to be one of those pupils who attend Sunday school only once. The following Sunday Sherri was absent. Inquiring about the family, John learned that Sherri's mother had been moved to a hospital nearer her relatives; as a result, Sherri's father had taken a new job in an unknown town.

John had little time to dwell on the loss of Sherri Barton, because he was confronted by another new pupil, a boy named Peter Walls. Peter, he assumed, had been counted in the late Sunday school survey and had been issued a church invitation. He was, perhaps, just a bit tardy in accepting the invitation.

There was something arresting about Peter's appearance. His curly hair stood almost on end, and it was clear that he knew very little about proper church conduct. His green eyes danced with excitement; although the boy seemed wholesome enough, John kept a vigil for possible mischief.

Two large teeth protruded where baby teeth had given way to permanent ones. Peter's chin quivered in a fashion that usually accompanies a shy disposition; yet, when he spoke, he seemed extremely sure of himself.

John went through the usual procedure of inviting him back for next Sunday. Peter surprised him with his response.

"Oh, I'll be here all right, Mr. Wilhelm. My Dad says it's a silly waste of time, but I'll be here next Sunday."

John wondered. Would he come?

To John's surprise, he did. Peter was there, big as life, wearing a purple tie and a light-brown suit.

Oddly enough, Peter was the one newcomer who continued faithfully in Sunday school attendance following that year's Sunday school survey. An entire year passed, and John had become intensely interested in the boy. He was also a bit puzzled. There were areas of Peter's background that still remained unknown. Although Peter seemed extremely open in discussing some things, he refused to talk about other matters.

One thing troubled John as he went about his business of earning a living at his shoe store downtown. This was the fact that Peter seemed always to be about town. Lately, John had noticed that Peter had begun to loiter at the filling station where John happened to have his car serviced. While there was nothing disreputable about Mac's Ser-

(continued on page fifteen)

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Caroline

The Way to Eternal Life

(Reprinted from October 19, 1960)

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matthew 7:13, 14).

We are considering this week the last verse of this text. It suggests that Christians will have difficulty on the way to heaven. Why is this true? Because a great effort is necessary in beginning and continuing the Christian life. By this statement I do not mean to suggest that salvation can be obtained by our works: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Ephesians 2:8-10); but no one will dispute the fact that it requires effort, and many times difficulty, to renounce and refute our sins, which we must do in order to accept Christ as Saviour and Lord. To become and continue as Christians it is required that we must deny ourselves. Self-denial is never easy, but there can be no Christianity without it. Strait and narrow is the gate.

There is much to impede the progress of Christians after they pass through the strait gate, because narrow is the way which leadeth unto life. Does not this statement clearly imply that pilgrims on the way to Zion will have to encounter difficulties? This is manifest from many other portions of Scripture. The Christian, when referred to as a soldier in the army of the great Captain of our salvation, is exhorted to endure hardness as a good soldier of Jesus Christ. Endure hardness! Does not this show that it is difficult to go to heaven? The life of the believer is a life of constant self-denial—a life of action—a life of labor. I read the other day the following statement: "The three formidable enemies, the world, the flesh, and the devil, that first oppose an entrance through the strait gate, oppose the saints all along the narrow way. They are under the necessity of fighting the good fight of faith, that they may lay hold on eternal life. They have opposition at every step, and did not God infuse strength and courage into their souls, they would fall by the way. They go forward with difficulty."

This is spoken of as the way of the few. And few there be that find it. It is so much easier to go with the large crowds. It is never easy to walk alone or with the few, but this is the Christian way—Christ's way. Comparatively few enter in at the strait gate, and walk the narrow way. Probably more enter than continue to walk in the way of Christ. We have seen that sinners are in the majority, and Christians, being in the minority, are frowned on by the world. They are considered a peculiar people—and they really are—for they proceed in holy singularity, from strength to strength, until they appear before God in Zion. They are a little flock, but it is the good pleasure of their heavenly Father to give them the kingdom. But a thousand influences are exerted against them, and the difficulties they encounter are many and great indeed.

"For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Peter 4:17, 18).

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Some people never realize that God is the only answer, until they have tried all the others and failed.

HAVE YOU RENEWED YOUR SUBSCRIPTION

HOSPITAL BLUES

by
LARRY PEABODY

THE radio in the room across the played classical music. Sherry W son shifted miserably in bed. As if sound of screechy violins weren't enou the whole place reeked of rubbing a hol, disinfectant, and medicine. W was worse, Sherry's leg itched under cast, where she couldn't scratch.

"Hello, Sherry, honey," said her m er as she walked into the room. "Ho my brave girl today?"

Sherry made a face. "If I coul hear, smell, or feel, I might be happ But I doubt it."

Her mother smiled. "You're d fine, dear."

"But this cast!" Sherry moaned. "T say I have to wear it for several we Sometimes I wish I'd never been on school patrol."

Mrs. Watson unfolded a newspa she'd been carrying. "Here's an torial in the paper. They're proud our town has such a brave school pat You could have been killed, you kno

The scene flashed through Sher memory. There was the first-grader darted into the street past her flag, the speeding car. After that, she di remember much. Somehow she n have pulled the little boy to safe while getting hit herself.

"Was it worth it?" Sherry asked. mean, neither that little boy nor parents have come in to thank me."

"Say, you are in a bad mood to aren't you?" her mother said. "C you think of anything to be than for?"

Sherry shook her head. "How ca in this place?"

"Have you thanked Jesus lately? member, He suffered more than a bro leg for you, Sherry. He had nails dr through His hands and feet and a s thrust into His side. He died for Sherry."

Sudden shame flooded through She Here she'd been blaming the little and his parents for not thanking h after all the pain she'd gone through him. But she was no better than t She had forgotten to thank the One had suffered on a cross and given life for her.—Gospel Herald.

INFORMATION ABOUT

FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

MIDDLESEX, NORTH CAROLINA

THE REV. EDWARD W. MILES, Superintendent

eport of Cash Receipts or the Month of ugust, 1969

The Free Will Baptist Children's Home ıtefully acknowledges the following eipts for the month of August, 1969. ceipts have been mailed to each indi- ual, auxiliary, or organization contri- ting; but totals are shown here only m each conference for the period cov- d.

Religious Contributions Received

(Includes Gifts for All Purposes)

emarle Conference	$ 666.83
pe Fear Conference	460.41
ntral Conference	2,494.01
stern Conference	2,970.09
e Dee Association	90.30
dmont Conference	119.78
ckfish Association	14.00
e River Association	5.00
estern Conference	774.23
tewide Bodies	5.00
Total Religious Contributions	$ 7,599.65
rents and Relatives	1,174.87
rm Income (Tobacco)	4,407.49
scellaneous	78.45
Total Receipts for the Month	$13,260.46

Special recognition is hereby given to following who made gifts of $100 more during the month.

Honor Roll

ce, Central	$107.00
m Swamp Sunday School and League, Central	395.00
atoga, Central	108.40
ecta, Eastern	150.00
ep Run, Eastern	603.00
hel, Eastern	135.00
nity, Albemarle	160.00
kory Chapel, Albemarle	100.00
oten's Chapel, Cape Fear	110.00
n W. Beaman (Spring Branch), Central	100.00
well Swamp, Central	250.00
grim's Home, Eastern	125.00
C. Griffin III (Bridgeton Church), Eastern Conference, In memory of the Rev. J. C. Griffin	300.00
erron Acres, Western	120.00
ion Chapel Sunday School, Albemarle	104.26
Mary's Grove, Cape Fear	180.41
se of Sharon, Central	221.21
cedonia, Eastern	400.00
W. Toler (Macedonia), Eastern	100.00
ristian Chapel, Eastern	137.14
nes Hill, Western	119.00

Attention Laymen of Central Conference

The Layman's League Fellowship of the Central Conference will meet Monday night, September 22, at 7:30 p. m., at the Elm Grove Free Will Baptist Church, Route 1, Ayden, North Carolina. All laymen of the Central Conference are urged to be present for this meeting.

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A person is never well-dressed until he is wearing a smile.—Selected.

What Would You Have Told Her?

The newspapers told the story of a lovely young secretary in London, England, who climbed out on a window ledge eighteen floors above the ground. Fear was written across her face as she threatened to jump to her death. A young minister was able to lean from the window and carry on a conversation with the secretary. She sobbed about her unhappy life and her feeling of despair. The minister spoke quietly to her as he tried to assure her that life is worth living. For one hour—sixty golden minutes—he sought to keep her from jumping. Then the young woman said, "It's no use. Life just isn't worth living." She jumped to her death.

Suppose you had the opportunity to speak for one hour to a human being under those same circumstances. What could you say from your own heart and out of your own experience which could convince him that life is worth living?—Gospel Herald.



Central District Woman's Auxiliary Convention

The Woman's Auxiliary Convention of the Central Conference of Original Free Will Baptists will convene Wednesday, September 24, with the Reedy Branch Free Will Baptist Church near Winterville, North Carolina. The theme for the convention will be, "Courageously Go Forth!" The Scripture is taken from Joshua 1:6, "Be strong and of good courage: . . ." Mrs. P. L. Barrow will serve as music director with Mrs. Ruth Taylor as pianist. The program is as follows:

Morning Session

9:30—Registration
10:00—Hymn, "Lead On, O King Eternal"
—Devotions, Mrs. Frank Walston Jr.
10:15—Welcome, Mrs. Earl Deal
—Response, Mrs. D. E. Case
10:20—President's Message, Mrs. N. B. Barrow
—Recognition Time
—Business Period
—Roll Call of Auxiliaries with Special Mission Offering
—News from the Free Will Baptist Press, Mrs. Elizabeth Hill
—News from Our Children's Home, the Rev. Edwards Miles
—Worship Offering
—Hymn, "Guide Me, O Thou Great Jehovah"
11:25—Special Music, Ladies Trio, Winterville Church
—Message, the Rev. Harold Jones
12:00—Lunch

Afternoon Session

1:15—Hymn, "Have Faith in God"
—Prayer
1:20—Memorial Service, Mrs. Vance Link
—News from Mount Olive College, Miss Sara Willoughby
—Other Denominational Enterprises
2:00—Business Period
2:45—Adjournment

News & Notes of DENOMINATIONAL INTEREST



Some of the youth of the Gum Swamp church are pictured with their leaders. In the first row, left to right, are: Michael and Roxanne Brohawn. In the second row, left to right, are: Phil Ross, Eddie James, Paul James, John Simpkins, and Donna Simpkins (youth director). In the third row, left to right, are: Kelly Craven, Lynwood Jones, Arlene Stancil, and Ava Jones. In the fourth row, left to right, are: Eugene James (youth leader), Marvin Jones, and Eva Harris (youth leader).

Youth Night
At Gum Swamp Church

On Sunday night, August 24, the youth of the Gum Swamp Free Will Baptist Church, Route 6, Greenville, North Carolina, were in charge of the worship hour. Marvin Jones led the service and gave the invocation, John Simpkins read the Scripture, Arlene Stancil prayed the offertory prayer, and Lynwood Jones and John Simpkins served as ushers. All of these young people were under the guidance of the church youth director, Donna Simpkins.

The evening message was delivered by the Gum Swamp minister, the Rev. Harry A. Jones. Mr. Jones presented a most challenging message. His subject was: "Rejoicing Youth—Remember," using as a Scripture text, Ecclesiastes 12:1, 14. The entire congregation (youth and adults) were deeply appreciative of the fine message.

Mr. Jones said to the youth and its leaders at Gum Swamp: "Young people, you are the church of today; so serve your Lord honorably and obediently. Tomorrow, your children will be following the example which you have set."

Mr. Jones also states the following concerning the youth and their leaders: "We of the Gum Swamp church are extremely proud of our youth and youth leaders. They have our complete support. If you have the opportunity, come by and visit with us each fourth Sunday night when our youth have charge of the service. We are sure that you, too, will share our excitement and enthusiasm for the young people of Gum Swamp."

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Homecoming and Revival
At May's Chapel Church

May's Chapel Free Will Baptist Church near Dudley, North Carolina, will observe its annual homecoming, September 28. A fall revival will follow on Monday night, September 29, and will continue through October 4. The Rev. Cedric Pierce, pastor of the Black Jack Free Will Baptist Church, Route 3, Greenville, North Carolina, will serve as the evangelist. The pastor of the May's Chapel church, the Rev. Bryce Rouse, extends a cordial invitation to the public to attend these meetings each evening at 8 p. m.

Saratoga Church
To Observe Homecoming

The Saratoga Free Will Baptist Church Saratoga, North Carolina, will observe its annual homecoming, third Sunday September 21. Services will begin at 1(a. m. with Sunday school, during which time Mr. Erick P. Little will deliver the Sunday school lesson to combined classes in the auditorium of the church.

The Rev. Clyde Cox, former pastor and now minister of the Pine Level Free Will Baptist Church, Pine Level, North Carolina, will be guest speaker for the morning worship service and will also render special music. The welcome will be extended by Mr. Danny Beamon, and Mr. Mickey Little of Wilson, North Carolina, will respond. Special music will be presented by Mr. and Mrs. Julius Whitley of Stantonsburg, North Carolina.

Special guests for the day will be the children of the Free Will Baptist Children's Home and its staff, Middlesex North Carolina. A barbecue dinner along with picnic lunches, will be served during the noon hour.

The afternoon program will feature a report from the Children's Home; music

Coming Events

September 24—Central Conference Woman's Auxiliary Convention, Reed Branch Church, Winterville, North Carolina. Registration at 9:30 a. m.

September 25—Eastern District Woman's Auxiliary Convention, Bridgeton Church, Bridgeton, North Carolina

October 9—Albemarle Conference of Original Free Will Baptists, Sound Side Church, Route 2, Columbia, North Carolina

October 15, 16—Western Conference of Original Free Will Baptists, Calvary Church, Wilson, North Carolina

October 18—Pee Dee Association of Original Free Will Baptists, Beaver Dam Church, Columbus County, North Carolina

October 22, 23—Eastern Conference of Original Free Will Baptists, Wintergreen Church, Cove City, North Carolina

October 30, 31—Cape Fear Conference of Original Free Will Baptists, Casey Chapel Church, Route 2, Goldsboro North Carolina

November 5, 6—Central Conference of Original Free Will Baptists, Hugh Church, near Grifton, North Carolina

d a program by the Home; special mu- c by Al Warrick and his family of nithfield, North Carolina; selections by r. Cox; and a memorial service conduct- l by Mrs. Rosa Proctor.

The Rev. Ray Allman, pastor of the ratoga church, and the congregation tend a warm welcome to everyone— pecially former members, pastors, and sidents of the community—to be in at- ndance for this day's activities.

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vival and Homecoming
Piney Grove, Beaufort County

The Rev. Clyde Cox, Pine Level, North rolina, is the guest evangelist in a ries of revival services now being held the Piney Grove Free Will Baptist urch, Beaufort County, North Carolina, d continuing through September 20. r. Cox is being assisted by the Rev. wen Arthur, pastor of the church. Ser- ces begin each evening at 7:45 p. m. e public is invited to the remainder of ese services.

Homecoming services will be observed nday, September 21. All members, rmer members, former pastors, and iends are invited to share in this time fellowship.

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evival in Progress
t Belhaven Church

Revival services are in progress at the elhaven Free Will Baptist Church, Bel- aven, North Carolina, and will continue rough Saturday night, September 20. he Rev. F. B. Cherry, pastor of the First ee Will Baptist Church, Greenville, orth Carolina, is serving as evangelist r the series of services which begin ach evening at 7:30. The pastor of the elhaven church, the Rev. Kenneth Car- r, and the church membership issue a arm invitation to the public to attend e remainder of these services.

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verett's Chapel Church
o Observe Homecoming

The Everett's Chapel Free Will Baptist hurch, Clayton, North Carolina, will ob- erve its annual homecoming services, unday, September 28, with Sunday chool beginning at 9:45 a. m., followed y the worship service at eleven. A pic- ic lunch will be spread on the church rounds at noon, and a special farewell nission service will be conducted for the Rev. and Mrs. Harold Jones and Wendy mmediately following the lunch. Special inging will also be enjoyed during this ervice. All friends are invited to come nd enjoy this day with the Everett's Chapel church.

The Rev. C. F. Bowen
To Conduct Pleasant Hill Revival



The Rev. C. F. Bowen, pastor of the First Free Will Baptist Church, Wilson, North Carolina, will be the guest evangelist for revival services to be held at the Pleasant Hill Free Will Baptist Church located on Highway N. C. 43, between Vanceboro and Greenville, North Carolina, near Calico Crossroads, September 29—October 4. Beginning at 7:30 each evening, the services will feature special music. The public is invited to attend.

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Revival Services
At Spring Hill

Revival services will be held at the Spring Hill Free Will Baptist Church located on U. S. Highway 70, west of Goldsboro, North Carolina, September 22-26. Services begin each evening at 8 p. m. with the Rev. David Charles Hansley, pastor of the First Free Will Baptist Church, Goldsboro, serving as evangelist. The Rev. William L. Dale, pastor of the Spring Hill Church, invites all to come and to pray that the Lord will bless in this series of services. Special singing will be featured each night, and the young people are especially urged to be in attendance.

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Everett's Chapel Auxiliary
Hosts Farewell Reception for Joneses

A farewell reception was held Sunday afternoon, August 31, from 4 to 6 p. m., at the youth center in Clayton, North Carolina, in honor of the Rev. and Mrs. Harold Jones and daughter, Wendy, missionary candidates to the Philippines.

Mrs. Marie Hicks presided over the registration book. The receiving line was composed of Mr. and Mrs. Harold Jones, Mr. and Mrs. William Jones, Mrs. Rosa Bridges, and Bill Hill who stood in for the Rev. Billy R. Yawn, pastor of Everett's Chapel Free Will Baptist Church. Mrs. Jones and Wendy opened the many gifts that friends had given them for their new home.

Mrs. Douglas Johnson poured punch. Pickles, cookies, and nuts were served. Good-byes were said to Mr. and Mrs. Curtis Jones. Serving as hostesses for this reception were members of the Everett's Chapel Woman's Auxiliary.

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Homecoming to Be Observed
At Pleasant Hill Church

October 5 will be the date for the annual homecoming at the Pleasant Hill Free Will Baptist Church located on Highway N. C. 43, between Vanceboro and Greenville, North Carolina. The day's activities will begin with Sunday school at 10 a. m., followed by the morning worship service at eleven. At the noon hour a picnic lunch will be spread on the church grounds. An afternoon service will feature special singing. All former pastors, former members, and friends are invited to attend.

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Gum Swamp Church
To Observe Homecoming

The Gum Swamp Free Will Baptist Church, Route 6, Greenville, North Carolina, will observe its annual homecoming on Sunday, September 28, with the pastor, the Rev. Harry A. Jones, delivering the homecoming message at the regular worship hour. The day's services will begin with Sunday school at 10 a. m., followed with the worship service at eleven. A fellowship dinner will be served on the church grounds at the noon hour.

The pastor and the church membership extend a cordial invitation to all former pastors, members, and friends of the church to worship with them on this occasion and enjoy the Christian fellowship.

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Singspiration Held
At Christian Chapel

The Lenoir County Singspiration was held at 6 p. m., Sunday, August 31, at the Christian Chapel Free Will Baptist Church near Pink Hill, North Carolina. There were fifteen churches represented, with two pastors present. A total of $43.50 was received for the Children's Home. All who were in attendance enjoyed the Christian fellowship. The public is invited to be in attendance at the next singspiration to be held at 6 p. m., November 30, at the Smith's New Home Free Will Baptist Church.

More NEWS NOTES on Page Ten



SUNDAY, SEPTEMBER 21

THE MIGHTY HEALER FORETOLD

Scripture Reading—Isaiah 35:3-6

Though we sometimes think it strange and declare that it ought not be this way, we cannot escape the ultimate truth that it has ofttimes been the darkest hour of man's trial, sorrow, and despair which has produced the clearest and brightest visions of the reality and redemptive purpose of the Almighty. Isaiah's heart was torn and heavy with both his own affliction and the empathic suffering which he endured because of the plight of his down-trodden people. Fixing his attention upon the Creator and Ruler of the universe, inspired by this life-giving touch, his eyes moved beyond the despair of his present situation to envision the fullness of God's redemptive purpose for man. Those visions became reality in Jesus Christ.—Richard Wood, *The Church Advocate.*

PRAYER THOUGHT

We sometime fail to see the beauty which God has given us because our vision is blurred by our many sins and trials.

MONDAY, SEPTEMBER 22

WHERE HE GOT THE MONEY

Scripture Reading—Luke 16:2

A church in Texas owed $260. The note was due, and there wasn't a dollar in the treasury to pay on it. No one in the church seemed to be disturbed about it except one deacon. He talked to the pastor about his anxiety concerning the debt, then went away and soon returned and put $260 into the pastor's hands. The pastor wondered where he got the money. Finally he learned that this deacon, a poor man with a large family, had mortgaged his growing cotton crop and borrowed the money. He had a proper sense of his stewardship. Out of this home have come three preachers and one foreign missionary.—*Teacher,* S.B.C., *Knight's Master Book.*

PRAYER THOUGHT

The real way you can tell a Christian is the way he cooperates with the church.

TUESDAY, SEPTEMBER 23

DO YOU JUST BELONG?

Scripture Reading—1 Timothy 4:13

Are you an active member, the kind that would be missed,
Or are you just contented your name is on the list?
Do you attend the meetings and mingle with the flock?
Or do you stay away to criticize and knock?

Do you take an active part to help the work along,
Or are you satisfied to only just belong?
Think this over, my dear friends; I know you won't go wrong.
Are you an active member, or do you just belong?

—Author Unknown,
1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

Do we participate in the church as we should or do we just belong?

WEDNESDAY, SEPTEMBER 24

A DYING (M)EMBER

Scripture Reading—Hebrews 10:25

A formerly faithful church member began to absent himself from church services. One Sunday evening when the man did not show up, the preacher went to see him and found him sitting before an open fireplace. The absentee placed a chair for his visitor and braced himself for the expected rebuke. The preacher said nothing, but sat silently before the fire. Finally urged by an uneasy conscience, the man said, "You know a man can worship God at home as well as at church." Still silent, the minister quietly took the tongs, lifted a glowing coal from the grate, and laid it by itself on the hearth. Painfully silent, the man watched the blaze in the ember die out until it became a cold, black clinker while its companion embers in the grate were still glowing brilliantly. The object lesson had its effect. The man said, "You do not have to say a word, preacher, I'll be at every service from now on."

"Not forsaking the assembling of ourselves together, . . ." (Hebrews 10:25)—Copied, 1010 *Illustrations, Poems and Quotes* .

PRAYER THOUGHT

Attending church services is very important in the Christian life.

THURSDAY, SEPTEMBER 25

DO NOT JUDGE BEFORE YOU HAVE TRIED IT

Scripture Reading—Exodus 15:2

The infidel finished giving an argument against Christianity and salvation. He challenged anyone who cared to argue the point to come to the platform. A gray-haired Christian slowly walked up and sat down on the platform bench. "What is the argument?" asked the infidel.

The elderly man took an orange from hi pocket, peeled it and began to eat the fruit much to the wonder of everyone. Whe he finished eating the orange, he asked "How did the orange taste which I ate?" "I do not know; I did not taste it," replie the puzzled skeptic.

"Just so with salvation," replied the be liever. "You are talking against somethin you have not tasted or experienced. But have tasted and seen that the Lord is good and I advise you to do the same."—Copied 1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

We should try something before w judge it.

FRIDAY, SEPTEMBER 26

BEARS IN THE BOOK

Scripture Reading—1 Thessalonians 5:11

An old couple quarreled so frequently that the whole village knew it. Suddenly they ceased their bickering.

One neighbor approached them to as what had happened.

"Two bears did it," said the wife.

"Two bears? We thought two bear caused all the trouble."

"Ah," said the husband, "but these ar two new bears, which we found in the Bi ble. 'Bear ye one another's burdens' an 'Forebearing one another in love.'"—*W. B Knight's Master Book.*

PRAYER THOUGHT

We should try to understand one anothe and show our love by sharing each other burdens.

SATURDAY, SEPTEMBER 27

ON LAUGHTER

Scripture Reading—Ezekiel 21:22

Anatomically considered, laughing is th sensation of feeling good all over and show ing it principally in one spot. If a ma cannot laugh there is some mistake mad in putting him together, and if he will no laugh he wants as much keeping away fro as a bear trap when it is set. Genuin laughing is the vent of the soul, the nos trils of the heart, and it is just as necessar for health and happiness as spring wate is for a trout.—*United Evangelical, W. B Knight's Master Book.*

PRAYER THOUGHT

Happiness should be all over the world It takes much more energy to frown than t does to smile.

NOW IS A GOOD TIME TO RENEW YOUR SUBSCRIPTION

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

College Board Meets

Major items at the summer meeting of Mount Olive College Board of Directors on August 26 included approval of record operating budget of $778,000, option of a revised statement on the losophy and purpose of the College, ision of the retirement program to vide more liberal benefits for person-, review of policies governing student , and the election of officers for 1969-

Major expenditures for the budget re $511,000 for education and general erations: including instruction, the rary, the general plant, and adminis-tion. Auxiliary activities included 700 for athletic affairs, $27,000 for the bookstore, $59,000 for College food services, $47,000 for student housing, $3,800 for health services, and $82,000 in various forms of student aid.

Officers of the board for next year will be Ralph A. Morris of New Bern, chairman; L. B. Wilson of Newton Grove, vice-chairman; and Mrs. Frances Cassick of Greenville, secretary. In addition to the officers, members of the executive committee will be Ray Warwick of Newton Grove, L. B. Woodall of Snow Hill, and James B. Hunt of Wilson.

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Some people try to climb a wall when a gate is just around the corner.

oard of Directors Inspect New Dormitory Project



Members of the Mount Olive College Board of Directors at their August 26 meeting k time to inspect construction progress on the dormitory for men now underway on the w campus. The building, which will include air-conditioning, telephone lines, and re-gerator units for each room, is scheduled for completion next summer.
Shown at the building site are, left to right: College Business Manager Charles Harrell, ard Chairman Ralph A. Morris of New Bern, Nathan Garner of Newport, and Earl H. lton of Vandemere.

College Offers Night Classes

Night classes will be offered by three departments at Mount Olive College this fall. They may be taken for credit or audited for self-improvement. Auditing or noncredit students may enroll without charge, but students wishing to receive regular college credit will be charged $10 per course. New students wishing to receive credit must file an application for admission form and pay a $5 application fee.

Courses to be offered are:

Sociology 202, Social Problems, 3 semester hours credit, taught by Charles L. Sapp, will meet on Mondays from 7-10 p.m. The first class meeting will be Monday, September 22. This course is "an introduction to the nature of social and cultural problems, specifically crime, divorce, race, poverty, housing, and personality adjustment, with emphasis on causes, control, treatment, and prevention."

English 102, English Composition, 3 semester hours credit, taught by Kenneth B. Garrison Jr., will meet on Tuesdays from 7-10 p.m. The first class meeting will be Tuesday, September 23. This course includes "practice in various types of writing and an introduction to literature. Attention is given to poetry, prose fiction, drama, and to the writing of a research paper."

Religion 101, Introduction to the Old Testament, 3 semester hours credit, taught by C. Sheldon Howard, will meet on Thursdays from 7-10 p.m. The first class meeting will be Thursday, September 25. This course is "an introduction to the writings of the Old Testament, using a historical and interpretative approach to these writings."

The College reserves the right to cancel any course for which there is insufficient enrollment.

= = = =

Closing the Bible opens the door for Satan.

HAVE YOU RENEWED YOUR

SUBSCRIPTION

NEWS NOTES

(continued from page seven)

Stony Hill Church Announces Revival Services and Homecoming

The Stony Hill Free Will Baptist Church, Route 2, Middlesex, North Carolina, announces its fall revival for the week of September 29—October 4. The visiting evangelist will be the Rev. James Gay. Services will begin each evening at eight o'clock. A cordial invitation is extended to everyone to attend these services.

On Sunday, October 5, the church will observe its annual homecoming. The day's services will begin with Sunday school at 10 a.m., followed with the worship service and a picnic lunch served on the church grounds. In the afternoon a program of singing has been planned. The pastor and the church membership state that they are looking forward to having a spiritual day with old and new friends alike; and they request the prayers of everyone for a spiritual success in the revival and the homecoming.

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Revival in Progress At Sherron Acres Church

Revival services are in progress at the Sherron Acres Free Will Baptist Church, Durham, North Carolina, and will continue through Friday night, September 19. Speaking each evening is Chaplain Aubrey Quakenbush of the Veterans' Hospital in Durham. Special music is being featured during each service, and the public is cordially invited to attend the remainder of these services.

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Homecoming to Be Observed At Mount Zion Church

The Mount Zion Free Will Baptist Church, Route 2, Nashville, North Carolina, will observe its annual homecoming, Sunday, September 28. The Rev. Michael Pelt, professor of religion at Mount Olive College, will serve as guest speaker for this occasion. All friends, former members, and former pastors are cordially invited to be present.

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Sneads Ferry Church To Hold Revival

Revival services will be held at the Sneads Ferry Free Will Baptist Church, Sneads Ferry, North Carolina, September 22-29. Services begin each evening at 7:30 with the Rev. Lloyd Vernon serving as evangelist. Special singing is expected throughout the week, and the public is invited to attend these inspirational meetings.

Black Jack Grove Honors Elder Members of Church



On Sunday night, August 3, in a candlelight service, the Young Adult Class of the Black Jack Grove Free Will Baptist Church near Goldsboro, North Carolina, honored the elder members of the church. The table was decorated with an arrangement of gladioli and mums. On both sides of an open Bible were candle holders with burning tapers.

After a song service, eight chairs were placed in the front of the congregation. The pastor, the Rev. W. J. Tyner announced to the congregation that the service would be a little different from the usual, and he asked Mrs. Ava Woodard, Mrs. Elma Wiley, Mrs. Alice Tyner, Mrs. Ilda Hines, Mr. Solomon Tyner, and Mr. Lennie Capps to come to the front and to be seated. The pastor then chose a Bible character for each of the honorees. He read a portion of Scripture on their love and faithfulness to the Lord, and then compared the lives of the honored members to the lives of the Bible characters. Mrs. Gertrude Tyner lit a candle for each of the eight honored members, and Mrs. Marie Hartley presented them each with a gift.

Two of the honored members were absent from the service due to bad weather. They were Miss Sudie Barnes and Mrs. Sarah Kornegay, who at 89 is the oldest member of the church. Even in their absence the reading of Scripture and lighting of candles were done in their honor. Their gifts were sent to them.

At the conclusion of the service, the pastor pronounced the benediction, and the congregation was given the opportunity to shake the hands of the honorees and to express their esteem. It will be remembered as one of the most impressive of the Black Jack Grove services.

Homecoming and Revival At Smith's New Home Church

Smith's New Home Free Will Bapt Church near Deep Run, North Carolir announces their annual homecoming s vice to be held September 28. Sund school will begin the day's activities 10 a. m., followed by the worship s vice at eleven, with the pastor, the Re Andrew Hill delivering the message. picnic lunch will be spread at noon, f lowed by a singspiration in the aft noon. All former pastors, former me bers, and friends are invited.

Revival services begin Monday nig September 29 and continue through C tober 4. The time for these services 7:30 p. m. each evening, with the Re Wayne West serving as evangelist. T pastor and the church membership iss a warm invitation to the public to in attendance for these services.

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BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: We hear a lot said about versions of the Bible in this day and about discrepancies which I never heard of when I was a child. May I or may I not rely on the King James Version as a safe guide, morally and religiously?—**A.J.B.**

Answer: It is my candid opinion that you may use your King James Version of the Bible by which to find and follow Christ as your personal Saviour, and if you should follow its precepts you would find a correctly moral and religous life. To say that any translation of a document as ancient in its origin as our Bible from one language to another without any altering in any way of its thought or intent would be incorrect; yet, on the other hand, the King James or authorized version of our Bible was made with such care and devotion and by the type of sincere honest scholars whose denominational beliefs varied so widely that it appears to me to be the most unbiased of any document so transmitted that I have ever studied. There were those who took part in the translation from all the Protestant persuasion as well as representations from the Roman Catholics. Dr. James M. Gray, late president of the Moody Bible Institute, told a class in biblical criticism, of which I was a member forty years ago, that at that time he had found **no version** of the Bible and no other document so translated that came so near in the translation conveying the exact thought of the original manuscript. Furthermore, I heard him admonish his audience at Founders' Week conference more than once, persuading and encouraging them to cling to their authorized version of the Bible as he predicted that there would without doubt come a day not too remote from that in which he spoke when not one but many versions would be pushed in to take its place and hence detract from its authority. I began to see just what he predicted shortly after he uttered this warning slowly but gradually take place. Some Christian schools, and so far as I know orthodox otherwise, began to require their students to use what was then referred to as the **American Revised Version** as the text for Bible study. If I had not studied at Moody under at least a dozen Bible scholars that were regarded rather widely as being outstanding scholars, whose books were then being widely read in the fundamental circles, I may have been inclined to fall for this so-called modern or up-to-date version. I believe that it is all right to compare a few versions, when one has studied the authorized sufficiently, in a synthetic way to proceed in an analytical study of the Bible; but one may be confused instead of being helped if he begins this comparitive study before he becomes well acquainted with the facts as found in the King James Version.

Dr. M. R. Dehahn said something like this over the radio a few months ago ". . . In 1611 the best-known and time-tested translation of the English Bible was made, meeting a crying need for an authentic translation. It was written in the most impressive and dignified English, and has after 350 years remained the one English translation which meets the requirements of a necessary Holy Spirit guided translation. Since then, numerous (several hundred) attempts have been made. A flood of versions, revisions, and translations have been issued. With a few exceptions these have all become obsolete and are forgotten, discarded, and happily buried. . . . Less than 50 of these translations have lasted beyond a single generation."

As I listened to a recent series of messages from which the above was taken I was reminded again and again of Dr. Gray's teaching, as well as that of his fellow teachers only a few decades ago, and was also reminded of what they predicted concerning the probability; that is, that Satan would most likely use such a shower of versions as we now are plagued with to stimulate doubt and cause confusion concerning the Word of God in the minds of poorly taught and poorly disciplined Christians' minds, also in the minds of the unsaved who might otherwise be true seekers of the truth and in this attitude hear and receive it, and thereby become Christians.

When we review sufficiently and sanely enough the trends of philosophy and theology for the past fifty years, we recognize that coming from Dewey's athiestic pragmatic deliberations and the erroneous mitigations of the truth by many that followed in his footsteps, we can easily see the reason that has and still is doing much to blur, and in some cases, erase that fervent manifestation of truth for which our Protestant forebearers and American founders fought, bled, and died. Some people, just a few years ago, among whom we as Free Will Baptists, could boast that none of these evil minds had moved us from the chartered course of our foreparents. What about today? Are we quite so dogmatically sure that such is true? What are the descendants of our great-grandparents that stood so staunch by the literal interpretation of the Word and would have died before they would have compromised an iota of its truth and precepts being taught? Are they being so taught and trained in the home, the church, and the school they attend that they, like them, would suffer martyrdom err they would bow to error in any way? Do they cherish and maintain the same principles and practices? Are they the same kind of Free Will Baptists?

My experience teaches me that there is a general compromise to cults, liberalism, Catholism, yea, and even to communistic principals that almost none in our Free Will Baptist society of today would admit. The tendency among us is tolerance, coexistence, and compromise. Yes, I know some say, "But we are more enlightened, we know more; we have the scientific know-how to construct better means of travel, to make more corn to the acre, to produce more deadly weapons so that one man, in their use, may destroy more people and property than all the armies there were on the earth when the King James Version was made." Yes, I must admit that this is all true, but this goes to show that we, the church, have lost the correct perspective. In many cases we have forgotten the part of history that we should remember and apply to our daily activities. We have forgotten the hailstones that God flung out of the skies and stopped Israel's enemies. We have forgotten the day the sun and the moon were commanded of God to stand still to the advantage of

(continued on page fifteen)

STORIES

for our youth



A GOOD PLACE TO BE

CHESTER SHULER

"WE must get the boy to the hospital—at once."

Never in all his life had Joe Barnes felt such pain. But Dr. Smith's words made Joe momentarily forget his pain. "Oh, no!" Joe cried out in terror. "Not the hospital! Please, Dad, don't let them." Joe had heard so many frightening things about hospitals that he didn't ever want to go to one.

But the doctor had done something which made Joe very drowsy. Joe was whizzed along quiet streets, carried through marble halls, and tucked into a bed with sweet-smelling sheets. The next thing Joe knew was that Pastor Green's kindly hand was on his brow. "Brace up, Joey boy. Trust in the Lord Jesus. He will see you through. Soon He will have you feeling much better." Then the pastor was gone.

Bright sunlight streamed into the room. Joe had to think a bit to realize where he was. He was in the hospital where there were medicines to take and nurses to obey. His moan was interrupted by a cheery, "Good morning, Joe!"

A pretty little nurse smiled down at Joe in a way that made him feel much better. He liked the way the little white cap was perched atop her golden curls. "We'll have you well soon, Joe. Now please open your mouth, nice and wide. That's fine!"

Joe tried to smile back, but a stab of pain made him wince. A doctor gave him something soothing. When he awakened, Miss Baker, the nurse, had vanished. An older, unsmiling nurse appeared. She was what Joe had expected. Maybe he had only dreamed of the lovely little nurse. He almost asked, "Where is the pretty one?" Then Mrs. Gray said, "Miss Baker is off duty. She will return. Lie still and don't talk now."

Joe's spirits sank. It was just the awful place he had expected! The old nurse needn't worry. He would not talk to her any more than he had to. After awhile, his dad, mother, and sister Sarah came in to cheer him. But the pain felt worse when Mom called him "her baby." He hoped old Mrs. Gray hadn't heard that! "Ted and Jim are coming to visit you, Joe," his dad said as they left.

Joe started thinking about Ted and Jim. They were good pals but so very different. Ted was always full of fun and jokes. He was always ready to help someone. He was usually present in class at Sunday school, too. Jim never attended church or Sunday school. He would not come no matter how often Joe and Ted invited him. Joe wished Jim would join Mr. White's class. Then maybe he wouldn't get angry so quickly or say bad words when things went wrong.

Joe thought of the day they had lost Jim's new ball. Jim had become very angry. He had blamed everyone but himself. Ted had closed his eyes for a second, perhaps to pray. Anyway, they found the ball soon afterward.

Ted, Joe recalled, never said much about himself. He never spoke about how good he was. However, he was not bashful when it came to telling about how much the Lord Jesus Christ had done for him. Once he had told Joe and Jim how Jesus had died on a cross to save everyone; he told it just as well as Mr. White or the minister could have. Yes, Ted was a real Christian, all right.

Later, when the pain was terrible, Joe closed his eyes and tried to pray—as he thought Ted would: Please, dear Go make me braver, and—

Mrs. Gray placed the thermometer Joe's mouth. "Shame on you, Joe!" s said with a cackling laugh that anger the boy. "Why would a big boy li you cry?" And she mopped a tear fro one cheek.

Joe was glad the thermometer ke him from shouting the angry words th tried to rush out. Crying? Who w crying? If that old nurse had his pai she'd cry, too! Well, she'd never, nev see him shed another tear—not if h could help it! He was glad he was fee ing very drowsy again.

Joe was awakened by strange sound The room seemed full of doctors, nurse and instruments. Pretty Miss Baker wa there. And Mrs. Gray was there, to Joe felt terribly afraid. Was he goin to die, or something? He reached t ward Miss Baker, but she was hurryin out the door. "Hurry with that tran fusion, please," a doctor said. "An someone ought to call his folks."

Joe opened his eyes later. Mrs. Gra sat at his bedside. "Miss Baker will b away for a time," she said. "She gav blood for your transfusion, Joe. It wa kind of her, wouldn't you say?"

"It surely was! I feel much bette now, too. But—why did Miss Baker giv blood for me?"

"You have a rare type of blood, Joe, the nurse explained. "Miss Baker hap pens to have the same kind. You nee ed a transfusion at once. And so sh helped you." The nurse smiled faintly "I'm sure Miss Baker wanted to giv blood for your recovery. She alway does kind things for others. I suppos that's because she is such a fine Chris tian, Joe."

"Like Ted!" The words slipped ou Mrs. Gray didn't seem to hear.

"Miss Baker," she went on, "is a kin of missionary. When people go hom after being in her care, they are bette persons in many ways." And she hur ried from the room, leaving Joe to thin that over.

Joe was happy to see Miss Baker look ing pretty and healthy as ever when sh returned. He tried to thank her, but sh just smiled and said, "It was fun, Joe, t do it for such a nice boy as you are."

And then, almost before Joe realize it, they were talking about his Sunda school class, church, and Jesus.

To this lovely nurse, Jesus was rea just like another Person there in th room. She told Joe that Jesus had don

(continued on page fifteen)

Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Rev. Elmo Truitt announces that he is now available to serve as pastor of a church two Sundays a month. He would prefer a part-time church but would consider pastoring a small church on a full-time basis. Any church interested in his services may contact him at 1208 Oaks Road, New Bern, North Carolina 28560, or by telephoning 637-2851.

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The Rev. Arnold Woodlief announces that he is now available for pastoral work and will consider prayerfully any church desiring his services. He is also available for evangelistic meetings. His address is 410 West Milton Avenue, Marina, Florida. His telephone number is 2-4659.

NOW IS A GOOD TIME TO RENEW YOUR SUBSCRIPTION

USED ALUMINUM PLATES FOR SALE

The Press has a quantity of used aluminum offset plates for sale. The plates are available in two sizes: 22¾ by 26 inches, and 11 by 18 inches. The costs of these used plates are $1 and 50c respectively.

These plates have a number of uses, including the patching of farm buildings, rooftops, etc. In fact, anywhere that tin is used for patching or repairing, these plates will serve a similar purpose.

Anyone interested in securing these plates or desiring further information concerning these should contact the Press.

WE BELIEVE:

1. That there is only one God who is infinitely perfect, the Creator, Preserver, and Righteous Governor of the Universe; that His eternal existence is in three persons: Father, Son, and Holy Spirit; that all three are equal, but distinct persons. They are the divine Trinity.

2. That Jesus Christ is the only begotten Son of God; that He was born of the Virgin Mary; that He died for man's redemption; that He ascended to heaven and is today at the right hand of the Father as our intercessor.

3. That both, the Scriptures of the Old and New Testaments, were given by inspiration of God, and that they only constitute the infallible rule of faith and practice.

4. That man was created innocent, but by disobedience fell into a state of sin and condemnation and stands guilty before God and separate from Him.

5. That it is the privilege of all men to be saved; that God desires the salvation of all; that the gospel invites everyone; that the Holy Spirit strives with all, and whosoever will may come and take of the water of life freely.

6. That the human will is free and self-controlled; that it is possible for a person who has been saved by divine grace to make shipwreck of his faith and become lost. The person (believer) who through grace perseveres unto the end of life has promise of eternal salvation.

7. That sanctification is initial at regeneration and continues progressively through the Christian experience, becoming final and complete in heaven.

8. That there are three gospel ordinances to be perpetuated under the gospel teaching: baptism by immersion, the Lord's Supper, and washing of the saints' feet.

9. That tithing is God's financial plan for supporting the work of the church here on earth.

10. That our Lord and Saviour, Jesus Christ, who ascended on high, and sits at the right hand of God, will come again; that there will be a resurrection of all men, each in its own order; that they which are saved will come forth to the resurrection of life, and they which are lost unto the resurrection of damnation; that the wicked will "go away into eternal punishment, but the righteous into eternal life." This is the final judgment.

CATALOGS READY

The Free Will Baptist Press Foundation, Inc. Catalog is now ready and available at the Press. The catalog is up-to-date and contains a virtual treasure house of supplies, literature, and gift ideas. One has to see it to appreciate it. Those desiring catalogs may have these by picking them up at the Press or by requesting them by mail.

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The Free Will Baptist Press has recently printed a marriage certificate that has been in demand for sometime.

It is in sheet form, sixe 8½ by 11 inches, printed on lithographed stock. The certificates are available in booked lots of one dozen for $2.95, or in single form for $.25 each. Each certificate in the booked, or padded form carries a stub for the minister's records.

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A King's Glory and Corruption

Lesson Text: 1 Kings 4:20, 21, 29, 30, 32-34; 11:4-6, 9-11

Memory Verse: 1 Kings 9:6, 7

I. INTRODUCTION

The glory of David's reign in Israel was found in the heights to which he led the people in their devotion to and worship of the Lord. The glory of Solomon's reign, particularly in the first years, was reflected in the vast extension of the kingdom, its tremendous influence over other nations, and its fabulous wealth.

Such greatness in government required, among other things, (1) excessive taxation, (2) the maintenance of large military forces, (3) an ever-broadening force of additional personnel for administrative purposes, and (4) the increasing of buildings to house the governmental complex. On top of this was the building of a large naval force with which to engage in commerce with nations bordering the Great Sea. Of course, at the center of this building program, and an item which was of no small expense, was the temple, the new house of the Lord which we saw dedicated in last Sunday's lesson.

At first, this mammoth task of building a great nation was considered by the people as one in which they could be justly proud. This was what they wanted and had asked Samuel for years before. But as the program grew, and with its higher taxation, extravagance, oppression, and pride, the people became increasingly depressed and soon lost sight of the glory they first envisioned. Then, as Solomon's heart was turned from the Lord and as the people inwardly rebelled against the extravagance of his court with its many wives and concubines, the evil course the king had chosen brought the inevitable ruin of the United Kingdom and called forth the judgment of God.—Advanced Quarterly (F.W.B.).

II. HINTS THAT HELP

1. Solomon's Great Kingdom
   - A. The kingdom of Solomon was larger than at any other time.
   - B. Study the Book of 1 Kings and tell of Solomon's riches and his buildings. In this section of the lesson stress the physical aspects of the kingdom.
2. Solomon's Wisdom
   - A. Solomon's wisdom came in answer to prayer.
   - B. God gave Solomon more wisdom than he asked.
   - C. Give some illustrations of Solomon's wisdom.
3. Solomon Backslides
   - A. Solomon's political marriages.
   - B. Solomon goes after pagan gods.
   - C. God was displeased with Solomon.
4. God's Anger Against Solomon
   - A. God's love is important, and cannot be overemphasized.

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. "Among the many ancient stories seeking to depict unusual truths is this one: A certain Oriental king, seeking to instruct his sons in true values, called them and placed before them three urns —one of gold, one of precious stone, and one of clay. Each bore a label. On the gold urn was the word 'Empire,' and one son chose this. The second chose the urn of precious stone, for upon it was the word 'Glory.' The third said he was content to accept the clay urn, which alone remained, because it bore the word 'God.' When the court was asked to declare which was of greatest value, it said, 'The clay urn with the word "God" is of the greatest value, for all things are God's.'

"No man can reject God and prosper. While a student at Princeton University, Aaron Burr attended a revival service. He was greatly moved, but did not respond. He said he would remain in his room that night and settle the matte A fellow student reported that late night he heard Burr fling open his wi dow and shout, 'Good-bye God.' Th decision was the beginning of a trag life."—Illustrating the Lesson, 1967 I Arthur House Stainback.

2. Solomon wore the crown of Isra for a time, but as we have learned toda the kingdom was to be taken away fro him due to his unfaithfulness. Let picture Solomon's crown upside down indicate that his reign was upset by di obedience.

With the crown inverted, the making of a simple three-point outline of Sol mon's biography can be seen. Let th letter "W" stand for wisdom. Solomo was the wisest and most understandin man of his era. God had given him wi dom in answer to his request for it whe he became king.

A second phase of Solomon's life ma be represented by this small "w," whic stands for wives. We have learned tha the hundreds of women in this king life were in part responsible for his dis obedience. He allowed his foreign wive to subvert his allegiance to God and t cause him to promote the worship o their pagan deities. In so doing he brok the very first commandment that God ha given at Sinai.

You may have guessed that this thir "w" stands for woe. Because Solomo refused to heed the voice of his grea wisdom and introduced pagan shrines in to Israel in order to please his wives, hi life ended in sin and woe. The grea kingdom that he had inherited was doom ed to division.—Standard Commentary.

3. Once upon a time a man fell as h was walking along a highway. Instea of rising, he stayed right there. Th years passed, and a traveler came alon who asked, "My friend, how long hav you been in this fallen condition?" "Te years," was the unhappy reply. "Thi is a terrible thing," said the traveler "but there is something worse, far worse than to fall as you have done." "An what is that?" asked the fallen man "Why, to stay down," was the traveler' reply. It is bad enough to stumble an fall as we travel the spiritual highway but worse to stay fallen.—Selected.

NOW IS A GOOD TIME TO RENEW

YOUR SUBSCRIPTION

No HAPPIER Harvest

(continued from page three)

Station, John did not feel it was proper place for a ten-year-old boy pend most of his free time.

iscussing the problem at home, 's wife offered her opinion. "Mac robably his uncle or something. n, you shouldn't trouble yourself ut all these little details."

ut John did trouble himself. He ted to do the very best for Peter; e offered him a part-time job in his e store.

You can help me restock the shelves carrying shoes from the basement eroom," John explained. "I'll pay fifty cents an hour to start with and ease the wages every week you do ood job."

That will be fine," Peter said. "I'll t tomorrow."

It will give you pocket money and p you out of the filling station," n grinned.

The pocket money will come in han- for Sunday school and things I need junior high." Then Peter's green s darkened, growing almost stormy. t what's wrong with hanging around 's?"

Probably nothing very much. I just k you might use your time to better antage." John could see that he had ched a forbidden spot.

Huh! Some of the best fellows I've wn were in filling stations."

Yes," replied John. "Some mighty men operate service stations. Mac s a fine job on my car."

t wasn't until several Sundays later, n the Sunday school was organizing ther survey to find the unchurched dren and invite them to come to day school, that John had his eyes ned.

Peter, would you like to cover your ck?" John was asking. "Since you e to us through last year's Sunday ool survey, you may enjoy working h us this year."

Survey? I don't know about sur- s," he shrugged.

Peter moved into the neighborhood week after the survey, Mr. Wilhelm," othy Brown volunteered.

John couldn't believe it. How, then, Peter find the Sunday school so ckly? Hadn't he said that his father s unchurched?

Peter, you mean you were never in- d to attend our Sunday school? You deserve a lot of credit if you deliberately searched for a Sunday school when you moved into town."

"Oh, sir, I don't deserve any credit at all. You see, there was this filling-station man in my home town, and he told me where he went to Sunday school when he lived here. He used to tell me all about his Sunday school, and so I looked on the corner, and there it was, just as he always said." Peter blinked as if he were fighting tears. "This filling station man was a wonderful man. He told me about Daniel and Moses and all those Bible men. Then, when his station was closed, he let me help him count his money, and everyday he took out a few coins for me." Peter looked startled, as if he hadn't realized the entire Sunday school class was watching him and listening with more attention than they had ever given any other story.

"Tad was a fine station man, Mr. Wilhelm. Besides that, he was my Sunday school teacher when I lived in Oakdale."

"Tad? Not Tad Haverman?" John exclaimed.

"How did you know?" Peter gave John one of those odd, unbelieving looks.

A tremendous weight was lifted from John. His heart was singing. He hadn't lost Tad after all. Now a grown man, Tad was sowing gospel seeds and enjoying the harvest. John could hardly wait to tell his wife, Mrs. Werner, and the rest of the church people. No words came when John patted Peter on the shoulder. Then, seeing he was embarrassing the boy, he murmured, "Thank God." There had never been a happier harvest, and he was sorry he had considered any part of his work wasted. "I will never again doubt that God will give the harvest if I but sow the seeds," John promised.—Selected.

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Questions & Answers

(continued from page eleven)

Israel and to as great a disadvantage to her enemies. What do you think you could do today with all the atomic bombs that man has—along with every modern device by which this destruction might be hurled at an enemy—if the Lord should suddenly send a flood, such as that of Noah's day; or if God intercepted your plans with a shower of hailstones of a hundred pounds each even for one hour, such as those He favored Joshua and the army of Israel with as seen in Exodus 9:18-23; Job 38:22; and Psalm 78:47, 48? How about it if He should see fit to bring total darkness (Revelation 16:10; Revelation 8:12; 9:2) at the instance you were about to parade such power with these man-made devices? What if all man-made walls and structures should collapse? Don't forget all power in heaven, on earth, and under the earth is now in Jesus' hands, only waiting the time that He shall see fit to use it in the judgment of man upon the earth. He can and will use any part of it when and as He sees fit, completely destroying a heathen university, a false religion, or a whole generation of people.

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Boys' and Girls' Stories

(continued from page twelve)

so much for her that merely giving some blood for another wasn't worth talking about. And when she told about Jesus suffering on the cross to save others, Joe felt quite ashamed of how he had moaned and groaned!

After that she would not let Joe talk much. But it was nice just to lie there and listen to her! Instead of a gloomy place, the hospital room seemed to be so bright and cheery now. Joe wondered whether there were other nurses like Miss Baker.

When Joe was ready to go home, he said to Miss Baker, "I'd like to thank Jesus for all He's done for me, too," he confided. "I'm thankful to Him for letting me get sick and for having you as my nurse." He hesitated and grinned. "And for showing me that a hospital really is the best place for a fellow who is sick."

Miss Baker smiled a bright, lovely smile. "Thank you, Joe. I'll be talking with Him often about you. And how about saying a word to Him for me, too?"

"I promise," said Joe, "with all my heart."—"My Pleasure."

Bookstore Hours

The Free Will Baptist Press Bookstore, Ayden, North Carolina, is now observing the following hours:

Monday-Friday—8 a.m. to 5 p.m.
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* * * * * * * * * * * *

The College will also offer an on-campus course, Religion 101, Introduction to the Old Testament, taught by the Rev. C. Sheldon Howard on Thursdays, from 7 to 10 p.m. in Room 213 of the Henderson Building. The first class meeting will be September 25. This course can be taken for credit (3 semester hours) or audited for self-improvement.

Auditing students may enroll without charge.

Div. 80



BY AND BY EQUALS NEVER.

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, SEPTEMBER 24, 1969

Cover Photo by Came



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TOMMY MANNING, *Editor*

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The Free Will Baptist Press

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BY AND BY EQUALS NEVER

When a person says, ". . . by and by," he usually means "soon," "before long." We all make good use of this term—especially when are not "hipped up" about doing something. We might not say ". . . and by" exactly, but we mean the same thing when we put off someth or decide that a more convenient time or place is possible. This "putt off" can be verbal, physical, or mental; and its prevalence is observe every situation of life.

John borrows money from Robert. "I'll pay you back," he decla Days come and go, but John doesn't repay the money. Robert confro him, not demanding, but just reminding John of the debt. "Oh, I'll you later," he assures Robert. Later comes, but the money doesn't. M tells John that he really should pay that money back to Robert, but J says, "Oh, don't worry, Mary; I'll pay him . . . by and by." Years p John forgets the debt, and so does Robert.

Jean is sick, and Maxine urges her to go to the doctor. "Well, if not better by tomorrow, I will," she promises. Tomorrow comes. Ag Maxine advises, "Jean, you had better go to the doctor." Jean respor "Well, I'm just not in the mood to see him today; but I will tomorro really I will." She'll do it ". . . by and by." Tomorrow comes again, still she doesn't see the doctor. More tomorrows come, and Jean dies.

Bill takes his first drink. Jim warns him that the first drink le to another. Bill drinks anyway and says to Jim, "Oh, a good drink ne hurt anybody." Bill drinks more and more. Jim pleads with him to s his drinking. "Oh, I will . . . by and by." Bill becomes an alcoholic.

A farmer friend advises his neighbor to stack his mowed hay, the weather forecast has predicted three days of rain. "Oh, the weath man has been wrong before. I'll stack the hay in a day or so. It ne hurts to let it lie for awhile. Don't worry, Friend, I'll stack it . . . by by." The rains come, and the crop is lost.

A certain student takes everything seriously except his schoolwo His counselor tells him that he'd better "buckle down" before he fa The student pays no attention and convinces himself that he'll get by that he can make up any work he happens to miss. He still has tir He'll settle down to work ". . . by and by." Time passes, but he doesn and at the end of the term, the student has flunked out.

A certain young lady is hard to please. Her dates never qu measure up to her expectations. She is overly critical of them. Th are never as handsome or as intellectual as she would want them to They come, but most of them go. Friends advise her to be reasonab She contends that she'll not have anybody who isn't her equal. She wa for Mr. Right. She insists that he'll come along ". . . by and by." never does; and at the age of thirty, the "young" lady is still unmarri and at the age of forty, she is an old maid.

This brings us to religion—as everything ultimately does; for t facts are certain: We are either Christian, or we are not Christian. we have heard it preached, sung, and read, ". . . it is appointed unto m once to die, but after this the judgment" (Hebrews 9:27). A lot of live (and we've been told this before) as if we think that we shall li forever. We convince ourselves that we are no worse than our neighb We know that we should be saved if we have not experienced conversio and if we have wandered off the path, we know that we should get ba onto it—but, just as in nearly every other situation, we are determin that we will set things aright, ". . . by and by." Sometimes we do, a sometimes we don't.

The following statement could be challenged; but in this write opinion, most of the time, ". . . by and by" equals "never!"

nvestment in LOVE

L NEITZEL

the front corner of the real estate office a little boy sat patiently, pag- through the business magazines on small metal table.

here hadn't been anyone in the outer ce when the youngster walked in. door to the conference room next to father's office was closed. About an r ago, the gray-haired lady who work- as secretary and receptionist for the n had opened the conference room r to glance around the outer office. hadn't seen the dark-haired boy sit- so quietly in the large leather chair. Greg had nearly called to the lady. stores would all be closed soon. It an important day. Dad was going help him select a catcher's mitt. With 27, a fellow ought to be able to buy ood mitt. It had to be a really good ; the other boys on the team all had d gloves; and since Joey Gibbons had ved away and Greg had been elected the new catcher, a new glove was im- tant and necessary.

The lady had withdrawn again into conference room, leaving the door en a few inches, before Greg could de- cide whether to announce his presence. Mother had always cautioned him never to bother Dad when he was working. She'd reminded him that morning before he left for school.

"Just go into the office after school and sit down and wait until your father comes out," she'd instructed, bending to kiss his cheek. "He knows that you're going to be there. He'll go to the department store with you just as soon as he can get away from his office," she assured him.

There was an electric clock on the wall behind the four desks in the office. Greg stared at it, then squirmed uneasily in the big leather chair. The stores would close in another twenty minutes.

He looked up hopefully, hearing his father's voice. It sounded as if Dad were standing right next to the partly open conference room door. Maybe the meeting with the gray-haired lady and the three men who worked for Dad was over at last. Greg closed the business magazine and placed it carefully back on the table top.

"Call the newspaper first thing in the morning, Esther," his dad said. His voice sounds tired, Greg thought.

The door opened wide then, and the three salesmen walked slowly across the outer office to their desks. They began putting papers and big, bulky notebooks into their brief cases.

"If you will stop by in the morning, I'll settle accounts with you, and Esther will have those letters transferring your licenses ready for me to sign," said Greg's dad, leaning against the door frame, looking at the three men who worked for him.

Greg saw the worried frown creasing his dad's forehead. Greg frowned, too. He didn't know what was happening, but when he heard the gray-haired lady sniffle as she cleared off the top of her desk and walked slowly to the green filing cabinet to lock it, he knew that something was wrong.

"Too bad you couldn't see your way clear to ride it out for another thirty days, Dan," said one of the salesmen. Greg didn't know the man's first name. He knew that Mr. Wilson had worked with Dad for almost six years—right from the first day that Dad had opened the office.

"The business just isn't here," Greg heard his father answer. "None of us have earned a living during the last five months. I went over the financial statement for the last quarter with you; you know that I just haven't got it."

"Look, if it would help carry us through for another month, forget about our commission checks," said the younger salesman, the tall blond man named Larry Walters. Greg liked Mr. Walters. He was always friendly and smiling—except right now. Right now, Mr. Walters looked just as worried and serious as Dad and the other men.

"What you owe us for commissions on past sales would pay the advertising bill for another month," said Mr. Wilson, closing his brief case.

"I can borrow enough for our family to live on for another thirty days," urged the plump, balding salesman named Otto Wagner.

Greg stared wide-eyed and frightened at his father. Why, Dad was talking about quitting—about closing the real estate office!

The gray-haired lady named Esther had taken her tan coat from the closet at the far end of the outer office. She fumbled with it, biting her lips as she fought to control the tears moistening her eyes. Greg watched his father help the lady with her coat.

"Good—good night, everyone," the lady said, desperately hurrying out through the front door. The men called good night after her, then began walking reluctantly toward the closet for their own coats.

"You don't think you'll change your mind, Dan?" asked Mr. Wilson. "I hate to see you—us—throw everything down the drain like this. You know, I've got a possible buyer for that eight-unit apartment building on Walnut Avenue. And those two prospects I met at last week's open house are definitely going to buy; I haven't yet found them the homes they want and need, but—"

"We've all got a number of deals simmering, Dan," said Larry Walters. His lean young face was earnest as he shrugged into his topcoat.

"If it's a question of your own personal finances, Dan—" Otto Wagner said awkwardly, "well, what I mean is, I've got a few thousand put aside in the savings account, and—"

"Thanks. Thanks, all of you," Greg heard his dad reply in a husky, difficult-to-understand voice. "I've let you down; not that I haven't been working twice as hard as ever, trying to keep the show going, but I've made some msitakes. I shouldn't have taken the agency for that East Side housing development. We poured too much money into trying to sell those homes. I realize that, now;

(continued on page fifteen)

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

THE EVIDENCES OF ADOPTION

(Reprinted from May 17, 1961)

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: . . . Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:1, 2).

Perhaps you are thinking, we do not dissent from the definition of adoption that has been given, and we do not doubt that the privileges of adoption are glorious; but how shall we know that we are among the adopted sons of God? It is the purpose of this article to refer to some of the evidences of adoption.

1. **Supreme love to God.** The subjects of spiritual adoption ardently love their gracious Adopter. We love Him because He first loved us. Of Him we can say with the psalmist, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee" (Psalm 73:25). The affections of the adopted are devoutly enshrined in His character, and they give Him the most exalted place in their hearts. All the adopted obey the first and great commandment, ". . . The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: . . . Thou shalt love thy neighbour as thyself" (Mark 12:29-31).

2. **Hatred of sin and love of righteousness.** The adopted strive to be like the Adopter. They view things, in some degree, as He does. He hates sin, and they hate it, also. He loves holiness, and they love it and seek it more and more each day in their lives. They are not perfect, but as the hart pants after the waterbrook, so pant their souls after the entire conformity to the divine image. They hunger and thirst after righteousness. Sin is odious in all its forms, and true holiness is invested with superlative attractions.

3. **Love for all the adopted.** The Bible is very clear when it says, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death" (1 John 3:14). Love to the "brethren" results from love to God. If we love Him we love all those who are His. Christians are taught of God to love one another. Yes, this is one of the important lessons He teaches all the members of His family.

4. **Obedience to the divine commands.** The child is disposed to obey the requirements of the parent. A filial disposition is an obedient disposition. Every adopted soul should ask "Lord, what wilt thou have me to do?" This is the great question for the children, and not only upon becoming the children of God, but everyday of life. The text used last week teaches that the adopted are led by the Spirit of God. They are not **driven** but **led.** They are to go voluntarily. Christians serve God cheerfully and not by compulsion. It is their great desire to please God and to secure His approbation. With His smiles and blessings the Christians can bear all earthly infelicities.

No greater privilege can be ours than to know we are the sons of God!

"But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him" (1 John 2:5).

CATALOGS READY

The Free Will Baptist Press Foundation, Inc. Catalog is now ready and available at the Press. The catalog is up-to-date and contains a virtual treasure house of supplies, literature, and gift ideas. One has to see it to appreciate it. Those desiring catalogs may have these by picking them up at the Press or by requesting them by mail.

BOOK REVIEWS

by ELIZABETH HILL

WITNESS BEYOND BARRIERS by Jack Sutton. Bethany Press, cloth editic 1968, $4.95.

Covetous persons will naturally ave reading this book. Those hungering a thirsting for righteousness and Chri likeness will find the windows of heav opening.

This book is biblical and should fruitful in compelling the reader to adc the God-given principle of stewardshi

Among the chapter titles are: "Jes Speaks on the Stewardship of Posse sions," "The Kingdom of God Waits Christian Stewards," and "Witness E yond Barriers."

THE MOON by Richard Wolff. Tynda House, cloth edition, 1969, $1.95.

Man has strangely been fascinated the moon from earliest times, and nc this majestic satellite has become one the chief objects of scientific study.

In this volume the author brings in focus historical and scientific data, a also examines the place which the mo has in the Bible.

Along with the psalmist, the read will be moved to exclaim, "When I co sider thy heavens, the work of thy fi gers, the moon, and the stars, which th hast ordained; What is man, that th art mindful of him? . . . Thou made him to have dominion over the works thy hands; . . ." (Psalm 8:3-6).

THE SUNDAY SCHOOL BULLETIN BOA GUIDE by Carvel and Lorita Lee. T. Denison and Company, $2.50.

"Shew me thy ways, O LORD; tea me thy paths. Lead me in thy trut and teach me: for thou art the God my salvation; . . ." (Psalm 25:4, 5).

Precious are the hours that a chi spends in Sunday school. Impression attitudes, and the foundation for a lif time are made during these formab years.

The bulletin board can be a means creating interest, enthusiasm, and pr jecting lasting truths.

Unusual designs, basic pattern shape and color suggestions are included he along with many ideas on subjects suc as missions, stewardship, creation, cha acter building, and holidays.

(Books featured may be ordered from th FREE WILL BAPTIST PRESS, P. O. Box 15 Ayden, North Carolina.)

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

NEW FACULTY MEMBERS



Pictured are newcomers to the 1969-70 faculty at Mount Olive College receiving information about their new responsibilities. They are, left to right: Lewis F. Cockerill, dean-registrar; Mrs. Elizabeth S. Bennett, professor of art; Mrs. Viola O. Hilton, professor of music; Thomas C. Edwards, professor of physical education and basketball coach; and Dr. Leon J. Smith, professor of French.

College Offers Veteran's Scholarship

Since 1931 the state of North Carolina has provided four-year college scholarships in state-owned and operated institutions of higher learning to the children of certain categories of deceased or severely disabled war veterans. The 1969 General Assembly amended the scholarship law to permit recipients to attend private institutions of higher learning. Representative Thomas E. Strickland of Wayne County introduced the bill.

This scholarship program for children of veterans is administered by the North Carolina Department of Veterans Affairs with eligibility determination and selection of recipients made by this body. Allowances range from $342 to $930 for the current academic year, depending upon the family's entitlement to certain other federal veterans' benefits.

Admission standards and other institutional rules and regulations of the individual colleges govern acceptance and retention of veterans' scholarships recipients. Further information regarding this scholarship program at Mount Olive College may be secured from Charles H. Harrell, business manager-treasurer.

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Alcohol can preserve a lot of things—but never a person's dignity!

Fellowship Dinners Announced

Only one organizational meeting to plan a fellowship dinner remain on the schedule according to Austin Carter, director of development at Mount Olive College and coordinator of the 1969 dinners series. It is:

Edgecombe-Halifax Counties: September 30, 8 p.m., Peace Church near Pinetops.

Other counties have already made or started plans for their dinners. The schedule includes:

Carteret County: September 27, 7 p.m., East Carteret High School, the Rev. D. W. Cleve Jr., chairman.

Duplin County: October 4, 7:30 p.m., location to be announced, Arthur Kennedy, chairman.

Pamlico County: October 4, 8 p.m., Rock of Zion church, Grantsboro, Earl Holton, chairman.

Craven County: October 13, 7 p.m., location to be announced, Ralph A. Morris, chairman.

Wayne County: October 15, 7:30 p.m., Mount Olive College auditorium, Ben Rollins and Hardy Talton, cochairmen.

Beaufort County: October 18, 7 p.m., Chocowinity High School lunchroom, Oscar Webster, chairman.

Onslow - New Hanover Counties: October 24 (pending), 7 p.m., Dixon High School near Holly Ridge, Leonard Hobbs, chairman.

Wilson County: October 28, 7 p.m., American Legion Building in Wilson, James Hunt, chairman.

Greene County: November 6 (pending), 7 p.m., Snow Hill Elementary School, Mrs. P. L. Barrow, chairman.

Sampson - Harnett - Cumberland Counties: November 13, 7 p.m., Midway School Cafeteria, Route 5, Dunn, the Rev. C. Felton Godwin and Nelson Stewart, cochairmen.

Organizational meetings have been held and dinner plans will be announced for these counties: Johnston-Wake, Pitt, and Jones.

(More Mount Olive News on Page Ten)

News & Notes of DENOMINATIONAL INTEREST

Ormondsville Church to Observe Homecoming

The Ormondsville Free Will Baptist Church, Route 1, Ayden, North Carolina, will observe its annual homecoming on Sunday, September 28. The day's activities will begin with Sunday school at ten o'clock, followed with the homecoming message at the eleven o'clock wor-



ship hour. The Rev. Roger Tripp, a former member of the church, will bring the homecoming message. Following the morning worship, a picnic lunch will be served on the church grounds.

In the afternoon a memorial service will be held for the church members who have deceased since the last homecoming. This will be followed by a program of special music by the local church choir, church members, and visiting singers.

Mr. Tripp, the son of Mr. and Mrs. Jesse L. Tripp, was reared in the Ormondsville community. He is a Free Will Baptist minister and is pastoring the Union Chapel Free Will Baptist Church near Chocowinity, North Carolina. The Ormondsville church and community welcomes Mr. and Mrs. Tripp for this occasion.

The church pastor, the Rev. Clifton Rice, and the church membership extend to everyone a warm welcome to worship with them on this occasion and enjoy a day of fellowshiping together.

Revival and Homecoming At Cedar Grove Church

The Cedar Grove Free Will Baptist Church, Martin County, North Carolina, announces its fall revival for the week of September 28—October 5. The visiting evangelist will be the Rev. Clyde Cox of Pine Level, North Carolina. The services will begin each evening at 7:45 with the pastor, the Rev. C. D. Hamilton, assisting Mr. Cox. There will be special singing rendered each evening. A cordial invitation is extended to everyone to attend these services.

On Sunday, October 5, the Cedar Grove church will observe its annual homecoming. Following the morning worship service, a picnic lunch will be served on the church grounds at the noon hour. In the afternoon a program of singing will be held. All former pastors and friends are cordially invited to attend this service of fellowship and worship.

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Piney Grove Church to Host Western Youth Fellowship

The Western District Youth Fellowship will meet Saturday evening, September 27, at the Piney Grove Free Will Baptist Church, Johnston County, North Carolina, beginning at 7:30. A cordial invitation is extended to all youth in this district, as well as visitors, to attend this fellowship. The meetings in the past have been very interesting and good, and you are urged to help keep them this way.

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Revival and Homecoming at Barnes Hill Church

Revival services are in progress this week at Barnes Hill Free Will Baptist Church, Route 3, Nashville, North Carolina. Services began Monday evening, September 22, and will continue through Saturday evening, September 27, beginning each evening at 7:45. The visiting evangelist is the Rev. J. C. Yates.

On Sunday, September 28, the Barnes Hill church will observe its annual homecoming. The day's services will begin with Sunday school at 9:45 a.m., followed with the worship service at eleven o'clock. A picnic lunch will be ser at the noon hour. In the afternoo program of singing will be held.

The pastor, the Rev. Lester Dun and the church membership exten cordial welcome to all to attend the mainder of the revival services; alsc former pastors, members, and friends invited to attend the homecoming enjoy the Christian fellowship.

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Homecoming and Revival at Christian Chapel Church

The Christian Chapel Free Will Bap Church near Pink Hill, North Caro announces its annual homecoming Sunday, October 5. Following the day school hour and the morning ship, a picnic lunch will be served the church grounds.

On Monday night, October 6, the revival for Christian Chapel will b and continue throughout the week. visiting evangelist will be the Rev. K ery Ard of Ayden, North Carolina. services will begin each evening at e with the pastor, the Rev. Norman assisting in the services. Each ser will feature good gospel preaching special music.

The pastor and the church member extend to everyone a warm welcom both the homecoming service and revival.

Coming Events

September 25—Eastern District Wom Auxiliary Convention, Bridg Church, Bridgeton, North Carolina

October 9—Albemarle Conferenc Original Free Will Baptists, Sound Church, Route 2, Columbia, North C lina

October 15, 16—Western Conference Original Free Will Baptists, Cal Church, Wilson, North Carolina

October 18—Pee Dee Association of O nal Free Will Baptists, Beaver Church, Columbus County, North C lina

October 22, 23—Eastern Conference Original Free Will Baptists, Wir green Church, Cove City, North C lina

October 30, 31—Cape Fear Conferenc Original Free Will Baptists, Cas Chapel Church, Route 2, Goldsb North Carolina

November 5, 6—Central Conference Original Free Will Baptists, H Church, near Grifton, North Carolir

d Charles Hansley
old Johnston Union Revival



he Rev. David Charles Hansley, a very ve and young Free Will Baptist min- r, who is the pastor of the First Free Baptist Church, Goldsboro, North olina, will conduct a series of revival vices at the Johnston Union Free Will tist Church, Route 1, Clayton, North olina. Services begin Monday night, tember 29, and will continue through urday night, October 4.

Mr. Hansley is well-known for his rk with the youth of the state. He personal appeal, and his ministry to young is of particular value. His sical talents were seen Wednesday ht, September 17, when he led a large up of young North Carolina singers they rendered special music at the ssion Rally which was part of the te Convention.

The public is invited to attend this ies of services which begin nightly at 0. There will be special music for h service, and the pastor of the rch, the Rev. Eddie Edwards, will as- Mr. Hansley.

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ion Grove Church to serve Homecoming

The Union Grove Free Will Baptist urch, Route 2, Fremont, North Caro- a, will observe its annual homecoming Sunday, September 28. Services will gin with Sunday school at 9:45. The stor, the Rev. R. P. Harris of Rocky unt, North Carolina, will bring the mecoming message. A picnic lunch ll be served on the church grounds at :30 p.m. There will be a memorial rvice in the afternoon conducted by . George Futrell. Also special singing will be rendered throughout all the services.

The church issues an invitation to all former pastors, their wives, friends, and former members of the church to attend.

REGISTERING AT MOUNT OLIVE



Pictured are five young ladies, all returning students, of the nearly 300 who signed for their classes during fall registration as Mount Olive College began its 18th academic year. These students are all from North Carolina and are, left to right: Esther Holland, Seven Springs; Freda Chesson, Roper; Martha Gray, Holly Ridge; Katherine Batten, Selma; and Violet Barwick, Deep Run.

Miss Holland is a member of Daly's Chapel Free Will Baptist Church, Miss Chesson is a member of Piney Grove Free Will Baptist Church in Washington County, and Miss Barwick is a member of Deep Run Free Will Baptist Church.

"Coming Events" at Mount Olive College

September 25—First meeting of night class in "Introduction to the Old Testament," 7-10 p.m., room 213, Henderson Building.

September 26—Registration closes for night classes.

October 12-15—Religious Emphasis Week.

October 28—Religious Emphasis Day program (Symposium). Schedule to be announced.

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NEW ADDRESS

Several of his friends have asked concerning the new address of the Rev. R. N. Hinnant. Friends and acquaintances can write to him at the following address: The Rev. R. N. Hinnant, Box 712, Denham Springs, Louisiana 70726.

Wonderful Year at Cragmont

We certainly have had a wonderful year at Cragmont Assembly Inc., Route 1, Black Mountain, North Carolina. In fact, I believe one of the best seasons yet.

But now the time is drawing near for us to close up for another winter. The trees at this time of the year are beautiful, so if any of you would like to come up and see the mountains in their autumn splendor, you may make your reservations now. If we do not receive any reservations soon, we plan to close up and go home about October 13.

The Lord has certainly been here and blessed us at Cragmont this summer.

Sincerely,
Mrs. H. A. Grubbs

HAVE YOU RENEWED YOUR

SUBSCRIPTION



SUNDAY, SEPTEMBER 28

YOU NEVER ASKED ME!

Scripture Reading—2 Timothy 4:5

When Henry Ford purchased a large insurance policy for himself, the Detroit newspapers blazoned the fact, since the amount was so large and Mr. Ford was so prominent. One of the articles was read by an old friend of Mr. Ford who happened to be in the insurance business. Being surprised completely by the purchase, since he had not heard Ford was in the market for insurance, this friend went to see him and asked if the story were true. Ford replied that it most certainly was. The friend asked him why the policy was not bought from him since he was a personal friend and had been in the insurance business for many years. Henry Ford's reply was, "You never asked me."

Can it be possible that someone is not a member of the local church—because you never asked him? Perhaps the neighbor or friend who doesn't attend church is waiting only for you to ask.—Copied, 1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

Why don't you go out today and ask someone to go with you to church next Sunday?

MONDAY, SEPTEMBER 29

HARMONY IN THE HOME

Scripture Reading—Numbers 4:47

Some one has given these instructive words: "A Christian home is one in which Christ is the center, and where He is known and loved by each member of the family.

"When the family unites in prayer and worship, there is a binding link which draws all closer to Him and to each other—a link that will last unto eternity! For though family life as lived on earth will not be reproduced in heaven, Christians in the same family *will* be in heaven by the grace of God, and they will be there to stay.

"When members of the family are tempted to be discouraged or are tempted to be unkind or act in an unchristlike manner, they should remember their vows to the Lord, made at the family circle, and should repent of their evil ways. Harmony in the home is brought about through a Christian attitude one to each other. All should be willing to talk over their problems, and recognize Father as the head of the household (and final arbiter) and Mother as his "queen" who solves many problems, some petty, some grave.

"When all recognize Christ as the heart and center of the home, blessed harmony follows. Christ is love; and where love abides all strife disappears. Difficulties will arise and problems will present themselves, but when Christ's will is sought and His Word obeyed, and full confessions made, when necessary, peace will again triumph. It is only as all of us in the home 'walk in the light' that we have 'fellowship one with another' as well as with our Lord and Father."—*Christian Victory.*

PRAYER THOUGHT

All homes should be filled with love one toward another.

TUESDAY, SEPTEMBER 30

SENT ON AHEAD

Scripture Reading—Romans 2:10

"Poor R—; I understand that poor R— did not leave much property," said a friend commiseratingly of one who had just died, as he drove home with the minister from the cemetery. "Too bad! He worked hard, and made money, but he was too tenderhearted. I think every beggar in town must have known him." The minister listened politely. "I suppose what you say is right about his having no property, but I imagine, from what I have known of his life, that he must have considerable property to go to."—Forward, *W. B. Knight's Illustrations.*

PRAYER THOUGHT

Material things here on earth are of no account to the things that are waiting for us in heaven.

WEDNESDAY, OCTOBER 1

A SERMON IN POETRY

Scripture Reading—Luke 16:2

Three thousand for my convertible,
Five thousand for a piece of sod,
Ten thousand to begin a house;
A dollar I gave to God.

A tidy sum to entertain
My friends in pointless chatter;
And when the world goes crazy mad,
I ask, "Lord, what's the matter?"

Yet there is one big question,
For the answer I yet search;
With things so bad in this old world,
"What's holding back my church?"

—Author Unknown,
1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

Has it ever occurred to you that maybe you are one of those holding back the church?

THURSDAY, OCTOBER 2

WHO IS A FRIEND?

Scripture Reading—Psalm 41:9

"A friend is one to whom we may out the contents of our hearts, chaff grain together, knowing that the ge of hands will sift it, keep what is w keeping, and with a breath of kin blow the rest away!"—An Arabian De tion, *W. B. Knight's Illustrations.*

PRAYER THOUGHT

A friend is indeed a good thing to anytime of the day or night.

FRIDAY, OCTOBER 3

THE TRUE MOTIVE

Scripture Reading—Exodus 25:2

It is said that when Andrew Fuller into his native town to collect for the ca of missions, one of his old acquainta said, "Well, Andrew, I'll give you pounds, seeing it's you." To him rep the preacher, "No, I can't take anything this cause, seeing it's I," and handed h the money. The man realized the repr but quickly said, "Andrew, you're ri Here are ten pounds, seeing it's for Lord Jesus Christ."—*Biblical Illustrator, B. Knight's Master Book.*

PRAYER THOUGHT

It is a wonderful experience to give the Lord.

SATURDAY, OCTOBER 4

"I'LL BE WAITING IF HE EVER COME OUT!"

Scripture Reading—Romans 8:28

Who can understand or fathom the l of God? Who can understand a moth love? A preacher recently wrote, "I h in my hand a picture of a little shack outs of the walls of the State Penitentiary Fort Madison. It is a shack occupied the mother of a son in the penitentiary life. She has gone as close to him as can possibly get and pitched her tent th saying, 'I'll be waiting if he ever co out'" — *Forida Baptist Witness, Knig Master Book.*

PRAYER THOUGHT

When the Lord comes out, will our te be pitched as close as we can get them Him?

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Why swim the creek when you c walk over the bridge?

NOW IS A GOOD TIME TO RENEW

YOUR SUBSCRIPTION



astern District /oman's Auxiliary onvention

The Woman's Auxiliary Convention of Eastern Conference will convene with Bridgeton Free Will Baptist Church, dgeton, North Carolina, Thursday, Sepber 25. The convention theme will "Watch, Endure, and Be Ready for vice." The Scripture is taken from tthew 25:13, "Watch therefore, for ye ow neither the day nor the hour where- the Son of man cometh." Mrs. Nor- n Ard will serve as music director h Mrs. Kenneth Tyndall as pianist. e scheduled program is as follows:

Morning Session

30—Registration
00—Convention Hymn, "The Kingdom Is Coming"
05—Devotions and Prayer, Mrs. Bertha Thompson
15—Welcome, Mrs. J. C. Griffin Sr., Host Auxiliary President
—Response, Mrs. Ellis Banks
20—Recognition of Ministers, Officers, and Delegates
25—Remarks, Mrs. D. W. Hancock, District President
35—"Ready for Service," Mrs. Rivers Winstead, District and State Field Secretary
45—"Watching the Expansion at Cragmont," Mrs. Bruce Barrow
50—"Ready," Report of the Free Will Baptist Press
55—"Watching the Progress at Our Children's Home," the Rev. E. W. Miles
10—"Ready for Service," Dr. W. Burkette Raper, President of Mount Olive College
25—Hymn, "I Am Resolved"
—Offering for Children's Home and Mount Olive College
30—Announcements
—Appointment of Committees
35—Worship Time:
Special Music, Mrs. Isaac Hines and Mrs. F. M. Register
Speaker, Mrs. Charles Lancaster
12:00—Lunch

Afternoon Session

1:00—Convention Hymn, "The Kingdom Is Coming"
—Prayer
1:05—Memorial Service, Mrs. Earl Glenn
1:15—"Ready for Service Through Other Denominational Enterprises," Youth, Missions, and Superannuation
1:30—Minutes of Executive Committee
1:35—Presentation of Pin Awards, Mrs. Clyde Banks
1:40—State President's Remarks, Mrs. J. W. Everton
1:50—Secretary's Report
—Treasurer's Report
—Old Business
—New Business
—Appointment of Delegates to Other Conventions
—Installation of New Officers, Mrs. J. A. Gaskins
—Adjournment

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The Best Memory System

Forget each kindness that you do
As soon as you have done it.
Forget the praise that falls on you
The moment you have won it.
Forget the slander that you hear
Before you can repeat it.
Forget each slight, each spite, each sneer,
Wherever you may meet it.

Remember every kindness done
To you, whate'er its measure.
Remember praise by others won
And pass it on with pleasure.
Remember every promise made
And keep it to the letter.
Remember those who lend you aid
And be a grateful debtor.

Remember all the happiness
That comes your way in living;
Forget each worry and distress,
Be hopeful and forgiving.
Remember good, remember truth,
Remember heaven's above you,
And you will find, through age and youth,
That many hearts will love you.

—*Selected.*

A Letter to Mr. Luke Warm

(Reprinted from 1010 Illustrations, Poems and Quotes)

Dear Luke,

When my imps brought me word that the church was to have an evangelistic meeting next week, I was disturbed. That's why I thought I should get word to you right away. This could be serious.

Luke, you'll have to be careful. Don't attend many of the meetings. They might stir you up again until you'd be active in that work. Now you can't be on both sides. If you're my friend—and I count you as one—you'll not go to many of the services. I'd hate to lose you as a friend.

This evangelist is constantly making trouble for me. He has done much harm. He'll urge you to attend the services, but pay no attention to what he says. If you and a lot of others stay away, the attendance will be small, and there'll not be many converts. Converts! Whooee—makes me shudder! This evangelist is dangerous. Spread the word that you don't like him. When he preaches, don't listen to him; and make it a point to whisper to your neighbor so he can't hear either.

I expect you'll have to go once or twice just for appearances; but when you go, act bored. Don't sing; let the song evangelist sweat it out. He bothers me. When you get outside, criticize the service. Say you didn't like the evangelist's preaching. If somebody says, "We're having a grand meeting," don't agree with him. Throw cold water on the idea. We've got to keep people away, and I'm depending on you.

One more thing, Luke: plan parties, dinners—anything to keep folks away. Why not invite in some of your friends who may be considering joining up? Have a TV party or something, but keep them away.

I don't mind telling you, Luke, I'll be glad when this meeting is over; it won't do me any good, I know. I'm depending on you to hold the line.

Your constant friend,
Satan

HAVE YOU RENEWED YOUR

SUBSCRIPTION

Christ Is the Answer to Everything

Teach Your Family to "Begin Something"

by Charles A. Harris

"I WISH I had a bicycle!" I remember saying this when I was a boy. "You can have one," my father assured. "They cost about fifty-five dollars. I was pricing one the other day."

"Oh! Do you mean it, Father? When may I get one?"

"Well, if you get a job that you can handle without having it interfere with your schoolwork, you may 'begin' to get it right now," said Father.

"Oh, I have to raise the fifty-five dollars myself! I'll never get it." My face fell. I felt quite discouraged.

"I said, son, 'You may begin now.' If you make a start, that is half the battle. You will soon have your bicycle if you will begin saving for it."

It was as simple as that! I did get a job, and I had my bicycle sooner than I had thought. That beginning was all-important! It is important in everything to make a beginning.

Encourage your children with the prospect of reading the Bible through. Get them interested in starting to read it. A chapter a day or some other regular system will take them through the Bible in a given time. Most Bible societies provide pamphlets with Bible readings to take a person through the Bible in a certain period of time. Whatever the plan, the important thing is to start.

"I've read my Bible through quite a few times in my life," said an elderly man. "I never would have read it through once unless my father had said, 'Son, start today to read your Bible straight through.' "

"Oh, Father," he said, "I would never get through."

"Make a start," his father said. "You will read through a few books, and then you will not want to quit."

That starting point was all-important. God's Word produced its own peculiar conviction in his heart. It brought him to know Christ as his Saviour.

Many boys and girls have slipped through life without really accomplishing much, mostly because they were never encouraged to start anything worth while. Even dropping out of school early has a background of halfheartedness. Every child should be told that school is the starting point of many good things in life. If one keeps that in mind, it will help him to finish well. A child needs to get a reasonably good education and thus fit himself for worthwhile work.

One boy said, "I wish I had known just what a start in life I had when I was in high school. I quit early and threw away my chances. Now I'm struggling at night school to prepare for the ministry. I had a good start, but I didn't know it. I lost a good opportunity."

Beginning does not always have a jet-propelled impulse. Sometimes it seems we are getting nowhere fast. Eucouragement is often needed at such a point.—"Gospel Herald."

FAREWELL FOR JONESES

There will be a farewell service for Harold and Sandra Jones, and their daughter, Wendy, conducted at their home church, Everett's Chapel Free Will Baptist Church, Clayton, North Carolina, Sunday, September 28, at three o'clock in the afternoon. The Joneses were commissioned Wednesday night, September 17, during the State Convention, and will be leaving for the Philippine Islands where they will be serving as missionaries. The public is invited to attend this farewell service.

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BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Why did the Samaritans nt to help the Jews rebuild Jerusalem l the temple? Why would the Jews accept their assistance?—**W.A., Irwin, w York.**

Answer: The reason these Samaritans nted to help in the rebuilding is given them in Ezra 4:2, "Then they came to rubbabel, and to the chief of the fath-, and said unto them, Let us build with : for we seek your God, as ye do; l we do sacrifice unto him since the s of Esar-haddon king of Assur, ich brought us up hither." Ezra 4:3 icates that the king's order to build s limited to the Jews. The real rea-, however, may be found in a knowl-ge of the fact that these proposed pers were adversaries to Israel and refore to God. "Now when the ad-saries of Judah and Benjamin heard t the children of the captivity build-the temple unto the LORD God of Is-l" (Ezra 4:1).

The devil, there is no doubt, had been aiting this opportunity to hinder the pose of God, and through whom he ght have more hopes than in these ked Jews that were rejected of God ause they had left God's precepts to low their own perverted way. The northern tribes, of which the Samari-s were a part, left the Lord, the foun-n of living water, and had hewn them sterns that can hold no water." You l recall that they separated from Ju-h when Rehoboam was made king and se Jeroboam, a fugitive from justice, their king, who led them into a reli-n of "calf" worship and away from worship of Jehovah. Several kings lowed him while Israel went farther l farther from God until she was tak-captive to Assyria.

"Judah" the two tribes, descendants Judah and Benajmin, with others that isted on worshiping in Jerusalem, had ew revivals all along for 150 years or but they finally went into captivity Israel had done because of their idola-us practices, including Sabbath break-ing. Now that a remnant of the Jews had repented, God had kept His promise and at the end of the 70 years captivity, the Jews were allowed to come back and rebuild; and if obedient to God, he promised to sustain them in victory over their enemies. These Samaritans were their enemies as their ancestors had been for over two hundred years. If these enemies could have been allowed, when jesting as though they would help, to infiltrate the ranks of these Jews, they may have done untold damage; but God knew and gave Ezra and Nehemiah guidance in dealing with them so that they actually proved to be enemies to both God and His world.

We need Christian leaders that have such spiritual decernment that they may help those under their spiritual watch care to give no heed to false teachers and enemies of Christ, that pose as religious teachers. We are regarded by our Lord as watchmen, and under Him it is our responsible duty to cry aloud against modernism and liberalism, or atheism and agnosticism in whatever form it may appear, whether found in the cults or false professors in fundamental groups. False teachers in modernistic schools must be exposed and the false doctrines they propagate, many of them, in tax supported schools. If Free Will Baptist leaders of today would use their knowledge as Ezra and Nehemiah, we might have fewer young people succumbing to Satan's wiles in the colleges and universities.

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Question: Please explain, "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).—**W. Smith.**

Answer: From reading the Acts of the Apostles we may learn two outstanding characteristics of the Early Church and its meetings that are unique. The first was their inseparable Christlike love for their Lord and for each other; and the other was their love for the unadulterated Word and a zealous and complete obedience to these. They showed their love by the weekly and lengthy meetings they conducted in the name of Christ. These are to be seen as in sharp disagreement with their selfish attitude shown when Christ was yet with them. "And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve" (Luke 22:24-26). (See Matthew 20:20-24; Mark 9:34; 10:42-45.) Compare, "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren" (Acts 1:14); "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting" (Acts 2:1, 2); "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common" (Acts 4:31, 32). (See Acts 20:7-11.)

Jesus, before He was crucified, prayed all night when it appeared that His disciples were asleep. The result is that years after Paul preaches all night, when many listen, that one falls asleep. The tender love and desire for the things of Christ in this scene, when Paul must depart, is indeed touching. How we wish that the whole professed church of today showed that love in its membership, the one for the other and for the Word of God! Today, instead, we are building great edifices, naming them for heroes, amassing fortunes in the form of untaxed property, seeking to out wit the world and surpass it in the rat race for earthly acclaim, and giving only a mere pittance of that we receive in the name of Christ for the evangelization of those who have never heard that God has a Son and that He died on the Cross for all sinners. Jesus did not fail in indicating that conditions would be this way just before His second coming; and the Bible has not fallen short in exhorting us Christians

(continued on page fifteen)

STORIES

for our youth



THE LUNCH TICKET MYSTERY

KITTY MILLER

PHIL ROBERTS moved along the line in the cafeteria, picking out a hamburger, chocolate cake, and milk. He reached the end of the line, paid for his lunch with tickets, and looked for an empty seat. He had just bitten into the hamburger when he spied his sister Tina moving toward his table.

"Do you have any tickets, Phil?" she asked. "I lost mine."

"Again? Why don't you watch your tickets better? That's the third time in two weeks that you lost them."

"I know, but I still can't figure out what happened to them. Each time I put the tickets into my purse. Then when it was time for lunch, they'd disappeared."

Phil rummaged through his pockets, pulling out three tickets and eight cents. "Here's all I have."

"Thanks, Phil. I'll see you later."

"See you," Phil murmured and went back to his hamburger.

When Phil came home from school that afternoon, he asked Tina, "Did you find your tickets?"

She shook her head.

"Well, they didn't disappear. They must be somewhere," Phil told her. "I'm going to solve this mystery like they do in books. Now, Tina, think. When did you see them last?"

Tina thought a minute. "Well, as soon as I got to school this morning, I put my kerchief into my purse. I saw them then."

"O.K. Now—did you have your purse with you all morning?"

"Sure—except at recess. We always leave our purses in our desks at recess," Tina said. "Don't you know that?"

"I don't watch what the girls do with their purses. What do I care?" Phil went on, "Let's get back to the tickets. Did everybody go out to recess at the same time?"

"Everybody except Marcus Johnson. He had to stay in."

Phil nodded. "Did he have to stay in the other two times you lost your tickets?"

"Come to think of it, I believe he did. Yes, I remember now. He did."

"Does he sit near you?"

"Right behind me."

"Did he stay for lunch today?" Phil asked.

Tina nodded.

"Does he stay for lunch everyday?"

Tina shook her head. "Just once in awhile."

"Hmmm." Phil scratched his head. "He lives in that apartment house on the corner of Second and Allen, doesn't he?"

"I think so," Tina replied. "Why?"

"Nothing. I was just thinking," Phil went out to the garage, took out his bike, and rode off toward Second and Allen Streets.

When he reached the apartment house, Phil saw some boys sitting on the steps. "Does Marcus Johnson live here?"

A six-year-old piped up, "He's my brother."

"Call him out, will you?" Phil asked.

Five minutes later, Marcus slumped in the doorway. "What do you want?" he asked.

"Let's take a walk down the street. I have something important to talk to you about."

Marcus walked alongside as Phil pedaled his bike slowly. Phil took a deep breath, then came out with it, "Do you know anything about some lunch tickets my sister lost today? This is the t time in two weeks."

"Why?" Marcus asked.

"Because I figured it out, and were the only one near her purse. what do you have to say for yourself

Marcus turned away.

Phil turned again, "Did you do it didn't you?"

"All right, so I took the tickets. T weren't worth much anyway." Ma looked Phil straight in the eye. "It's for you to talk. You get tickets f home. If I didn't take them, I n could stay for lunch."

"Look, kid," Phil said. "If you r money, why don't you work for it have regular customers in the neigh hood who let me shovel their snow, r their lawns, rake their leaves, and do of jobs."

Marcus listened as Phil went "Why, I have more work than I can dle. I'll turn some of my extra job you if you promise to do good work."

A look of suspicion crossed Ma face. "How come you're doing favors? I'm no friend of yours. I took your sister's lunch tickets."

Phil looked Marcus squarely in eyes. "I'm trying to help you out get you started."

Marcus still looked suspicious.

"Do you go to Sunday school?" asked.

Marcus shook his head.

"Want to come with us on Sun We'll show you around, and you'll the kids."

"No."

"Well—maybe—sometime soon, h Phil asked.

Marcus nodded. "Maybe."

"O.K." Phil thought awhile and "I have a basement cleanup to do to row for two dollars. You can have job. It's at Mrs. Green's house at Allen Street. Be there at nine o' sharp and tell her I sent you. Be that, she'll probably give you lot empty soda bottles. You can ge funds on them."

Marcus shook his head slowly. don't know what to say. You mean trust me to be there and do a job?"

"That's right." Phil went on, I'll let you know when I have some jobs I can't handle. You ought to g around the neighborhood and try to some regular customers. Then whe snow needs to be shoveled or the cut, they'll save the work for you."

(continued on page fifteen)

hurches and Ministers Available

TE: This column is provided, when ded, for any church that is seeking a or and for any minister who is seeking hurch to serve and would like to give notice. Please send the necessary in- ation to the editor of "The Free Will tist." Each notice will run for two is- only.)

The Rev. Elmo Truitt announces that is now available to serve as pastor of church two Sundays a month. He uld prefer a part-time church but uld consider pastoring a small church a full-time basis. Any church inter- ed in his services may contact him at 08 Oaks Road, New Bern, North Caro- 28560, or by telephoning 637-2851.

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The Rev. Arnold Woodlief announces t he is now available for pastoral rk and will consider prayerfully any rch desiring his services. He is also ilable for evangelistic meetings. His ress is 410 West Milton Avenue, Mari- a, Florida. His telephone number is 2-4659.

Sunday in America

Sunday, the Lord's Day, is a day in erica when you can awaken to the gs of birds rather than the boom of non or the fear of oppression, re- shed from a night's sleep that has er been disturbed by bombs dropped m aircraft or the antiaircraft guns t have been fired against them.

You can sit down to a breakfast that uld be the envy of the richest and the st powerful men of Europe or Asia. u remain in the comfort of your home, ure against any sudden raid that may rive you of your liberty, your posses- ns, even of your life. You are per- ted to go to any church you desire, rship in any manner your conscience y dictate, spend the remainder of the in enjoyment of cultural pursuits or ertainment that is hampered in no y.

Is that not enough to induce every free erican citizen to go to church, offer yers of thanksgiving, and make a real ancial sacrifice to show God that he reciates the fact that such blessings ve been showered on this land when much misery, hunger, fear, and be- wilderment is being visited upon other countries, and to pray to God that such blessings may be continued in all the days to come?—Wichita Beacon.

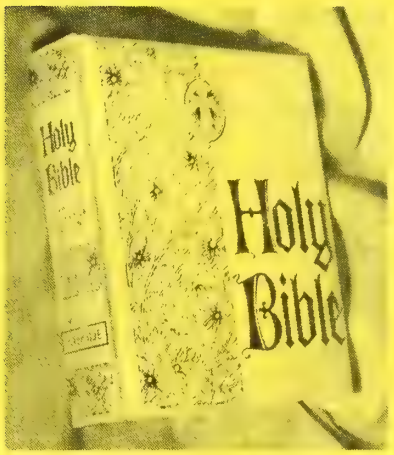
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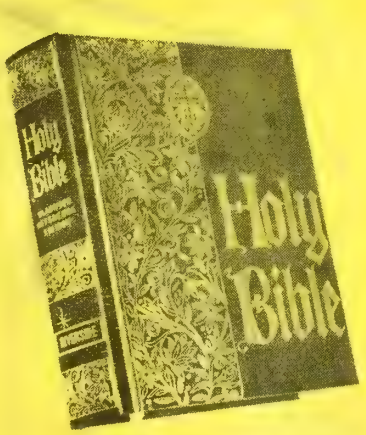
Why stand at the door when you can enter in?

NOW IS A GOOD TIME TO RENEW

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Why Israel Divided

Lesson Text: 1 Kings 12:12-20, 26-29

Memory Verse: Proverbs 14:34

I. INTRODUCTION

Our lesson for today serves as a connecting link to bridge the gap between the events considered in last quarter's study and those that we will be taking into consideration this quarter.

There were three kings—Saul, David, and Solomon—who served over the United Kingdom of Israel. It is well for us to note that when division came to Israel, it not only divided the kingdom, which in itself would have been a great tragedy, but it divided it into two hostile camps, each jealous of the other, and each striving for supremacy. Churches of the present-day world can learn valuable lessons from the experiences of Israel during this period of her struggle for national identity.

During the reign of Solomon, which immediately preceded the events of today's lesson, the seeds of discontent and rebellion had been sown. The people were ready for a change, as they had grown tired of conditions as they existed in the nation at that time. They presented this demand for a change to the incoming king. His response to this demand forms the basis for today's study.

The purpose of today's study is to remind the present generation that when a people choose to depart from God, they are inviting division and desertion, and these will lead to their ruin.—Teen-Age Teacher (F.W.B.).

II. HINTS THAT HELP

Introduction

A. Review last Sunday's lesson and show how this one is really a continuation. It is most important that the students see the continuity of Hebrew history and not just learn isolated stories.

B. What were the seeds of discord that Solomon had sown that caused the division?

1. Rehoboam Rejected (1 Kings 12:12-17)
   A. The advice Rehoboam sought.
   B. The advice Rehoboam accepted.
   C. The result of accepting bad advice.
2. Adoram Killed (1 Kings 12:18, 19)
   A. Who was Adoram and why did he go to Israel?
   B. The servants return with a message.
   C. The effect this message had on Rehoboam.
3. Jeroboam Made King (1 Kings 12:20)
   A. He was selected because of his leadership ability.
   B. God had promised to make him ruler over ten tribes.
4. Jeroboam Brings Idolatry into the Kingdom (1 Kings 12:26-29)
   A. Why he brought the idols in?
   B. The result of idolatry.

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. Before Napoleon entered upon his disastrous invasion of Russia, he informed the Russian ambassador that he intended to destroy that country. "Man proposes but God disposes," was the ambassador's quiet reply. "Tell your master," answered the proud Bonaparte, "that I am he that proposes, and I am he that disposes." The undertaking, thus inaugurated in pride, was the beginning of Napoleon's fall. Someone has said, "Whoever thinks of himself more highly than he ought to think (Romans 12:3) will in the end have no reason to be proud of himself at all."—Advanced Quarterly (F.W.B.).

2. Great challenges and tremendous problems confront the human race. The united effort of all mankind is needed to meet these challenges and problems. "Every . . . house divided against itself shall not stand." A nation made up of all people who have no common allegiance and no common goal is a nation without stability. A world divided is in danger of bringing about its own destruction. Therefore it is absolutely essential to their survival and welfare that peo dwell in understanding and peace.

Our Lord pronounced a blessing u those who are peacemakers, adding t "they shall be called the children God." The Christian teacher has t privilege of seeking to bring calm i world of turmoil. His is the convict that the closer men and women come God through Jesus Christ, the closer t will be to one another.

Christ, therefore, is the one in wh we find our unity. Through Him we come children of God. When we live children of God ought to live, we are peace.—Standard Commentary.

3. Had Rehoboam, when irritated, d as the Emperor Julius Caesar is said have done—repeated the entire alpha before speaking—he might have avoi the tragedy of division.

A Christian man went to a large st for an adjustment on defective m chandise. The salesman spoke v harshly, and the customer, responding kind, went away empty-handed. Refl ing upon a fellow Christian's testimo the man tried again. He spoke kin to the next salesman, but this one v even more surly than the first. T Christian prayed for grace. Patient ki ness won, and in the end they reach agreement. "A soft answer turn away wrath: but grievous words stir anger" (Proverbs 15:1).—Bible Exposit

4. The fear of rivals is as old as kin and kingdoms. Hitler was an exam of the great lengths to which this f drives ungodly men. A v a s t, unc ground palace was designed to insure survival when all else would fail. security measures did not lengthen l ler's life.

We have seen how security prec tions fail to prevent the assassination Americans in high places—even in pea ful times.

A well-known motto speaks forth fr a large billboard a l o n g a highway Pennsylvania: "Fear God, and you n fear nothing else."—Harold Brennema

Bookstore Hours

The Free Will Baptist Press Booksto Ayden, North Carolina, is now observ the following hours:

Monday-Friday—8 a.m. to 5 p.m.
Saturday—9 a.m. to 12 noon.

IVESTMENT IN LOVE

(continued from page three)

three of you were right, all along. se houses are overpriced. They won't until the price has been reduced."

So, can't you talk to the builders?" mpted Mr. Wilson.

reg dabbed angrily at a traitorous rolling down his cheek as he heard dad say that it was too late for talk-

The three salesmen said gruff, dis-raged good nights as they left the ce together.

reg watched his father disappear in-his private office. How silent and ly the office seemed! As the little stood up, the coins in his wallet led, reminding him of the $8.27 he'd d up from his allowance and birth-money. He blinked a few times, ring away the tears that he didn't t his dad to see, then he summoned nile and walked across the tile floor, ing as much noise as he could.

is dad was sitting at the desk. He ed his head and grinned at Greg. "Hi, r!" he said cheerfully. Then he snap-his fingers. "Say! That's right! We e going to get that catcher's mitt to-weren't we? Where have you been, ?" he asked, looking at his watch. e stores will be closing in a few utes. We have to get moving."

Oh, I've decided I don't need a new her's mitt," Greg answered careless-pproaching the desk. He didn't look is dad, for his father, in some mys-ous way, seemed to be able to read t through his face and into his mind. lay the brown leather billfold on his s desk.

What's this?" his father demanded iciously.

want to buy in with you," Greg said ously. He was staring down at the e carpet on the floor. His lips were bling, and those traitorous tears just ldn't stay where they belonged.

an Carter opened the wallet and took the crumpled bills and loose coins. spread them on the surface of the and counted the money. "Hmmm. 7. That's a good-sized c h u n k of ey to invest, Tiger," he said, using light, man-to-man tone he used when alked things over. "How long were sitting out there, waiting for me? ess I just forgot about shopping for ove, Greg."

That's O.K., Dad. I've thought it . My old glove is plenty good."

Greg, listen to me. You must have heard us talking about—well, about business."

"Yes. I was sitting in the leather chair," Greg said in a muffled voice. A teardrop splashed on his scuffed brown shoe.

"Even your Mom doesn't know about —about things, Tiger. I, uh—well, I was hoping that things would work out, so that—"

Greg rushed around the desk and flung himself into his father's arms. "Don't quit, Dad! Please don't quit!" he cried. "You can use that $8.27 in the business, and you don't have to pay me back—not ever!"

His father hugged him fiercely. For a long while, the office was completely still. Then, as the church chimes rang the hour, Greg's dad gently raised his son's chin.

"You have just bought yourself a partnership, Tiger," he said softly. "Carter and Son. Sounds pretty good, doesn't it?"

Greg grinned up at his dad. "That sounds great!"—"Gospel Herald."

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Questions & Answers

(continued from page eleven)

to stay clear of such that characterizes the worldly tread of the waning church and its identity with the world and world affairs. John said, "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Revelation 18:4). Then also the Holy Spirit inspires Paul to write, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Corinthians 6:17, 18). "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John 2:15, 16).

Dr. Wilbur M. Smith gives the following quotation in Peloubet's Notes: "In order to foster this God-given, Christ-like love we need to repent, turn back to the Bible and to the Christ of the Bible, giving it and Him the rightful place (first place) in our lives, church meeting, auxiliaries, and in all we do. Otherwise we are a hell-bound false church following an antichrist and will end in the same abyss as the devil himself." "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Revelation 21:8).

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Boys' and Girls' Stories

(continued from page twelve)

"All right, I'll do it," Marcus said, "and thanks."

"That's O.K.," Phil said. "See you." As he pedaled home, Phil smiled to himself and thought, I've still got to find a few more jobs for him. And I'm not giving up until I get him to go to Sunday school, too. That'll change his whole way of thinking.—"My Pleasure."

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ON CRAGMONT ASSEMBLY

(The following article was written by Deborah Galloway, age fourteen, an active member of the Milbournie Free Will Baptist Church, Wilson, North Carolina. She attended Cragmont during the Youth Frontier Conference. The expression is her own. Her pastor is the Rev. Harry A. Grubbs.)

This year was the third time I had been to Cragmont. It has done a lot of good for the young people.

Many people don't realize what Cragmont really is. Cragmont is a place where young and old people, too, can go to have a good time. Here, a young person is not afraid. He feels like he is in God's hands. I am not trying to say that they don't feel that way at home, but you just have a different feeling to come over you when you drive up that mountain. You feel even better when you see that big, white dorm.

Cragmont is in need of many things; such as, beds, dining areas, houses, linens, dishes—and just about everything you can think of. Most of all we need a small church or some type of building that we could call our tabernacle.

I believe that if everyone took a different attitude toward Cragmont, we would get these things which we need to make Cragmont a more perfect dwelling place for Christian young people.

Let's see if we can't take a better attitude toward Cragmont; and if we do get some of these things that we need, I'm sure that whoever gives or builds these things will never regret it.

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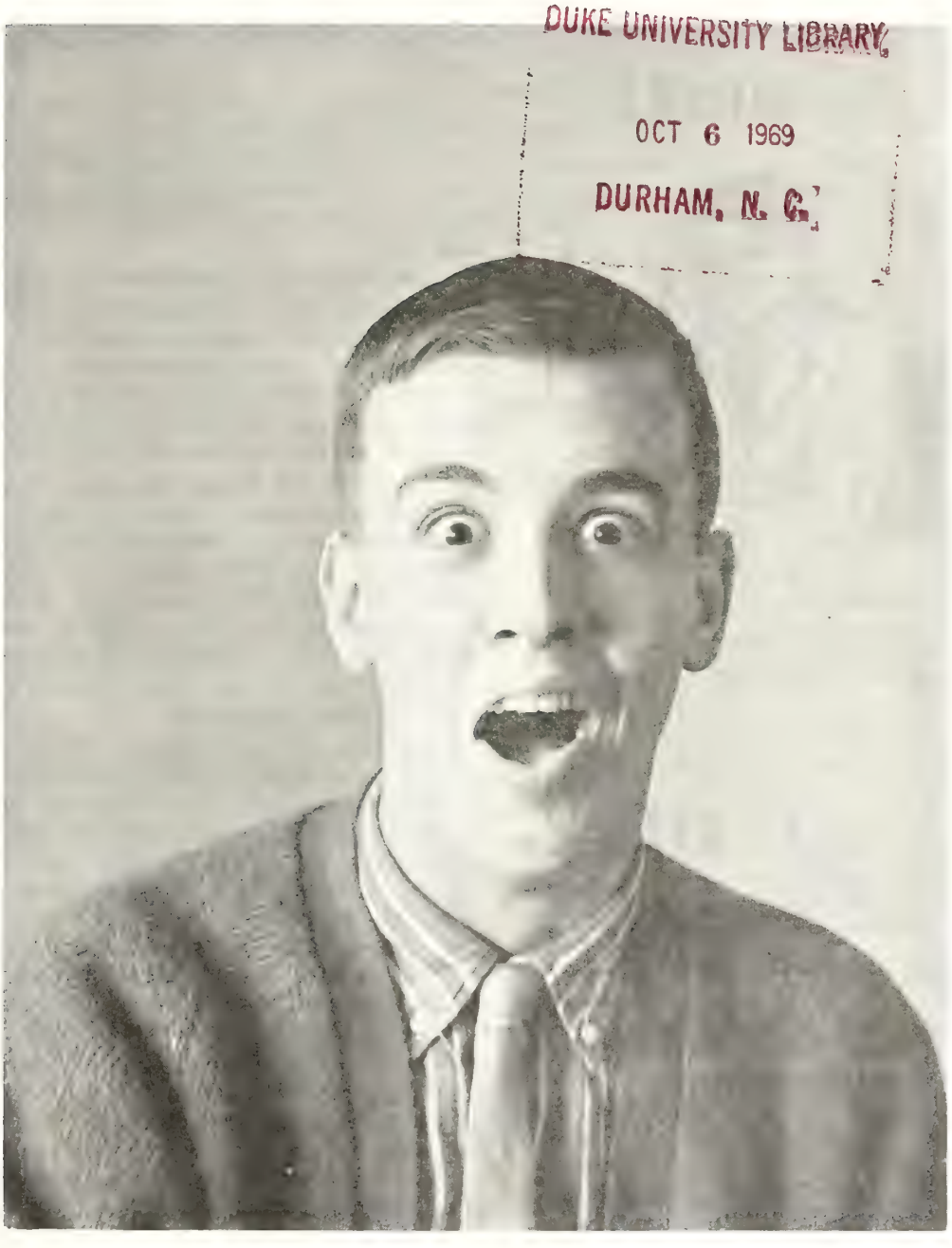
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* * * * * * * * * * * *

The College will also offer an on-campus course, Religion 101, Introduction to the Old Testament, taught by the Rev. C. Sheldon Howard on Thursdays, from 7 to 10 p.m. in Room 213 of the Henderson Building. The first class meeting will be September 25. This course can be taken for credit (3 semester hours) or audited for self-improvement.

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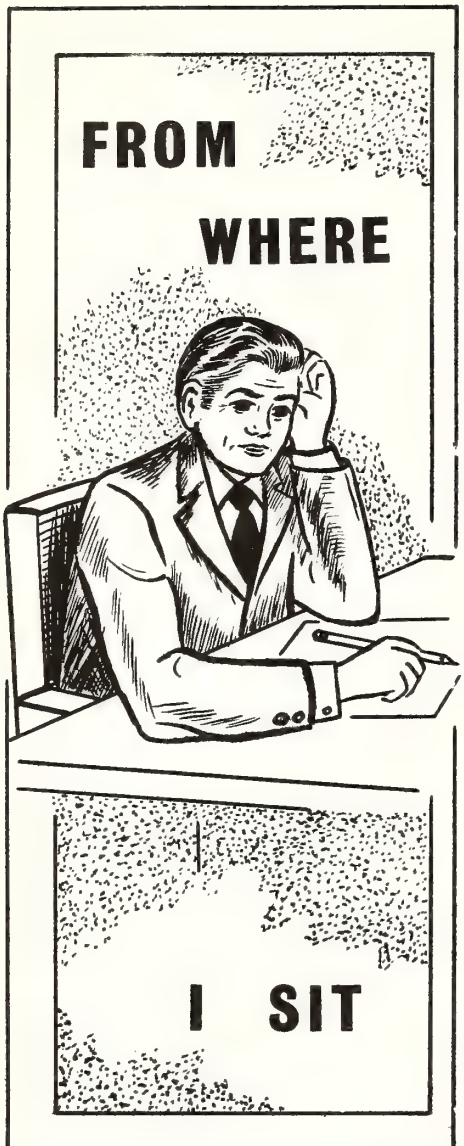


AN EYE EXAMINATION

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, OCTOBER 1, 1969

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AN EYE EXAMINATION

The eyes have been poetically defined as "the windows of the so They are two complex organs which allow a person to observe his s roundings and to associate himself to his environment. Eyes ar blessing from God, and only when we discover that they are not sharp as they use to be, do we really appreciate them. We could ne know their real, intrinsic value, unless we were forced to be with them.

Too often, we do take our eyes for granted, little realizing t real worth, and seldom conscious of the fact that they reveal m more about ourselves than we would, many times, wish to be kno They can be various shades of green, brown, or blue. They can small or large, bright or dull. They can sparkle happily or spit angrily.

Eyes can reveal one's personality. The way they "look" at makes us consider the "looker" friendly or unfriendly, kind or unk They reflect our moods, our likes or dislikes, our approval or di proval. They betray us and our way of thinking. They tell more ab us than any other part of the anatomy. Eyes say that we will or won't. Eyes say that we do or we don't. They have been describe the most expressive feature, and rightfully so.

All of us see things through tinted lenses, for our eyes see what we want them to see. Things are seen as they are wanted be, not necessarily as they are. Our eyes are critical when they exam another person. They exaggerate. They worsen the worst and m better the best. They make the doubtful more impossible and m the probable a sure fact. This is because our eyes reflect our in feelings—desires of that which will be, or that which is hoped to Eyes do not decide for themselves, certainly; but by their aid our br arrive at their conclusions.

No two eyes are exactly alike—even in the same person. left eye sometimes sees things differently than our right eye. We not see "eye to eye" with ourselves; and people who claim to see to eye" with each other really do not. They might agree on cer matters and contend that they "see" them exactly alike, but thi untrue. Because we are human (and everyone is) and because we do not fit in the same mold (and none of us do), it is an impossibi to be one-hundred-percent in agreement. Debatable? sure! But th are always little points in which the most agreeable of us are no complete accord. While these little points would not judge us as agreeable, they nevertheless prevent perfect harmony.

Back to the eyes now—eighty percent of all knowledge and se tivity is acquired through the use of the eyes. It is too bad that have not really opened our eyes to the world about us to "drink what the Father has provided for His children. There is much ab nature that we miss because we simply do not look at it with "seei eyes. Spiritually, we have been taught to be watchful, not merely w our eyes; but with our conversation—our manner of living. Ah, man learns slowly, and as we've pointed out, he must lose part of "sight" before it becomes precious to him. For the most part we practical people, and when we find our sight impaired, we usually s medication or corrective glasses. Thus, we who are in need of spiri glasses should seek the proper treatment.

What we are really saying is that so often our spiritual sights not properly aimed. We either look too close or too faraway. Spiri nearsightedness and farsightedness are as bad as their physical coun parts; and if left untreated, they worsen with the passage of time. is not enough to realize that one's eyes are bad. One must desir improve what he "sees" and his capacity for "seeing." This br us to this conclusion: Friends, if you discover that your spiri eyes are not so good as they used to be, pray for an appointmen you can "see" the "Eye Doctor!" He can help you!

Requirements For Success

Fall Convocation, September 14, 1969

Address by W. BURKETTE RAPER, President
Mount Olive College

I preparing for this convocation address I inquired of our dean if we had Mount Olive College diploma on hand ich I might use for an illustration. "I 't know," he said, "but let's look in vault where the academic records kept." There we came upon a file diplomas on which the registrar had itten in large letters: "Did not make

looked through the list and with h name the story of a life flashed be- e my eyes. "Did not make it!" Does s apply to life as well as to College? asked. No, not necessarily, but it ld, because it takes many of the same redients to succeed in life as it does college.

When I speak of success, I have refer- ce to more than grades in college, or amount of money you will earn in . The most important standard of asurement for success is the kind of rsons we become and the quality of we live.

Let us, then, consider the require- nts we must meet if we are to be suc- sful as students, teachers, secretaries, other workers at Mount Olive Col- e; and most important, if we are to successful in life.

THE DESIRE TO LEARN

Education is a door through which ery person must walk if he is to attain highest fulfillment of his life, and first step we must take is to have desire to learn. For the first time in long struggle of the human race, ig- rance has become a matter of choice rather than a necessity for the masses of people.

But education is not a gift which can come from the state, your parents, or friends, regardless of how benevolent they might be; rather, education is an experience which is attained only by those who earnestly desire it.

Sometime ago I was in High Point making calls in the interest of Mount Olive College upon a number of furniture industries. While waiting in the reception room of one company known for its distinctive furniture, I noticed its motto:

> "Quality is never an accident.
> It is always the result of intelligent effort.
> There must be the will to produce a superior thing."

Success in college or in life begins with the desire to learn, and there is much to learn. The most phenomenal change in the modern world has been in the "explosion of knowledge."

If at the turn of this century a reputable astronomer had been asked for a picture of the universe he would have described our galaxy, known as the Milky Way, with the sun and its planets—including the earth—at the center. Today we know there are countless numbers of galaxies like ours. Through the Hale Telescope in California, a distance of 30 sextillion miles—that is 30 followed by 21 zeros—can be observed, and we know that this is not all.

We measure today the vastness of the universe in terms of light years. With light traveling at the rate of 186,000 miles per second, we know that there are stars thousands of light years from the earth. This summer men achieved the greatest scientific feat in history when two men walked on the face of the moon and returned safely to earth. But in terms of the universe, the moon is on our back door step.

The unfolding of knowledge moves forward at an accelerating rate. It was said by Dr. Robert Oppenheimer that man's knowledge now doubles every 8½ years. Ninety percent of all the scientists who ever lived are alive today.

It is projected that people who enter occupational and technical vocations will have to be retrained seven times during their working careers to keep pace with the technological changes taking place. The largest educational market today is not the college age population, not the high school, not even the elementary school, but the adult population. The obsolete man today is one who has stopped learning, and it is for this reason that one of the stated purposes of Mount Olive College is to foster in its students a desire for continuing education. Unless you make your education a never-ending process you may think you are still alive long after you have died.

The desire to learn and to keep on learning is the beginning of an education. Learning is an exciting experience which makes the mysteries of the universe a beautiful phenomenon, an experience which enlarges life and gives it meaning.

But learning is also a painful experience, and students sometimes resist learning. It is easier to live as one has been taught than to think for one's self, and in no area of life is this truth more evident than in religion. Herein lies one of the dilemmas which confront a church-related college like Mount Olive.

One of the qualities of an educated person is the ability to think for himself, to validate facts, and to rigorously examine opinions and views from whatever source they may originate. Sooner or later one's religious faith must meet this test and become the product of one's own experience. This truth is taught in the oldest book of the Bible and is expressed by Job after his prolonged period of suffering: "I have heard of thee (God) by the hearing of the ear: but now mine eye seeth thee" (Job 42:5).

This change from a faith taught by one's parents and endorsed by the church to a faith born of personal experience

(continued on page thirteen)

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

LOVE AND LIFE

(Reprinted from August 23, 1961)

"He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. . . . We love him, because he first loved us" (1 John 4:8-10, 19).

This is another meditation on important subjects dealing with our relationship as Christians to God.

It is no wonder that the beloved disciple, who was closest to the mind and heart of Christ while here on earth, exalted love in all his writings. If we read 1 John 3:14-18, we will find that he indeed, made love synonymous with life. Hatred is murder, the slaying of others in desire, often in reality. Love is life, for the one he loves, and for those whom he loves.

The Bible teaches the absolute completeness of love. In considering whether our loves reaches the standard set for it in the Bible we must consider not only its intensity but its completeness. We are to love God, says the old Testament, with all our heart, soul, and might (Deuteronomy 6:4, 5); and this is repeated in the New Testament (Luke 10:27). Someone has written, "Love is most fittingly symbolized as a ring; it is a perfect circle, nothing is left out of it. Whatever we have or are that is not devoted to God and to our fellowmen is a flaw in that divine circle. The test of love is complete surrender. Complete surrender is also love's richest crown."

We cannot buy love, nor do we need to; ". . . for love is of God; . . ." (1 John 4:7). Love is God's free and most precious gift to men. "We love, because He first loved us." If we would live lives of love, we have only to live lives full of God.

It was for me that Jesus died, for me and
a world of men
Just as sinful, and just as slow to give
back his love again;
And he didn't wait till I came for him,
but he loved me at my worst;
He needn't ever have died for me if I
could have loved him first.
—Dora Greenwell.

Love is a mystery that has never been, and never will be, solved in this world. It is mysterious, this insistence that we cannot live lives of love until and unless God abides with and in us. It is a mystery, a very fundamental mystery of all Christianity. Faith alone gives us all we can know of that mystery. Paul says in Ephesians 3:17-19, "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." We have only to believe Christ's word, as millions have believed it, and love will flood our lives, doing for us what it has done for millions of believers before us.

All those who through faith have made trial of the mystery of divine love have found that, though mysterious in its origin, it is the most certain and stable thing in the world. The witness of those who have tried it is unanimous. Though everything else fails, God's love never fails; though everything else is uncertain, God's love is ever sure. Nothing is more certain than God's love in time and eternity.

The greatest proof of God's love was the gift of Christ to men. At the same time that is the chief means by which God's love comes into human lives today and abides there. The more we enter into the spirit of Christ's life, the more we shall be filled with the spirit of God, who is love.

NOW IS A GOOD TIME TO RENEW YOUR SUBSCRIPTION

Churches and Minist Available

(NOTE: This column is provided, needed, for any church that is seeki pastor and for any minister who is se a church to serve and would like to such notice. Please send the necessar formation to the editor of "The Free Baptist." Each notice will run for tw sues only.)

The Rev. Walter Childers annou that he is available for pastoral evangelistic work. Anyone desiring services may contact him at Rout Box 416, Cheraw, South Carolina 29 or by telephoning 537-2610.

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The Rev. Elmo Truitt announces he is now available to serve as pasto a church two Sundays a month. would prefer a part-time church would consider pastoring a small ch on a full-time basis. Any church in ested in his services may contact hin 3308 Oaks Road, New Bern, North C lina 28560, or by telephoning 637-28

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The Rev. Arnold Woodlief annou that he is now available for past work and will consider prayerfully church desiring his services. He is available for evangelistic meetings. address is 410 West Milton Avenue, M anna, Florida. His telephone numbe 482-4659.

USED ALUMINUM PLATES FOR SALE

The Press has a quantity of u aluminum offset plates for sale. plates are available in two sizes: 22 by 26 inches, and 11 by 18 inches. costs of these used plates are $1 and $ respectively.

These plates have a number of us including the patching of farm buildin rooftops, etc. In fact, anywhere t tin is used for patching or repairi these plates will serve a similar purpo

Anyone interested in securing the plates or desiring further informati concerning these should contact t Press.

Margaret Moseley Received Life Award

E Celia Hart Garris Woman's Auxiliary of the Ayden Free Will Baptist ch, Ayden, North Carolina, presentne of its members, Mrs. Margaret ohon Moseley, with the Life Memhip Award, at the eleven o'clock hip service at the Ayden church, Sun- September 14.



Mrs. Margaret McGlohon Moseley

Mrs. Moseley was cited for her many rs of faithful and loyal service to her iliary, to her church, and to her Lord. ring and unassuming in nature, Mrs. eley has been often described as the ent partner" on many committees and held various offices during her years membership.

he was born Margaret Elizabeth Mchon, July 10, 1914, the second oldest nine children born to Mrs. Kennie and late Mr. Grover McGlohon. She livwith her family in Ayden where she duated from high school, until 1932, which time the family moved to the Stokes, North Carolina, community. She returned to Ayden in 1941 where she married the late Willis Dixon Moseley in 1944. Her only child, Mary Lorena Moseley, was born January 14, 1946, who after her graduation from Ayden High School attended Mount Olive College and graduated from East Carolina College, Greenville, North Carolina, in 1968—and who is now teaching in the Greene County, North Carolina, school system.

Joining the auxiliary in 1950, Mrs. Moseley has served well for the nineteen years she has held membership. Her fellow auxiliary members describe her as an "untiring worker, always willing to do her share." She has served in various capacities, and her talents have been offered unselfishly to even the most meager of tasks. Content to be a follower, Mrs. Moseley has nevertheless exhibited distinguished leadership capabilities. She has served on the offering committee, the enlistment committee, the benevolent committee, program committee, and many others. She is at the present time card and flower chairman for the local auxiliary.

Of special credit to her character and to her "love for her neighbor" is the fact that many of her Sunday afternoons are spent in visiting the sick and shut-ins. This is especially worthy of note inasmuch as she works six days a week at a job in Ayden. As a faithful member of her chosen church, her attendance is regular; and she attends all of its functions. Her time is not all that she gives. She gives of her means. She has been seen to stand behind each approved project with her financial support. She is quiet in manner and humble in heart, and her deeds have not been showy, as she prefers not to attract attention. Yet, the fruits of her labor praise her far more than words ever could.

She now resides in Winterville, North Carolina, with her mother and youngest sister.

Mrs. Moseley is by choice and by heritage a Free Will Baptist. She is the granddaughter of the late Elder Frederick McGlohon, an outstanding Free Will Baptist minister, and one of the early leaders in denominational work.

With pride the Celia Hart Garris Woman's Auxiliary of the Ayden Free Will Baptist Church presented the Life Membership Award to Margaret McGlohon Moseley, a most deserving lady whose merits will be counted in years to come.

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CHILDHOOD DAYS OF LONG AGO

by a long-time reader of "The Free Will Baptist," Verna Sue Mayo

The day was ended, Dad asleep in his chair;
We children had gathered, Mom's songs to hear;
The fire was so warm and faces aglow, and
we listened to Mother
As she rocked the baby to and fro.

"Life is like a mountain railroad,"
She sang so soft and low;
We could almost see the trestle
And hear the whistle blow.

The hymns of old she'd sing
That thrilled us children sitting there;
Then she'd say, "Good-night children,
Don't forget your bedtime prayers."

God seemed to hover over us,
And His presence seemed so real;
For we knew our parents loved us,
And our hurts and heartbreaks healed.

The house was cold and floors were rough
With cracks beneath the door;
Dad worked hard to feed ten kids—
Who cared if we were poor?

News & Notes of DENOMINATIONAL INTEREST

Homecoming and Revival at Gray Branch Church

Homecoming services will be observed at Gray Branch Free Will Baptist Church near Pink Hill, North Carolina, Sunday, October 12. Services will begin with Sunday school at 10 a.m., followed with the worship service at eleven o'clock. A picnic lunch will be served on the church grounds at the noon hour. A cordial welcome is extended to everyone to attend this service and enjoy the Christian fellowship.

On Monday evening, October 13, the fall revival at Gray Branch church will begin and continue throughout the week. The guest evangelist will be the Rev. J. B. Starnes of Pikeville, North Carolina. Services will begin each evening at eight with the pastor, the Rev. Norman Ard, assisting Mr. Starnes. There will be special music each evening. Everyone is also invited to attend these services.

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Thomasville Revival In Progress

Revival services are in progress this week at the First Free Will Baptist Church, Hinkle Street, Thomasville, North Carolina. The services began Sunday, September 28, and will continue through Sunday, October 5, with the Rev. William (Bill) Fowler as the evangelist. The pastor, the Rev. Grayson Spencer, is assisting in the services which begin each evening at 7:30. There is special music being rendered each evening. Everyone is invited to attend the remainder of these services.

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Hickory Grove to Host Rockfish Conference

The Rockfish Conference of Original Free Will Baptists will hold its annual meeting Saturday, October 11, at the Hickory Grove Free Will Baptist Church, Route 3, Fayetteville, North Carolina. At 9 a.m., one hour before the conference convenes, the Rockfish Ministers' Conference will meet with the Hickory Grove church.

At this meeting of the conference the Rev. Gary Leviner who was licensed to preach October 12, 1968, will be ordained.

The conference will also recognize the Mount Calvary Free Will Baptist Church of Rockingham, North Carolina, who joined the conference on August 30, 1969. The Rev. Steve English is pastor of this church.

The pastor of Hickory Grove, the Rev. Ewell Rogers, and the church membership extend to all churches of the conference, as well as visitors, a cordial invitation to attend this annual session of the conference.

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Rosebud Church Announces Fall Revival

The Rev. Walter Parrish will be the guest evangelist for revival services at the Rosebud Free Will Baptist Church near Wilson, North Carolina, the week of October 12-18. Services will begin each evening at 7:30 with the pastor, the Rev. Edgar Benton, assisting Mr. Parrish. The public is cordially invited to attend these services.

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Leonard Woodall Conducting Daly's Chapel Revival

The Rev. Leonard Woodall is the visiting evangelist for revival services which are in progress at Daly's Chapel Free Will Baptist Church, Route 1, Seven Springs, North Carolina. The services will continue through Saturday evening, October 4. The pastor, the Rev. M. E. Godwin, is assisting in the services which begin each evening at eight o'clock. The pastor and the church membership extend a cordial welcome to the public to attend the remainder of these services.

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Shiloh Church Announces Fall Revival

The Shiloh Free Will Baptist Church, Route 1, Pinetown, North Carolina, announces its fall revival for the week of October 6-11. Services will begin each evening at 7:30 with the Rev. Lvnwood Boyette serving as evangelist. The pastor and the church membership issue a warm invitation to the public to attend these services.

Homecoming to Be Observed At Grimsley Church

October 12 will be the date for h coming at the Grimsley Free Will B Church located on Highway 102 be Maury and Snow Hill, North Car The day's activities will begin with day school at 10 a. m., followed b morning worship service at eleven the noon hour a picnic lunch wi spread on the church grounds. A ternoon program will feature a men service followed by special music. former pastors, former members, friends are invited to attend.

ALL FORMER PASTORS OF GRIMSLEY FREE WILL BAPTIST CHURCH HAVE A SPECIAL INVITATION TO ATTEND HOMECOMING SERVICES OCTOBER 12

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Homecoming and Revival At Kenly Church

The Kenly Free Will Baptist Chu Kenly, North Carolina, will observ annual homecoming, Sunday, Octob The Rev. R. P. Harris, a former pa will be guest speaker for the mor worship hour. Lunch will be serve the grounds at noon. An afternoon morial service with special singing begin at 2:30 p. m.

Fall revival services will begin on day night, October 6, and will cont through October 11. The Rev. W Carter, pastor of the East Rocking Free Will Baptist Church, Rockingh North Carolina, will serve as guest e gelist for the services which begin n ly at 7:30. The pastor of the K church, the Rev. James V. Joyner, tends a cordial invitation to the publ attend each of these services and t much in prayer for the success of meeting.

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Revival in Progress At People's Chapel

A revival is in progress at the Peo Chapel Free Will Baptist Church, R 2, Elm City, North Carolina, and will tinue through October 4. Serving evangelist is the Rev. Walter Carter, tor of the East Rockingham Free Baptist Church, Rockingham, North C lina. He will be assisted by the pas the Rev. Carey Cheshire of Kinston, N Carolina. Services begin nightly at 7

y-Fifth Annual Session
e Albemarle Conference

twenty-fifth annual session of the
arle Conference of Free Will Bap-
of North Carolina will convene with
ound Side Free Will Baptist Church,
bia, Thursday, October 9. The
ator is the Rev. Robert May, and
lerk is Mr. Oscar Webster. The
am is as follows:

Morning Session

—Devotions, the Rev. Cecil Rose
—Welcome, the Rev. Ray Harrison
—Response, the Rev. Jimmy Barfield
—Conference Called to Order, the Moderator
—Adoption of Program as Order of Business
—Enrollment of Churches
—Enrollment of Ministers and Delegates
—Recognition of Visiting Ministers
—Enrollment of Delegates from Other Church Bodies
—Moderator's Address, the Rev. Robert May
—Appointment of Temporary Committees
—Reports of Standing Boards
—Announcements
—Offering
—Special Music, Host Church
—Message, the Rev. Charlie Overton
—Lunch

Afternoon Session

—Devotions, the Rev. Lynwood Boyette
—Memorial Service, the Rev. Fred A. Rivenbark
—Report from State Convention of Free Will Baptists
—Report from Mount Olive College
—Report from Free Will Baptist Children's Home
—Report from Free Will Baptist Press
—Report from the Board of Superannuation
—Report from North Carolina Missions
—Report from Temporary Committees
—Report from Conference Treasurer
—Appointment of Delegates to Various Church Bodies
—Election and Installation of Officers
—Adjournment

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Just as rolling stones gather no moss, used Bible gathers no dust!

Coming Events

October 9—Albemarle Conference of Original Free Will Baptists, Sound Side Church, Route 2, Columbia, North Carolina

October 15, 16—Western Conference of Original Free Will Baptists, Calvary Church, Wilson, North Carolina

October 16—Albemarle District Woman's Auxiliary Convention, Trinity Free Will Baptist Church Located on Highway N. C. 99 Between Plymouth and Belhaven, North Carolina.

October 18—Pee Dee Association of Original Free Will Baptists, Beaver Dam Church, Columbus County, North Carolina

October 22, 23—Eastern Conference of Original Free Will Baptists, Wintergreen Church, Cove City, North Carolina

October 30, 31—Cape Fear Conference of Original Free Will Baptists, Casey's Chapel Church, Route 2, Goldsboro, North Carolina

November 5, 6—Central Conference of Original Free Will Baptists, Hugo Church, near Grifton, North Carolina

Carteret County YFA Met At Faith Church

The Carteret County Youth Fellowship Auxiliary met Saturday night, September 20, at the Faith Free Will Baptist Church, Morehead City, North Carolina. Mr. Robert Griffin of the host church welcomed everyone and also introduced the play, "Poor as a Church Mouse." The Rev. D. W. Cleve Jr. led everyone in the opening prayer. Following the offering the Rev. Noah Brown offered the offertory prayer.

The Rev. Preston Smith served as moderator in the election of new YFA officers. The new officers are: president, Gary Culpepper; vice-president, John Williams; secretary, Sherrie Bennett, outreach secretary, Peggy Lawrence; treasurer, Sandy Baker; and pianist, Sue Ellen Morton. The advisory board consist of the following for the year 1969-70: the Rev. Graham Baker, the Rev. Preston Smith, Mr. Nelson Gillikin, and Mrs. Richard Whaley. The Rev. Frank Brinson assisted the Rev. Preston Smith in the election of officers.

After the benediction everyone was invited to the fellowship hall for refreshments.

Greenville Church to Observe Homecoming

The First Free Will Baptist Church, Greenville, North Carolina, will observe its annual homecoming on Sunday, October 5, according to an announcement by the pastor, the Rev. Floyd B. Cherry. The day's services will begin with Sunday school at 9:45 a.m., followed by the morning worship service at eleven. The pastor will bring the homecoming message. Lunch will be served on the church grounds at the noon hour. In the afternoon the choir will present a program of church music.

All former pastors, members, and friends of the church are invited to attend.

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Harvest Day and Homecoming At Robert's Grove Church

Robert's Grove Original Free Will Baptist Church, Route 1, Dunn, North Carolina, will observe harvest day and homecoming on Sunday, October 5. Following Sunday school at 10 a.m., the pastor, the Rev. C. B. Hansley, will deliver the morning message. During the worship service the harvest day offering will be taken. The goal this year is $4,000. Since the last homecoming the church has been fully air-conditioned, and the wishes are to receive enough money in this offering to pay off this debt. Lunch will be served on the church grounds at the noon hour.

The afternoon service will begin at 1:30 with a memorial service. This will be followed with special singing.

All former pastors, former members, and friends of the church are invited to attend this gathering of Christian fellowship.

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Homecoming at Spring Branch October 5

The Spring Branch Free Will Baptist Church, Route 2, Walstonburg, North Carolina, will observe homecoming services, Sunday, October 5. The day's activities will begin with Sunday school at 10 a. m. The Rev. Edward W. Miles, superintendent of the Children's Home, and a former pastor of the church, will deliver the homecoming message at the eleven o'clock hour. Lunch will be served on the grounds at noon. A musical program is scheduled for the afternoon. All members, former members, former pastors, and friends are invited to attend. A good time in Christian fellowship is expected.

(More NEWS NOTES on Page Ten)



SUNDAY, OCTOBER 5

THE USE OF LSD INVITES TRAGEDY

Scripture Reading—1 Corinthians 5:11

More and more findings of research indicate that the use of LSD is very dangerous indeed. We quote from an article that appeared not long ago in the Denver Post.

"In Iowa, a baby girl with a shortened and twisted right leg was born to a woman who had taken the hallucinogenic drug LSD before and during her pregnancy. In Ontario, California, a young woman was haunted by visions of being burned alive after after she swallowed a massive dose of STP, another 'mind expanding compound.' She was committed to a mental institution. In Denver, a young mother was known to be a marijuana smoker, slashed the wrists and chest of her two-year-old son. The child bled to death. On Long Island a man gave himself an injection of heroin, and then drove a station wagon into a collision. Seven persons died."—*Christian Victory.*

PRAYER THOUGHT

The use of drugs cannot solve our problems. Only the Lord can do that.

MONDAY, OCTOBER 6

SOON TO BE IN HEAVEN

Scripture Reading—Matthew 5:8

When Billy Bray was taken with his last illness, he asked: "Well, doctor, how is it?" "You are going to die." "Glory, glory be to God! I shall soon be in heaven." He then added in a low tone, and in his own peculiar way, "When I get up there shall I give them your compliments, Doctor, and tell them you will be coming, too?"—*The Witness, W. B. Knight's Illustrations.*

PRAYER THOUGHT

When the time comes, will we be going to heaven to see God?

TUESDAY, OCTOBER 7

THE MISSIONARY

Scripture Reading—Matthew 24:14

Out from th realm of glory light,
Into the fara ay land of night,
Out from the bliss of worshipful song,
Into the pain of hatred and wrong,
Out from the life at the Father's side,
Into the death of the Crucified,
Out of the high honor and into shame,
The Master, willingly, gladly came;
And now, since He may not suffer anew,
As the Father sent Him, so sendeth He you!

—Henry W. Frost,
1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

Will you be a missionary for the Lord and witness for Him?

WEDNESDAY, OCTOBER 8

FALLING IN LOVE WITH THE AU...

Scripture Reading—Psalm 19:7

A young lady once laid down a bo which she had just finished, with the r mark that it was the dullest story she had ever read. In the course of time, she became engaged to a young man, and one night she said to him: "I have a book in my library whose author's name, and even initials, are precisely the same as yours. Isn't that a singular coincidence?" "I do not think so," he replied. "Why not, pray?" "For the simple reason that I wrote the book." That night, the young lady sat up until two o'clock reading the book again. And this time it seemed the most interesting story she had ever read. The once dull book was now fairly fascinating because she knew and loved the author. So, a child of God finds the Bible interesting because he knows and loves the Author! It is his Father's message, addressed to him. —Record of Christian Work, *W. B. Knight's Master Book.*

PRAYER THOUGHT

We should want to read God's Word and find out the things the Bible has to teach us.

THURSDAY, OCTOBER 9

"NO MORE 'AMENS' IN THIS CHURCH"

Scripture Reading—Psalm 47:1

The new minister announced that there would be no more "Amens" or "Hallelujahs" in the church service. In fact, he instructed the ushers to remove from the sanctuary anyone who persisted in saying "Amen" or "Hallelujah" during the sermon.

The very next Sunday a little old lady got carried away—it couldn't have been from the sermon; but no doubt the Spirit of God witnessed to her heart—and right in the middle of the sermon she began to shout "Amen, Hallelujah!" Two ushers hastened to her aisle, lifted her gently but firmly out of the seat and half carried her down the center aisle. She waved her handkerchief the entire route, saying, "Jesus rode one into Jerusalem, and it takes two to carry me out!"—*Christian Victory.*

PRAYER THOUGHT

The presence of God in the church is very important if the church wants to survive.

FRIDAY, OCTOBER 10

GOD'S PLUS SIGN

Scripture Reading—Galatians 6:14

A crowd of university students were ing home from an evening of so-c pleasure. Their drunken leader notice the steeple of a church a cross, illumin by the moonlight. Suddenly he sho "Ye mathematicians, look at God's sign!" One of those students could sleep that night. Toward morning he ped into the leader's room, and said that vision of the Cross as God's plus sign- symbol of His abundant love for manki had made him decide to uphold that C Seven others of those university men lowed in his steps.—*Watchman-Exami W. B. Knight's Master Book.*

PRAYER THOUGHT

God took our burdens to the plus (Cross) for us.

SATURDAY, OCTOBER 11

SELF-MEASUREMENT

Scripture Reading—2 Corinthians 10:1

A little boy came to his mother, sayi "Mamma, I am as tall as Goliath; I nine feet high." "What makes you that?" asked the surprised mother. "W I made a little ruler of my own and m sured myself with it, and I am just n feet high!" There are many people w follow the little boy's method, measuri themselves by some rule of their own. G tells us of those who, ". . . measuring the selves . . . and comparing themselves amo themselves, are not wise" (2 Corinthia 10:12).—*Pilot, W. B. Knight's Master Boo*

PRAYER THOUGHT

Some people try to measure up too hi by their own standards. Why don't th measure up high to God?

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The Smithfield Bookstore
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ee Dee Association /oman's Auxiliary onvention

he Woman's Auxiliary Convention of Pee Dee Association will convene urday, October 4, with the White Oak e e Will Baptist Church, Bladenboro, th Carolina. The theme for the con- tion will be, "Victory Through Faith." ving as publicity chairman is Mrs. Iva Pherson; president is Mrs. Rachel Dun- , and secretary is Mrs. Nancy Hardee. ving as music director is Mrs. Huldah law. The program is as follows:

Morning Session

30—Registration
00—Hymn, "Have Faith in God"
—Devotions, Mrs. Sue Edwards
—Welcome, Mrs. Hattie Adcox Bright
—Response, Mrs. Vera Fipps
—President's Message, Mrs. Rachel Duncan
—Special Music
—Business Session
—Children's Home Report
—Mount Olive College Report
—Hymn
30—Message, Mr. Tex Barrow
00—Lunch

Afternoon Session

00—Devotions, Mrs. Katy M. Duncan
—News from North Carolina Missions
—News from Cragmont Assembly
—News from the Free Will Baptist Press
—Business Session
—Hymn
—Benediction

Bookstore Hours

e Free Will Baptist Press Bookstore, n, North Carolina, is now observing following hours:

onday-Friday—8 a.m. to 5 p.m.
turday—9 a.m. to 12 noon.

Attention Mission Chairmen, Albemarle Woman's Auxiliaries!

On October 16 the Albemarle District Woman's Auxiliary Convention will meet with the Trinity Free Will Baptist Church, Pantego, North Carolina. We have been given permission by our district president and program committee to have some time of the program for the day to share our mission accomplishments. Here is what I would like for each of you to do:

Speak briefly (one minute each) on special things that you, through your local auxiliary, have done for missions during the past year or six months. In sharing these accomplishments, we are hoping to share ideas that each auxiliary mission chairman might be able to take back home with her to use toward the advancement of missions in her local auxiliary.

May God richly bless in this effort to promote missions for His glory.

Mrs. Edwin Roper
District Mission Chairman

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Appleman Conducts Successful Revival

In a seven-day revival ending September 7, 1969, Kensington Avenue Baptist Church, Kansas City, Missouri, Dr. Paul Fisher, pastor, there were 452 recorded decisions for the Lord Jesus Christ in the meeting conducted by Dr. Hyman Appelman, 7339 Broadway, Kansas City, Missouri. Of this number 62 came on profession of faith, 2 by transfer of membership, 284 dedicating themselves in utter devotion to Jesus Christ, and 104 dedicating themselves publicly to let the Lord use them to win souls for the Lord Jesus Christ.

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Answers that come blowing in the wind are usually distorted.

Unity Called For at State Convention

The State Convention of Free Will Baptists of North Carolina, which met at the Children's Home, Middlesex, Wednesday and Thursday, September 17 and 18, was acclaimed by many as the best in remembered history.

Under the able (and sometimes funny) leadership of the president, the Rev. Willis W. Wilson of Winterville, the Convention saw business transacted quickly with little debate. In his message to the 137 ministers and 251 delegates gathered, the president called for unity. In his remarks he pointed out "Who the State Convention Is," "What We Are Supposed to Do," and "When We Are Going to Get the Job Done." He especially urged for thoughtfulness and thoroughness.

Convention sermons were delivered by the Revs. J. W. Everton and Fred A. Rivenbark, both of whom presented thought-provoking and challenging messages.

The Wednesday night Mission Rally was an inspirational service, complimented by the enthusiastic and spirit-filled singing of a mixed youth choir composed of young people from all parts of the state. The choir was under the direction of the Rev. David Charles Hansley, pastor of the First Free Will Baptist Church, Goldsboro, and was accompanied by Mrs. Ruth West. During this service, the Rev. and Mrs. Harold Jones were commissioned as missionaries, who with their daughter, Wendy, will be serving in the Philippine Islands.

Unity was seen at the State Convention. God was lifted up in song and prayer, and His name was exalted in word and action. All went well, and to Him be the glory!

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Ayden, North Carolina 28513

NEWS NOTES

(continued from page seven)

Homecoming and Harvest Day At People's Chapel

Homecoming and Harvest Day will be observed at the People's Chapel Free Will Baptist Church, Route 2, Elm City, North Carolina, Sunday, October 5. The public is invited.

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Rose Hill Church Announces Homecoming

Rose Hill Free Will Baptist Church, Route 1, Winterville, North Carolina, will observe its annual homecoming, Sunday, October 5. Services will begin with Sunday school at 10 a.m.

The homecoming message will be delivered by the pastor, the Rev. N. Dan Beaman. Following the morning service, a picnic lunch will be served on the church grounds. The pastor and the church extend a cordial invitation to the public to attend this occasion.

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Pleasant Grove Church Observes Annual Homecoming

The annual homecoming at Pleasant Grove Free Will Baptist Church, Pikeville, North Carolina, will be observed Sunday, October 5. The services for the day will begin with Sunday school at 9:45 p.m. with Mrs. James Burgess of Raleigh, North Carolina, teaching the Sunday school lesson to combined classes in the church sanctuary. At eleven o'clock Mr. W. C. Starnes of Kannapolis, North Carolina, brother of the church's pastor, the Rev. J. B. Starnes, will bring the homecoming message. This will be followed with a picnic lunch served on the church grounds.

An afternoon service will be held which will include a memorial service and special singing.

The pastor and the church membership extend a cordial invitation to all former pastors, former members, and friends of the church to worship with them on this special occasion.

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Homecoming Services at Rock Spring, October 19

The Rock Spring Free Will Baptist Church located one mile west of Bailey, North Carolina, on Highway 264, will observe its annual homecoming, Sunday, October 19, with the pastor, the Rev. Joe Gerald, delivering the homecoming message at the regular eleven o'clock worship hour. The day's services will begin with Sunday school at 10 a. m. A fellowship dinner will be served on the church grounds at the noon hour. Special singing will be featured after lunch. The pastor and the church membership extend a cordial welcome to all former members, former pastors, and friends of the church to worship with them on this occasion and enjoy a time of Christian fellowship.

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Spring Hill Church Celebrates 100th Anniversary

Sunday, October 5, the Spring Hill Free Will Baptist Church, located four miles West of Goldsboro, North Carolina, on Highway 70, will celebrate its one-hundredth anniversary at its annual homecoming. The services will begin with Sunday school at 10 a.m., followed with the morning message by the pastor, the Rev. W. L. Dale. A picnic lunch will be served from 12:30-1:30 p.m. In the afternoon a singspiration will be held.

The pastor and church membership invite all former pastors, former members, and friends of the church to attend and enjoy the day with them.

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Dublin Grove Church, Aurora, To Observe Homecoming

Homecoming will be observed at the Dublin Grove Free Will Baptist Church, Route 2, Aurora, North Carolina, Sunday, October 19. The church extends a cordial invitation to all former members, former pastors, and friends to be in attendance for this period of fellowship and worship.

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Peace Church, Pinetops, To Hold Revival

Revival services will be held at the Peace Free Will Baptist Church, Pinetops, North Carolina, October 6-10, with the Rev. Dewey C. Boling serving as evangelist. Services begin nightly at 7:30. The Rev. Hubert Burress is the pastor of the church.

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Revival Services and Homecoming At Rose of Sharon Church

Revival services are slated for the Rose of Sharon Free Will Baptist Church near Bear Grass, North Carolina, October 6-11. Serving as evangelist for this series of meetings will be the Rev. W. H. Willis, Kinston, North Carolina, assisted by the pastor of the church, the Rev. R. L. Norville. Beginning at 7:45 each evening, the services will feature special singing and good gospel preaching.

Homecoming services will be observed Sunday, October 12. All former members, former pastors, and friends are invited to be present.

Northeast Church, Mount Olive, To Observe Homecoming

The Northeast Free Will Baptist Chur located on Route 4, Mount Olive, Nor Carolina, will observe its annual hom coming, Sunday, October 5, with Sund school beginning at 10 a. m., follow by the worship service at eleven. T pastor, the Rev. A. B. Bryan, will deliv the homecoming message. A picn lunch will be spread on the churc grounds at the noon hour. All form pastors, former members, and friends a invited to attend.

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Revival Services Planned For Northeast Church

Revival services will begin Mond night, October 6, and continue throu October 11, at the Northeast Free W Baptist Church, Route 4, Mount Oli North Carolina. Beginning at 7:30 nig ly, the revival will feature the past the Rev. A. B. Bryan, as speaker. A c dial invitation is extended to the pub to be in attendance for this series of s vices.

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Homecoming Day at Micro Church

Sunday, October 12, will be the d for the annual homecoming at the Fi Free Will Baptist Church, Micro, No Carolina. The day's activities will be with Sunday school at 10 a.m., follov with the morning worship at eleven. picnic lunch will be served on the chu grounds at the noon hour. At 1:30 p a singspiration will be held in the chu sanctuary.

The pastor, the Rev. R. C. Cherry, the church membership extend a cor invitation to all former pastors, m bers, and friends to attend this serv Also church choirs and visiting sing are urged to attend and participate the afternoon service.

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Central League Convention To Meet at Winterville

The Central Conference League vention will convene with the Winter Free Will Baptist Church, Winter North Carolina, Saturday night, Oct 4, at 7:30 p. m. All leaguers of the trict are urged to be present for this portant meeting.

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Homecoming to Be Observed At St. Mary's Grove

St. Mary's Grove Free Will Ba Church, Route 3, Benson, North Carc will observe its annual homecomin

(continued on page fifteen)

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: What was the value in the ns of our money of the thirty pieces ilver paid Judas for betraying Christ? **rs. T. S. C.**

Answer: About $18 I guess. These es of silver were more likely shekels. hey were, the whole sum in our pres-day reckoning would amount to about nteen dollars.

echariah predicted the whole trans-on. "And I said unto them, If ye k good, give me my price; and if not, ear. So they weighed for my price ty pieces of silver. And the Lord said o me, Cast it unto the potter: a good-price that I was prised at of them. I took the thirty pieces of silver, cast them to the potter in the house he LORD" (Zechariah 11:12, 13). Com-e, "Then one of the twelve, called as Iscariot, went unto the chief sts, And said unto them, What will give me, and I will deliver him unto ? And they covenanted with him for ty pieces of silver" (Matthew 26:14, and, "Then was fulfilled that which spoken by Jeremy the prophet, say-And they took the thirty pieces of r, the price of him that was valued, m they of the children of Israel did e; and gave them for the potter's d, as the Lord appointed me" (Mat-w 27:9, 10).

/e of today should take heed to the on this most unhappy incident can h us who would be obedient. The gs of this world will influence us to ngs if we do not always positively to do right and make sure we do it. as betrayed His Lord when he knew er, which made Jesus say that it ld have been better for Judas had he been born. Peter was strong in con-ion and even in action when the nt mob approached them on the t Jesus was arrested; yet, the same t he denied His Lord when a damsel ared his identity as being that of a iple. Pilate, though warned by his and knowing full well that Jesus innocent, judged Him to be guilty for the sake of renewing friendship with Herod, the coward who killed John the Baptist to please a beautiful dancing girl.

Do you have a price for Jesus? What is it? Is it $18? What would you give in exchange for friendship with Herod or those of political influence? Or to keep from gaining the disrepute of a damsel? Or to please a beauty queen? Or dancing girl? Judas sold Jesus for money; Herod sold John the Baptist to please a dancer; and Peter denied Jesus in favor of a damsel's goodwill. Jesus says, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matthew 10:32, 33). (See Luke 12:8-10).

"And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence" (Luke 16:23-26). Peter repented, Judas hanged himself, Pilate is said to have become insane, and Herod to have died a violent death. What of you?

I believe that this is the day when we in this, our free land, need to give earnest heed to such admonition; for it does not take one of a great deal of foresight to predict that an extremely evil day is approaching. China, Russia, East Germany, and many other lands in which Christianity was well thought of and given a prominent place a half century ago have sunk into a dismal degradation, both politically and spiritually. These have treated Christians as badly as pagan Rome or any other group of heathens. An untold number of our fellow Christians have in the past three decades suffered some of the most cruel treatment known to man. This did not come about overnight in any place where Christians have suffered, as it was in each case preceded by a non-Christian, unethical philosophy that gained in most cases the popular opinion modernism or present-day atheism has gained in our schools and other institutions, and it must follow as the night the day. Hagar's son will persecute the heirs of God, the chosen Isaac in Abraham's day, and the Christians today.

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Greatness lies not in being strong, but in the right use of strength.

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A lot of kneeling keeps you in good standing with God.

HAVE YOU RENEWED YOUR

SUBSCRIPTION

New Marriage Certificates Available

The Free Will Baptist Press has recently printed a marriage certificate that has been in demand for sometime.

It is in sheet form, sixe 8½ by 11 inches, printed on lithographed stock. The certificates are available in booked lots of one dozen for $2.95, or in single form for $.25 each. Each certificate in the booked, or padded form carries a stub for the minister's records.

Send orders to the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513. (State tax where it applies. Shipping and handling—20c for the first dollar and 5c for each additional dollar.)

STORIES

for our youth



MYSTERY AT PINEWOOD CAMP

MARJORIE PRESTON

RON! RON! There is someone hammering outside our cabin!" Scott shook his friend on the top bunk. "I'm sure of it this time. He is hammering right under my bunk."

Ron answered with a yawn. "No one is out there. You're hearing things again." Ron rolled over and went back to sleep.

But Scott couldn't sleep. So, with his flashlight in hand, he quietly crept to the door. When he rounded the corner of the cabin, he quickly flashed on his light. Sure enough, no one was there; but Scott saw several footprints on the damp ground.

As the two boys went to morning exercises, Scott pointed out the prints to his friends. "You're mystery crazy!" Ron exclaimed. "So what if your dad's assigned to the big robbery case? We came to have fun."

"But, Ron, Dad thinks the men who did it are still in the area, hiding out. The police told the newspapers something else, hoping the crooks would relax and show themselves," Scott continued eagerly.

"Look, Scott," Ron said with a sigh, "you almost backed out of coming to camp with me because of this case your dad is on. Now don't let it spoil camp." Ron changed his tone and challenged, "I'll beat you to the flagpole!"

During the exercises, Ron watched his friend. Ron so often had invited Scott to church, but Mr. Fields had discouraged him or planned something more interesting for Scott. Ron had talked and prayed a lot to get Mr. Fields' consent for Scott to come to camp. Now all Scott seemed to think about was his dad's case.

After breakfast, Ron and Scott were assigned to cabin cleanup. "I can't find the dustpan," Ron said. "Can you pick up the dirt with your hands?"

"Here is a loose board," Scott said, reaching down to raise it up. He stared under it as though he had seen a ghost, quickly swept the dirt in the hole, and slammed the board down. Ron watched his friend with interest.

Scott laughed an uneasy laugh. "Guess we're not the first ones to find that loose board!" He turned quickly. "I'll race you to the drinking fountain."

At chapel time, Scott complained of a headache and wanted to go back to the cabin. Ron reminded him that he would have to see the nurse. After chapel, Scott wanted to go back for his pencil. Ron loaned him his extra one. After Bible class, Scott wanted to take his things back to the cabin and seemed disappointed when Ron went along.

There is something back there at the cabin, Ron said to himself. I wonder what he saw under that board? He was about to ask Scott, but changed his mind. I don't dare encourage this mystery craze he has, Ron thought. He decided that the next time Scott wanted to go back to the cabin, he would let him go alone, then follow him.

Just as the boys were about to start their game on the baseball diamond at the far end of the camp, Scott wanted to go back to the cabin for his hat. Ron watched him tell the coach he would be back in a minute, and then race away. Ron asked to be excused for a minute and followed Scott.

Instead of going into the cabin, Ron went around the side to the window. Just as he thought, he saw Scott on the floor where the board was loose. Th he saw the door slowly open and hea a gruff voice say, "What you doing he kid? Where's my money?"

Sensing Scott's danger, Ron quick opened the door and leaped betwe Scott and the big man, who held a gu "You leave my friend alone. He doesn have any of your money." Ron spo quickly and stood straight.

"I'm here for my money!" the m said angrily. "Get that money for me The man waved his gun at Ron.

"Don't move!" Ron whispered to Sco "We're safe so long as he doesn't ha the money. He can't shoot here. The would be too much noise."

Ron turned back to the crook. "Y can do what you like to me; shoot me you want, but not my friend. Wher die, I'll go to heaven and be with t Lord. But I don't know about friend." Ron talked rapidly, watchi the crook get more and more angry.

"Stop the chatter and do as you told," the crook warned.

Ron paid no attention. "What abo you? Do you think you can get aw with your crime? Maybe you can. someday you, too, will have to answ to God. What then?"

"That's enough preaching, kid. I h my turn at Sunday school. Those chu people were too cowardly for me. you don't seem to be afraid," the cro said in amazement. Then his anger turned. "I'd be across the border if weren't for you kids. I thought t place was deserted. Get that money the crook shouted.

Again he waved the gun in Ron's fa That was the chance Ron had been w ing for. He quickly hit the crook's a with all his strength, then leaped on gun as it fell to the floor.

"I've got the gun!" he shouted. T Mr. Fields rushed in.

"Are you O.K.?" he asked excite "Good work, Ron." Mr. Fields loo the two boys over carefully, as tho he could hardly believe they were harmed.

As the sheriff led the crook away, Fields explained. "We thought the thieves might be hiding out in these h Yesterday morning I happened to n tion to the chief that Scott was her camp. So he sent another man and to keep watch around here." Mr. Fi sat down on a bunk. "Last night saw one of the crooks here, but we his trail in the dark. So we increa the watch here.

(continued on page fifteen)

QUIREMENTS
R SUCCESS

(continued from page three)

transition that is both painful and erous. But one's religious faith is the parable of the talents told by . The man who buried his talent it, and the student who buries his ious faith is sure to lose it, if not llege he will in life. The late E. F. e spoke to this point when he said: real skeptic is the man who has so faith in his own position that he is d to have it critically examined, who so little confidence in truth that he to have more of it discovered, who rmented by the fear that if he knew he might believe less."

we are to succeed in college or in there must be the desire to learn ever the cost in time or effort, and ever the pain to be endured. Un- you have this desire to learn some- may find among the academic ds after you have left Mount Olive ge your diploma upon which the reg- will have written, "Did not make

HE WILLINGNESS TO GROW

e second requirement for success in ge and in life is the willingness to . The Apostle Paul spoke of the ss of growth in his immortal poem hristian love: "When I was a child, ke as a child, I understood as a I thought as a child: but when I me a man, I put away childish s" (1 Corinthians 13:11).

e goal of Christian higher education ore than the acquisition of knowl- and cultivation of the ability to ; our goal is to help students to op a quality of life that makes life worth living. What you learn in ge is important but what you be- in life is even more important. It t enough to know something; most we must be something.

ere are two ways by which we mea- the age of people: their chronologi- ge which tells how many years since were born, and their emotional age tells how mature they are. Un- nately for many people, there is correlation between how old they nd how mature they are.

llege is a place where we can no r think, speak, and act as children; ount Olive College we expect you t away childish things and to be- men and women.

This process of growing up requires self-discipline. You have now reached the stage in life when you and you alone are responsible for what you do and become. Some people use the freedom which college life affords to accept responsibility and to grow; others use this freedom to destroy themselves.

When I looked through that file of diplomas marked "Did not make it," I saw the names of students who failed not because they did not have ability but because in college they continued to act like children. In their personal life they refused to accept the responsibility for the freedom which they demanded.

As children there were areas of your life for which others carried a responsibility which must now pass on to you.

In your study habits your parents may have done for you what my wife does for our six children. Before they watch television or go out for the evening, invariably the question is asked, "Do you have your assignments prepared for tomorrow?" But you are in college now, and no one is going to ask this question of you. The freedom to go or to study is yours, but the responsibility is also yours.

Another area in which you must now grow up is in your personal conduct. No longer can you blame anyone else for where you go and for what you do. For example, we ask you not to drink, but whether or not you do is a choice which you as an individual must make. A child will blame others for his behavior, but in college you must put away childish thinking and assume full and complete responsibility for your own conduct. Mount Olive College will not relieve you of any responsibility for your behavior simply because others might be involved with you.

A third area which requires maturity is one's religious life. If you have come from a Christian home you are most fortunate, but if you have not already done so, you have now arrived at the stage in life when you can no longer live by the faith of your parents, Sunday school teacher, or pastor. You must develop a faith of your own, born of your own experience. The attainment of a personal religious faith is not easy.

If you have a desire to learn, if you cultivate the ability to think for yourself, and if you are willing to grow your childhood faith will become inadequate for you as a mature adult. This process does not mean that you have outgrown your need for God and the church, but rather it means that you must grow in spirit as well as in mind. When you came to college you brought not only a mind which needs to learn but you also brought a soul which needs to be nurtured. I urge you to give the same devotion to the development of your soul that you give to the cultivation of your mind.

You are a child of God, made in His image, and the highest attainment you can have in life is to grow in His likeness. To neglect the spiritual gift that is within you is to deprive yourself of becoming the best person you are capable of becoming.

This development of your religious life is not a responsibility which others can continue to carry for you. Religion is more for you now than getting in the family car and going to church; it requires that you think of your education and your life in terms of the meaning of God in your daily experience and in your purpose for living.

Just as there are academic activities like classes and preparation of assignments which contribute to the growth of the mind, likewise there are religious exercises like worship, devotional reading of the Bible and other literature, and prayer, both in public and in private, which assist one in his spiritual growth.

With all the compassion of my heart I urge you to cultivate the growth of your soul, or else it will be written over your life, "Did not make it."

III. THE COMMITMENT TO SERVE

We have identified certain contributions which we hope Mount Olive College can make in your pursuit of an education.

We want to foster in you a desire to learn and cultivate your ability to think;

We want to help you to grow from childhood into mature adults in both mind and spirit.

But if your life is to find its greatest fulfillment it must flow out in service to others. There must be a commitment to serve. This truth was stated clearly by our Lord when He said: ". . . whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it" (Luke 9:24).

The experiences of the disciples to whom these words were first spoken have proved how correct Jesus was. One of the twelve, named Judas, thought of Jesus in terms of what he could get for himself. In his act of betrayal Judas said to the enemies of Jesus, "What will you give me if I turn Him over to you?"

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ST. CLAIRE BIBLE CLASS

THE SUNDAY SCHOOL LESSON

FOR OCTOBER 12



The Lord God or Baal?

Lesson Text: 1 Kings 18:30-39

Memory Verse: Deuteronomy 6:4, 5

I. INTRODUCTION

From prehistoric times unto this modern day, men have worshiped a god of one kind or another. Religion has played a compulsive role in the cultures and civilizations of antiquity. The Egyptians, one of the first known people of the ancient world, had many gods, yet at one time embraced the monotheistic concept of deity: one god and only one. The same was true of other remotely historic peoples.

The Hebrew religion, known to us today as Judaism, was basically monotheistic. The Decalogue said, "Thou shalt have no other gods before me" (Exodus 20:3). As long as God's people remembered to keep this law they prospered under God. But when they forgot Him, whether with Aaron and the golden calf at the foot of Mount Sinai or with Jeroboam and his two calves of gold at Bethel and Dan, they suffered defeat at the hands of their enemies.

The day of false gods is not over. Even today in what we term an "age of enlightenment" men foolishly turn their worship toward gods of science, gold, power and might, or of humanistic philosophy. Americans trust more today in the bomb than in the balm of Gilead, more in gold than in God, and in the end we will go as all other nations before us who have left the deity out of their planning and scheming. In the path of such a trend there follows immorality, loss of faith, and futility of purpose. When did Americans in high places first apologize for using the Bible in public ceremonies? Why do we blush when speaking of prayer? When did we start thinking it a mark of weakness to attend church? These and other follies began the day we chose Baal instead of God; that is, if we have. Have we?—Advanced Quarterly (F.W.B.).

II. HINTS THAT HELP

1. It is important to choose God's way when faced with a dilemma. We face many conflicting situations during the week and need to be reminded of God's prerogatives.

2. God still answers prayer (cf. James 5:17). Too often in the twentieth century our thoughts are centered about man. We seek our own solutions and do not seek in prayer the face of God. We need to learn anew the importance of prayer and its possible effects on the lives of believers.

3. The power of God, which was available to Elijah, is still available today. If we receive God's power, we can be transformed by it and can overcome all obstacles to true Christian living.

4. Fellowship with God can be restored by returning to the time-honored means of worshiping God. When we commit sin, we may be tempted to rationalize our behavior. We may even be tempted to turn away from those beliefs which accuse us and to look for new explanations for the supernatural. But if we would return to God, we must reaffirm the time-honored perspectives declared by Scripture. Like Elijah, we must reassert old beliefs and must worship the God of Abraham, Isaac, and Jacob.

5. Pagan religions are energized by demoniac power and are dangerous to the spiritual well-being of believers. Like Elijah, we should separate ourselves from false religions and dedicate our energies to furthering the saving truth of God.—Bible Expositor.

III. ADDITIONAL TRUTHS

1. "The life of Elijah is interesting to us because it provides a perfect description of what happens to a man when he makes up his mind that he is going to make the Lord his God. Such a decision is often made when a man is converted and joins the church. Sometimes it comes on a special occasion, like a Billy Graham meeting. Sometimes it is made in the quiet of a regular Sunday morning church service or while listening to a radio broadcast. What it means is this: Whereas in the past a man has put f some lesser god, he has made up mind that from now on his name will Elijah, and he will make the Lord his G When that time comes, one can lear lot about his future experience from prophet whose life we are now consic ing."—Selected.

2. There is much evidence that present generation is lacking in coura Numerous wrongs exist in our lives, our land, and in the world. At tim when facing the problems that confr us, we are genuinely puzzled as to j what is right. But many who know wh is right do not have the courage to sta for the right and to do the right. Oc sionally examples of heroic action come to our attention, but they are exceptional as to be headline news.

In the face of increasing crime, fol stand on the sidelines watching and a "Why doesn't somebody do something Viewing with alarm an ever-expandi liquor traffic that fills our land with coholics and our highways with blo and death, they shrug their shoulde and say, "Too bad nothing can be do about it." Challenged by the proble of the world (including the specter famine) too many of us ask, "Well, wh can I do?" Thus we imply that we c do nothing. Even in personal matters say to ourselves, "This problem shou be dealt with, but . . ." In all of th we see a lack of courage.

But we see more. We see a lack conviction and commitment. The pers who gives himself completely to a prin ple that he believes in unequivocally w never lack for courage to take his stan

Many who have felt themselves to woefully inadequate have risen to dee of courage and heroism when the hearts and minds have been given co pletely to a cause. Especially is this tr of those who hold the conviction th God is their Lord and sustainer. If w would be courageous, we must comm ourselves to His cause.—Standard Co mentary.

3. In Werner Keller's "The Bible History," the following explanation is fered for Elijah's great miracle:

During the time that Nehemiah w governor of Jerusalem we are told ho the holy fire of the temple was redisco ered. The first two chapters of 2 Ma cabees tell how Nehemiah "sent in que of the fire the descendants of the pries that hid it." They "had found no fi but thick water." When at Nehemiah command they poured this water ov

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EQUIREMENTS OR SUCCESS

(continued from page thirteen)

nd for thirty pieces of silver Judas sold mself, not Christ, and in the end found at his selfish life was not worth living nd so he ended it.

The other eleven went out to share heir experiences with the whole world. ersecutions and imprisonments and even eath awaited them but all these they ounted for naught because of the su- reme joy of giving themselves for a ause which gave purpose and meaning o their lives.

I believe with the late Ralph McGill, ationally known editor of Atlanta, that The great wish of young people today for opportunity to commit themselves o causes. It is neither wise nor accu- ate to suggest that 'God' is no longer n their minds."

It is a deep desire of Mount Olive Col- ege that all who enter to learn will de- art to serve. George Washington Carv- r who declined personal wealth in order o serve his people declared: "No man as any right to come into the world and go out of it without leaving behind him distinct and legitimate reasons for hav- ng passed through it."

When the records for this year and next year are put away, I hope that your diploma will not be in the file marked 'Did not make it."

But most of all I hope that when you have run the race of life and have finish- ed your course, the Great Judge of the universe will not say, "Did not make it."

Instead, may you hear Him say, "Well done . . . enter into a larger and never- ending life."

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NEWS NOTES

(continued from page ten)

Sunday, October 5. Services will begin with Sunday school at 10 a.m. The pas- or, the Rev. James E. Howard, will bring he morning message. A picnic lunch will be served on the church grounds at 2:30. There will be a singspiration in he afternoon.

The church invites all former pastors, ormer members, and f r i e n d s of the hurch to attend and share this day of ellowship.

= =

Trinity Church To Hold Revival

The Trinity Free Will Baptist Church, Route 1, Pantego, North Carolina, will have revival services during the week of October 6-11. The visiting evangelist will be the Rev. Robert May of Ahoskie, North Carolina. The services will begin each evening at 8 p. m. with the pastor, the Rev. E. E. Edwards, assisting Mr. May. A cordial invitation is extended to everyone to attend these services.

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Boys' and Girls' Stories

(continued from page twelve)

"We made the same mistake the crook did. We thought the cabin was empty and decided that would be an easy place to capture him." Mr. Fields paused again and shook his head.

"I can never thank you enough for what you did, Ron. We heard everything from the other side of the cabin."

Mr. Fields' voice softened. "I must admit that I made another mistake, Ron. I, too, always thought Christians were weak-kneed cowards. Now I know how wrong I was."

Ron smiled. "I'd like you to meet some of the leaders here at camp, Mr. Fields. They are really great. Why don't you stay for supper, then come to campfire with us?"

Mr. Fields stood up, smiled at Ron, and said, "I'd love to stay, Ron. You make the arrangements necessary with the cook." Mr. Fields put his arm across his son's shoulders. "I'm glad you came to camp."

Ron breathed a prayer of thanks to the Lord that both Scott and his father had come to camp.—"My Pleasure."

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St. Claire Bible Class

(continued from page fourteen)

"the wood and the things laid thereupon there was kindled a great blaze so that all men marveled" (see 2 Maccabees 1: 21, 22). Nobody paid much attention to the observation that followed: "And Nehemiah and they that were with him called this thing nephthar" (see 2 Maccabees 1:36). Yet this passage in the Bible contains a very clear hint regarding a quite specific mineral product which must have been well known to the Israelites, and it is only very recently that this was recognized. In the new state of Israel petroleum, or naphtha—the word is of Babylonian derivation—has in fact been found. Since 1953, drilling near the Dead Sea, in the Negeb and in the neighborhood of Askelon has led to the successful opening of Israeli oil wells.

Was it surprising that the suggestion was made after this discovery that petroleum may have been involved in the divine judgment on Mount Carmel? (1 Kings 18:34-38). Was Elijah perhaps guilty of pious deception when he covered his altar with petroleum and not with water, before setting it alight to the astonishment of the priests of Baal?

Do you agree with this theory? Why? —Intermediate Quarterly (F.W.B.).

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The College will also offer an on-campus course, Religion 101, Introduction to the Old Testament, taught by the Rev. C. Sheldon Howard on Thursdays, from 7 to 10 p.m. in Room 213 of the Henderson Building. The first class meeting will be September 25. This course can be taken for credit (3 semester hours) or audited for self-improvement.

Auditing students may enroll without charge.



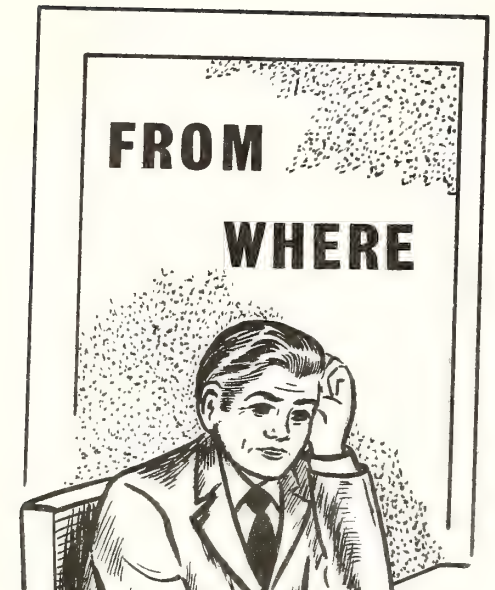
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WE ARE -- PRESENT TENSE

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, OCTOBER 8, 1969

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WE ARE--PRESENT TENSE

Times are "a'changing" according to contemporary writers music, poetry, and prose. This has always been the story. Eve generation has observed, endured, and survived that ever-present plig of mankind. It has become a perpetual task to try to stay with t times, to follow the popular trends, to keep up with the motion of t day; but, many of us have found everything to be extreme. The pa is too quick; the music is too loud; the clothes are too bizarre; t morals are too loose; the conversation is too ridiculous; the ideals a too warped; the values are too peculiar; the opinions are too pointles and standards in general are too low. The only thing "up tight" abo us is our head—and that with a splitting headache. The stream traffic is congested and so accelerated that we find ourselves t exhausted to follow it. We have to retire to the sidelines and wat and catch our breath.

Therefore, many of us who would rather not be "with it," tend t reminisce over the things of the past. We take pride in what we wer what we have been, where we've traveled, the people we've know and the times that used to be. We accommodate ourselves with lif as it was "back when," all the glories of yesteryear—those "good ol days."

Those "good old days" provided jobs in church for many of us, an some dear members still take pride in all the duties they used to hav and the efficient way in which they served. Many reflect on the goo deeds they used to do for others. Those of us who belong to this num ber invariably begin our declarations with, "Now when I was . . ." o "I remember when it was like this . . ." or "We would never . . . ."

We must understand that no matter how grand things were "back when," or no matter how big a splash we might have made in coming through, the important time is "now"—not "then." No one is really too interested (regardless of how much it distresses us) in what we were or what we have done, or where we've been. They are more interested in what we are—present tense.

If we compare ourselves to others of this generation, we nearly always think that we were better, more capable, more religious, and more sensible. We think that we are wise in making these comparisons; but just as sure as we open our mouths (and all of us do) we antiquate ourselves and whatever accomplishments we ever achieved. We become something of an anachronism—something out of place and out of use.

Antiques are very fashionable now; their prices are high—but an antique person is regarded less favorably. Hence, ideas and remembrances brought to ear by dated persons are just as unacceptable as the persons themselves. This is the view of the "now generation." One might wonder as to the validity of this view.

However critical society might be, we do believe that some old ideas do carry merit—especially old ideas of religion. God is changeless—so is His Word. We have been warned about modernism, but many of us have been swept along with it—almost to the point of disaster. We certainly do not want to be "modern" in the sense that some people use it; but we do have to keep abreast, lest we become insensitive to that which is going on about us. And be that as it is, we might as well admit that we are living today, and not yesterday. We have to concern ourselves with what we are, not what we were. We know for a fact that God regards us not for what we've done or what we might have accomplished. He regards us as we "are." True, He would want us to walk in the old paths of righteousness; but, He would nevertheless want us to concern ourselves with today's walk—not yesterday's.

With this in mind and heart, let's not dwell so much on what we were; let's consider what we are—present tense. If improvement is needed, let's make it. Okay?

When the Word Comes to You

by WILLIAM J. KRUTZA

I COULD hardly wait to get to the rear of the church to commend my pas-r. He had preached a masterful ser-on, and I wanted to tell him so. He dn't seem to know just how to react my praises. Was I simply enthralled his oratory, or did he finally get hrough to me? Was I reacting to his resentation of the Word of God, or was reacting to the Word of God which he resented?

When I got home, I did a little check-g into my response to his sermon. In ct, I began to analyze how I reacted on revious occasions when the Word of od came to me. I also remembered ow others whom I have known had re-cted in times past.

I remembered the man who had serv-d forty years as a deacon in a certain hurch. Many times he had heard his astor pray, lead prayer sessions, and reach on prayer—yet when he was ask-d to pray in public, he had to rely on he words which his wife whispered to im!

Another man in the same church, hough he proudly talked about his sixty-hree years of membership, also boast-d that he had outgrown many of the eliefs of the church. "Why all this tress upon the literal interpretation of he Bible?" he asked. For years he had one in and out of the church, unaffect-d by the Word of God.

I shuddered as I realized that I had he same capacities to react negatively—r not at all—to the Word of God. And didn't get too much comfort from scrip-ural examples. There was Jonah, who ejected God's expressed will and went he opposite direction. There was Judas, vho obeyed Christ's "Follow me" only ntil it meant self-denial. Then he re-ected all that he knew about the Mas-er. There was Lot's wife, who disobey-d the command not to take a backward ook. She became a salty witness to the act that God means what He says.

Looking at present-day examples gave ne no comfort. I remembered that the ombastic former premier of Russia, Nikita Khrushchev, had Bible training in is youth. I knew that most criminals ist a denominational membership or preference when they are imprisoned. The capacity of rebelling against the Word of God lives within every man, hough he was made in God's image.

As I examined my reactions to God's Word, I found that they fell into a few well-used categories.

I pigeonholed the truth. This was one easy way to remember where certain truths fit into the biblical panorama. I soon knew that Abraham predated David by about two thousand years, that the disciples were mostly working-class men, that certain prophets ministered during the reigns of certain kings, and that one could usually match the prophetic message to the hopes and expectancies of the people of the era.

It seems easy to develop a long list of pigeonholes — history, prophecy, doctrine, ritual, symbolism, and so forth. Putting portions of a preacher's sermon into each appropriate category doesn't take too much skill.

Lately I've noticed a broadening of my pigeonholes. Now they include such topics as social issues, family problems, and character building. But even now, with these more life-related categories, I still have to guard against pigeonholing everything I hear.

Secondly, being honest about it, I find that I have at times ignored the truth. I suppose my pastor often views me like so many others he sees. We all seem to react unexpressively to what he says. The pigeonholing method might be of some future good, in relation to my power to recall or the Holy Spirit's ability to retrieve truths hidden in my mind. But if I ignore truth, nothing penetrates.

The pastor, a Sunday school teacher, or a missionary recently returned from afar gives an impassioned plea for my positive reaction to the truth—and I do nothing. I've made many that-was-a-good-sermon remarks at the church door, but then did nothing about what was said.

I've tried to analyze why I ignore so much of God's truth. Is it because of a preoccupation with things of lesser value? Is it because those who present the gospel think that they have to give so much of it in a given time that I actually become truth-weary? Is it that I'm so satisfied with myself, as I am, that I don't want anything that disturbs?

Again, being honest, I must say that I have often rebelled against truth. Jonah's experience is so much like mine. The first words of his book state that "the word of the Lord came unto Jonah . . . saying, Arise, go to Nineveh" (Jonah 1:1, 2). Jonah made no bones about it; he deliberately rebelled against God's Word. He went his own way, even though God's way was clear. He simply gave the childish "I won't" reaction and sailed for Tarshish.

I have to confess that I've reacted similarly to the Word of God. Whenever I was bent on following a self-determined way, the Word of God made no dent into my pattern of living. I simply went my own way.

Is there any cure for pigeonholing, ignoring, and rebelling against truth? Can't we find a means whereby we will react positively to God's Word when it is presented to us?

I've found one way to respond to God's Word which has helped me to overcome these poor reactions. These methods of reacting all seem to be ways of getting around answering a simple but devastating question. Hidden in this question is the way of proper response to the Word of God. When I began asking my soul this question, my reactions changed from negative to positive, from profitless to profitable, from the will of self to the will of God.

I simply ask, What does this mean to me? How can I apply the Word of God

(continued on page fifteen)

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

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P. O. Box 846
Roanoke Rapids, North Carolina

(NOTE: For the next four numbers of The Free Will Baptist we have selected for the Lighted Pathway articles written from time to time by the Rev. Mr. Moretz on the general theme of our young people, their responsibilities and opportunities, and the responsibility of parents and church leaders for them. Mr. Moretz wrote quite frequently about youth, and it has not been too easy to select the four articles given in this series of reprints.

(These are sent out with the prayer that they may help the cause of our young people of today. Incidentally, though written some years ago, they are remarkably timely.—L. E. Ballard.)

Parents and Young People

(Reprinted from February 19, 1958)

"Gather the people together, men, and women, and children, . . . that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law: And that their children, . . . may hear, and learn to fear the LORD your God, as long as ye live . . ." (Deuteronomy 31:12, 13).

The first thing I want to say about parents and young people is that no parent has the right to make the life of his or her boy useless, yet that very thing is happening in thousands of our homes today. We accept that crime wave of youth in the same manner that we accept an epidemic. We have fallen into the habit of thinking that every ill, from itch to murder and adultery, is to be treated alike, and can be cured by the magic of some duly constituted uplift committee, tax-paid institution, or something anonymous. This is a nation-wide sin of parents and others.

Parents are not neglecting their children because of a sudden impulse emanating from the devil. The condition has come upon the home gradually, as has the delusion that social institutions can and should do the work of the home.

Youth sins and goes astray, not by choice, but because of neglect and bad example it has been given to copy. Young people are not bad at heart. They are neither senseless nor foolish, and are, therefore, worth the very best we can give them. The home owes it to every child to provide work, in proper amounts and under proper conditions, as an indispensable right of the child for his complete development. The child requires a reasonable amount of work, just as it does of food, shelter, and sleep. But it is here that we are failing our boys and girls. We are making it too easy for them. Idleness breeds sin and crime. Busy hands and minds have no time to think of and plan for the baser things.

The greatest thing that is the matter with young people today is the result of the shortcomings of their parents. It would be quite logical and psychological to begin our hunt for the right party to blame by going back to the beginning of the child's life, to the home of the child, and to the parents. It is evident that they have failed in their duty to follow the biblical injunction given parents to use precept and example both to urge, encourage, and entreat their children to make their lives both lovely and useful.

We know, from God's Word, that our children, by nature, are faraway from God: then it is all important that we should teach them about God and His love for them; who and what Christ is, that He is the God, the Christ, the only Saviour of the world; that in Him only is salvation, and in no other. We should teach them the necessity of faith whereby they may obtain mercy and divine favor, and finally reach heaven. We should teach them to pray to God, in the name of Christ, pleading His death as the hope of their acceptance; to walk in holy obedience to His commandments, that their youthful hearts may be so trained as to worship God in spirit and in truth; to read the Holy Scriptures as God's Word, and guide of their spiritual lives.

One important matter that I want to impress on the mind of every parent is that the souls of your children are committed to your care—reflect how care you are of their bodies, to feed, clothe, and to nourish them—rememb too, that their souls are abundantly m precious!

When all has been said, measured a weighed, the responsibility for juven delinquency and crime rests direc upon the home and the parents. If want finer youth and less crime, pare must stand up to their duties. Pare hood is a sacred obligation, and, wh well performed, is rewarded by the f est and highest satisfactions known man. The right of the child to be w trained comes first in every home—s cial life, business, stocks and bonds, a poor examples should never stand in t way of the making of a noble life. It the child of today whose rights of chi hood are neglected, that falls in t meshes of the law tomorrow. The pre ent crime wave does not presage a hop less situation. Instead, it is a call parents to meet heroically their Go given responsibilities. This we of tod must learn and do or we cheat the you of tomorrow.

The foregoing has been written wi Solomon's promise of reward in mi for every parent:

"Train up a child in the way he shou go: and when he is old, he will not d part from it" (Proverbs 22:6).

Churches and Ministe Available

(NOTE: This column is provided, v needed, for any church that is seekir pastor and for any minister who is see a church to serve and would like to such notice. Please send the necessary formation to the editor of "The Free Baptist." Each notice will run for tw sues only.)

The Rev. Walter Childers annour that he is available for pastoral evangelistic work. Anyone desiring services may contact him at Route Box 416, Cheraw, South Carolina 295 or by telephoning 537-2610.

HAVE YOU RENEWED YOUR SUBSCRIPTION

PORT FROM THE REVS. BOBBY G. BAZEN ND CEDRIC D. PIERCE JR. TTENDING U.S. CONGRESS ON EVANGELISM

(These two ministers attended from the General Conference of Original Free Will Baptists.)

n September 7, 1969, we, along with wives, left North Carolina to attend U. S. Congress on Evangelism in Minpolis, Minnesota. We were aware t it was a long distance to travel, but full impact of driving this far was felt until twenty-eight hours later en we arrived tired, weary, and comtely exhausted. However, it was evint even in this state of exhaustion en we arrived that we were in store a "pentecostal experience" while in nneapolis.

We searched for a word or phrase all eek that would sum up the experience at we were having. Such words as nderful, fantastic, marvelous, and en shocking, came to mind, but, perps one word is not sufficient to charterize what happened. We would like quote the evaluation presented at the se of the congress as a description what happened:

"The first U. S. Congress on Evangelism n best be described, we believe, in the rds of Acts 4:31: 'And when they d prayed, the place was shaken where ey were assembled together; . . .

"During these five days past we have en the church in microcosm. We have en her radiant in the splendor of her ited witness to the Lord Jesus Christ. e have seen the frailty, impotence, and of her daily walk. We have joined the church's struggle to carry out her nistry of healing and redemptive love ght here on Grant Street. We have held the church rocked, challenged, d even exposed by the humanity ound her; and we have sought to learn over again what it means to follow rist.

"We believe that what has happened is week in Minneapolis has not happened before in our lifetime. We thank d for the experience. We believe that angelicalism in America has had a new rth of freedom: freedom from old ches, freedom from narrow loyalties, eedom from restricted fellowship, freem in Christ to proclaim the gospel in ve to the family of mankind.

"We shall go from this city in the rong conviction that we shall never be the same, and we are carrying with us a message that will make sure that our churches will never be the same. Our fervent prayer and desire is that we shall be empowered to win men and women to Jesus Christ in such a fresh and appealing way that God the Holy Spirit will be pleased to send spiritual awakening to our land and to the world.

"As the Word of God has been preached in full power from this platform, we have tasted the new wine of God's liberating Spirit, and the old wineskins seem strangely inadequate to contain it. The wind of the Spirit has blown through our assembly. Together we have undergone a baptism of love, and we covet it for our churches. We do not believe as Karl Marx did that men can change the world; but we believe that God can. We dedicate ourselves to be His instruments, available to the moving of His Spirit, and responding in obedience to His command with the words of the prophet: 'Here am I, send me.' "

There were many outstanding parts on the program, and it is almost impossible to choose the one that was most effective. Perhaps the most effective sermons were the ones by Dr. Leighton Ford, brother-in-law of Dr. Billy Graham; Evangelist Tom Skinner, converted gang leader of Harlem; and Dr. Stephen Olford, pastor of Calvary Baptist Church in New York. These men literally brought the power of God down from heaven into the hearts of those present.

Also of great importance were the church in action groups. Several of the churches of the U. S. shared their successful endeavors to reach the people of their community with the gospel.

An encouraging aspect of the congress was the emphasis placed upon the youth. Among those appearing in behalf of the youth were Bobby Richardson, Bill Glass, Pat Boone, the New Hope Singers, and the Kinsfolk. Friday was planned for the youth of the surrounding area and was called, "Youth Turn On." The meeting place was in the armory; and after ten thousand had filled it to more than capacity, between five and eight thousand came to the Municipal Auditorium.

At the close of the service Pat Boone gave an invitation, with between 800 and 1,000 young people responding.

The congress was brought to a climax by Billy Graham leading in a commitment service.

Not only was there a searching of the mind for a way to describe the congress, but there was also the question, "How can we transfer the effect of the congress to the Free Will Baptist churches of the General Conference?"

We admit that we do not have the complete answer to this question. In a broad sense the answer lies in the "fires of evangelism," and unless our churches catch the spirit of evangelism, we will dry up.

A report was made to the Executive Committee of the General Conference, and a committee was appointed to study and to draw up plans for a year of evangelism among Free Will Baptists of the General Conference.

The church will not, yea, it cannot be the same after 5,000 delegates, 4,700 women, and 15,000 to 18,000 young people met in Minneapolis and felt the "fires of evangelism" burn in their hearts!

(One of the sermons referred to in this article will be carried in a forthcoming issue.)

Walter D. McCoy Retires After Twenty Years

After twenty years of faithful and dedicated service to his church and to his Lord, Mr. Walter D. McCoy has resigned as treasurer of the Wintergreen Free Will Baptist Church, Cove City, North Carolina. His resignation became effective in July during the pastorate of the Rev. Raymond Hardison. In resigning, the sixty-two-year-old Mr. McCoy stated that it was his belief that a younger person should serve in the capacity of treasurer, and that it was his desire to relinquish the position for this reason.

His many friends speak very highly of Mr. McCoy. He is described as an outstanding Christian gentleman, humble in manner and spirit—one who desires progress for the kingdom of his Lord.

The present pastor of the Wintergreen church is the Rev. Rudy Sheppard. We join with his church in saluting Mr. McCoy for twenty years of devoted service.

News & Notes of DENOMINATIONAL INTEREST

Ormondsville Church Announces Fall Revival

The Ormondsville Free Will Baptist Church, Route 1, Ayden, North Carolina, announces its fall revival beginning Sunday evening, October 12, and continuing through Saturday evening, October 18. The pastor, the Rev. Clifton Rice, will begin the services on Sunday evening, with the evangelist, the Rev. Floyd B. Cherry of Greenville, beginning Monday evening and continuing throughout the week. The services will begin each evening at 7:30 with the pastor assisting Mr. Cherry. Along with good gospel preaching, special music will be rendered each evening by the church choir and visiting singers.



Mr. Cherry, originally from the state of Georgia, is one of the outstanding ministers in the Original Free Will Baptist denomination. He is at present pastor of the First Free Will Baptist Church of Greenville. The members of the Ormondsville church and community are looking forward to having Mr. Cherry to conduct this series of services.

The public is cordially invited to attend these services and any other services of the church when it is convenient. Your prayers are requested for the success of this meeting.

Cragmont Treasurer's Report For August, 1969

Mrs. Fountain Taylor, treasurer for Cragmont Assembly Inc., Black Mountain, North Carolina, reports as follows for the month of August, 1969:

Balance Brought Forward July 31, 1969		$2,388.53
Receipts		
Churches	$ 25.00	
Sunday Schools	17.65	
Unions	20.00	
Woman's Auxiliaries	20.00	
N. C. Farm Bureau Insurance (Refund)	12.00	
Personal Gifts	10.00	
N. C. Woman's Auxiliary Convention	185.66	
Total Receipts		290.31
Total to Account For		$2,678.84
Operating Expenses for the month		31.44
Balance in Treasury August 31, 1969		$2,647.40

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Revival in Progress At Mount Zion Church

A revival is in progress at the Mount Zion Free Will Baptist Church near Beulaville, North Carolina, and will continue through October 11. Services are beginning each evening at eight, with the Rev. Eddie E. Edwards serving as evangelist. He is being assisted by the pastor, the Rev. Lloyd Vernon. Special singing is being featured nightly, and the public is invited to attend the remainder of these services.

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Homecoming to Be Observed At First Church, Vanceboro

On Sunday, October 12, the First Free Will Baptist Church, Vanceboro, North Carolina, will observe its annual homecoming. The pastor, the Rev. Owen K. Arthur Jr., will bring the homecoming message at eleven. All former pastors, former members, and friends are invited to come and enjoy this period of fellowship and worship.

Bethel Church. Four Oaks, To Observe Homecoming

The Bethel Free Will Baptist Ch Route 2, Four Oaks, North Carolina, observe its annual homecoming, Oc 12. The day's activities will begin Sunday school at 10 a. m., followe the worship service at eleven. The Edward Taylor, pastor of the church, bring the homecoming message. A nic lunch will be spread at the noon h and an afternoon service will fea special singing.

The pastor and the church mem ship invite all former members, fo pastors, members, and friends of church to attend and worship, and lowship with them on this occasion.

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Revival in Progress At First Church, Vanceboro

Revival services are in progress at First Free Will Baptist Church, Va boro, North Carolina, and will conti through October 11. The visiting ev gelist is the Rev. Cedric D. Pierce pastor of the Black Jack Free Will B tist Church, Route 3, Greenville, No Carolina. The services are beginning 7:45 each evening, with the pastor, Rev. Owen K. Arthur Jr., assisting Pierce. The public is invited to atte the remainder of these services.

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James N. Gay to Hold Friendship Revival

Revival services will be held at Friendship Free Will Baptist Churc Route 1, Farmville, North Carolina, week of October 13-18. Beginning 7:30 nightly, the revival will feature Rev. James N. Gay as evangelist. The will be Bible preaching, gospel singi and spiritual fellowship; and the chur membership and the minister, the R Walter Reynolds, extend a cordial in tation to the public to attend these s vices.

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Homecoming at Mount Tabor, October 12

The Mount Tabor Free Will Bapt Church near Creswell, North Caroli announces its annual homecoming, to held Sunday, October 12. Sunday sch meets at 10 a. m., followed by the mo ing worship service at eleven, with Rev. Edward W. Miles, superintendent the Children's Home, serving as gue speaker. Lunch will be served at noon hour on the church grounds. former pastors, former members, a friends are invited. A singspiration w be held in the afternoon.

d Charles Hansley Accepts orate of Goldsboro Church



he Rev. David Charles Hansley accept- the pastorate of the First Free Will tist Church, 604 E. Ash Street, Golds- o, North Carolina, on June 1, 1969. Hansley came to the Goldsboro rch from Ayden, North Carolina, ere he was employed as General Sec- ary of the North Carolina State Con- tion of Original Free Will Baptists. viously he served as pastor at Beula- e and received the honor of being sen as "Minister of the Year" during ministry there by the Ministerial As- iation.

Mr. Hansley attended Mount Olive lege and Atlantic Christian College, son. He is the son of the Rev. and s. David W. Hansley, LaGrange, North olina, and is married to the former via Fay McLamb of Newton Grove. Hansleys have two children, Cynthia Phil, and reside at 1500 E. Maple eet.

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necoming, Harvest Day, and Revival Hugo Church

The Hugo Free Will Baptist Church, ute 2, Grifton, North Carolina, will ob- ve its annual homecoming and har- t day Sunday, October 12. Services l begin with Sunday school at 10 a.m., lowed with the homecoming message the harvest offering. The pastor, Rev. A. B. Bryan, will bring the mes- ge on the subject, "Life, Righteousness, Honor on the Way Home." At the on hour lunch will served on the urch grounds. An invitation is ex- ded to all former pastors, former mbers, and friends to attend this ser- e.

On Monday evening, October 13, the

Coming Events

October 9—Albemarle Conference of Original Free Will Baptists, Sound Side Church, Route 2, Columbia, North Carolina

October 15, 16—Western Conference of Original Free Will Baptists, Calvary Church, Wilson, North Carolina

October 16—Albemarle District Woman's Auxiliary Convention, Trinity Free Will Baptist Church Located on Highway N. C. 99 Between Plymouth and Belhaven, North Carolina.

October 18—Pee Dee Association of Original Free Will Baptists, Beaver Dam Church, Columbus County, North Carolina

October 22, 23—Eastern Conference of Original Free Will Baptists, Wintergreen Church, Cove City, North Carolina

October 30, 31—Cape Fear Conference of Original Free Will Baptists, Casey's Chapel Church, Route 2, Goldsboro, North Carolina

November 5, 6—Central Conference of Original Free Will Baptists, Hugo Church, near Grifton, North Carolina

Rev. Jerry Rowe of Newport, North Carolina, will begin a series of revival messages in the Hugo church which will continue through Saturday evening, October 18. The services will begin each evening at 7:30 with the pastor assisting Mr. Rowe. Mr. Rowe is well-known for his hard-hitting Bible sermons. Special music will be rendered each evening under the direction of the pastor. The public is invited to attend these services.

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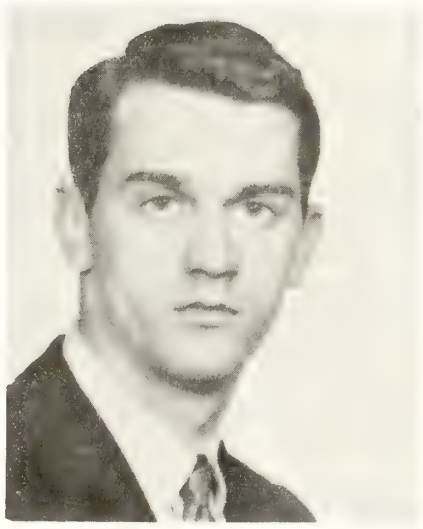
Harvest Festival, Homecoming To Be Observed at Howell Swamp

Harvest festival and homecoming services will be observed at the Howell Swamp Free Will Baptist Church, Walstonburg, North Carolina, Sunday, October 12. The day's activities will begin with Sunday school at 10 a. m., followed by the morning worship service at eleven. The homecoming message will be delivered by the pastor, the Rev. E. C. Morris.

Lunch will be served on the grounds at noon, after which those in attendance will enjoy a period of fellowship. The evening service has been called off.

All members and friends of the church are cordially invited to attend.

Jimmy Wooten Choir Director Of Goldsboro Church



Jimmy Wooten is serving as choir director for the First Free Will Baptist Church, 604 E. Ash Street, Goldsboro, North Carolina.

Mr. Wooten graduated from Charles B. Aycock School, attended Mount Olive College, and graduated from Atlantic Christian College, Wilson, North Carolina, in January, 1969. He attended graduate school at University of North Carolina at Greensboro.

Employed by the Goldsboro City Schools, Mr. Wooten serves as Band Director for Middle School and also assists at Goldsboro High School with the marching band.

Jimmy Wooten was born in Wayne County and is the son of Mr. and Mrs. James Edward Wooten.

As well as directing the choir, he is assisting the teen-age group prepare a special musical "Folk Mass." Approximately 30 young people are attending practice for this program to be presented to the church in October.

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C. F. Bowen to Hold Reedy Branch Revival

The Rev. C. F. Bowen, pastor of the First Free Will Baptist Church, Wilson, North Carolina, will hold a series of revival services beginning October 12 and continuing through October 18, at the Reedy Branch Free Will Baptist Church, Winterville, North Carolina. Mr. Bowen is well-known for his dynamic sermons, and has served the Wilson church as pastor for the last seven years. For five years he served as professor of history at the Free Will Baptist Bible College in Nashville, Tennessee. He serves pres-

(continued on page ten)



SUNDAY, OCTOBER 12

"To Know the Lord"

Scripture Reading—Deuteronomy 31:11

To know the Lord is to find One who is altogether lovely, whose character is the perfect manifestation of all that our hearts and minds can ever ask for, whose holiness satisfies, whose love refreshes, whose goodness never fails, whose omnipotence delivers us from the power of all evil, and will save us from eternal death, who to know aright is life eternal.

How then can we Christians follow on to know the Lord? This means taking one step at a time, and necessitates a deliberate purpose in our lives. We do not follow on in mathematics, or chemistry, or engineering, just by dreaming about it, but by doing something. God is revealed to us in His Word, and in His Son, Christ. If we are to follow on to know the Lord, we must meditate on His Word and on the Person and work of Christ. We must obey His will. The Lord Jesus declared that if we are to know the doctrine we must obey His commandments.—*Christian Victory.*

Prayer Thought

The goodness of the Lord never fails us.

MONDAY, OCTOBER 13

Do I Really Pray?

Scripture Reading—1 Thessalonians 5:17

I often say my prayers, but do I really pray?
And do the wishes of my heart go with the words I say?
I may as well kneel down and worship gods of stone
As offer to the living God a prayer of words alone.
For words without the heart the Lord will never hear;
Nor will He to those lips attend whose prayer is not sincere.
Lord, show me what I need and teach me how to pray,
And help me when I seek Thy grace to mean the words I say.

—Anonymous, 1010 *Illustrations, Poems and Quotes.*

Prayer Thought

When we pray, we should pray from the heart and really mean what we say.

TUESDAY, OCTOBER 14

T. N. T.

Scripture Reading—Isaiah 40:8

A minister recently sent a number of books, among them a copy of the New Testament, to be rebound. He was surprised on the return of the books to find on the backbone of the New Testament a label in gilt letters, "T.N.T." There was no room to spell out "The New Testament," so the book-binder inscribed merely "T.N.T.," the first letters of the three words.

Not a bad name for the New Testament! It is T. N. T.—it is spiritual dynamite.—*Moody Monthly, Knight's Master Book.*

Prayer Thought

The Word of God is full of dynamic things that we should all know about.

WEDNESDAY, OCTOBER 15

Bread from a Stone

Scripture Reading—Matthew 4:3, 4

One morning Mary said to her grandmother, whose only companion she was, "Granny, what shall we do this morning? We have nothing for breakfast." "We will light the fire and put on the kettle and set the table, and tell our heavenly Father. Even if He turns stones into bread we will have our breakfast," answered her grandmother. Soon came a knock at the door. It was a little old man. "Have you got such a thing as an old grindstone you could sell me?" he said. Granny had, and he bought it for ten shillings. "Let us kneel down again," said Granny, "and give thanks, then you can run to the shop and buy some food for breakfast, Mary." So the Lord did turn a stone into bread.—*Christian's Guide, Knight's Master Book.*

Prayer Thought

The Lord is able to do anything.

THURSDAY, OCTOBER 16

Churches Don't Die That Way

Scripture Reading—Acts 11:26

A devout preacher, heart aglow with missionary zeal, notified his congregation that in the evening an offering would be taken for missions; he asked for liberal gifts. A selfish, well-to-do man said to him before the services, "You are going to kill this church if you keep saying, 'Give!' No church can stand it. You're going to kill it!"

After the sermon the minister told the people, "Brother Jones told me I am going to kill this church if I keep asking you to give; but, my brethren, churches don't die that way! If anyone knows of a church that died because it gave too much to the Lord, will he please tell me where that church is, for I shall visit that church and climb up the walls of that church in the light of the moon, and cry, 'Blessed ar dead which die in the Lord!'"—Co 1010 *Illustrations, Poems and Quotes.*

Prayer Thought

If all of us refused to give to the ch what kind of church would we have?

FRIDAY, OCTOBER 17

The Seaman's Psalm

Scripture Reading—Psalm 23

The Lord is my pilot; I shall not He lighteth me across the dark waters; steereth me in the deep channels; He k eth my log. He guideth me by the of holiness for His name's sake. though I sail 'mid the thunders and tempests of life, I shall dread no dan for Thou art near me; Thy love and care, they shelter me. Thou prepares harbor before me in the homeland eternity; Thou anointest the waters oil; my ship rideth calmly. Surely light and starlight shall favor me on voyage I take, and I will rest in the of my God forever.—Captain J. Rog 1010 *Illustrations, Poems and Quotes.*

Prayer Thought

We should all have a favorite psalm live by as did this seaman.

SATURDAY, OCTOBER 18

Christian Fronts

Scripture Reading—Job 38:31

A young doctor said a terrible thing few years ago to somebody who was ta ing to him about accepting Christ. remarked, "I think I might have becon a Christian if I had not met so many pe ple who said they were." The tragedy that so often our lives deny our professio our low standards, our compromise, bicke ings, impatience, irritability, censoriousnes ill-temper, and selfishness belie our profe sion. We need to pray, "Create in me clean heart." Spurgeon once said, "Son Christians are like jerry-built houses: th are Queen Anne in front, and Mary An at the back."—Keswick Week, *Knight Master Book.*

Prayer Thought

If we are truly a devoted Christia people will be sure to see it in us—our i side will match our outside.

Bookstore Hours

The Free Will Baptist Press Bookstor Ayden, North Carolina, is now observin the following hours:

Monday-Friday—8 a.m. to 5 p.m.

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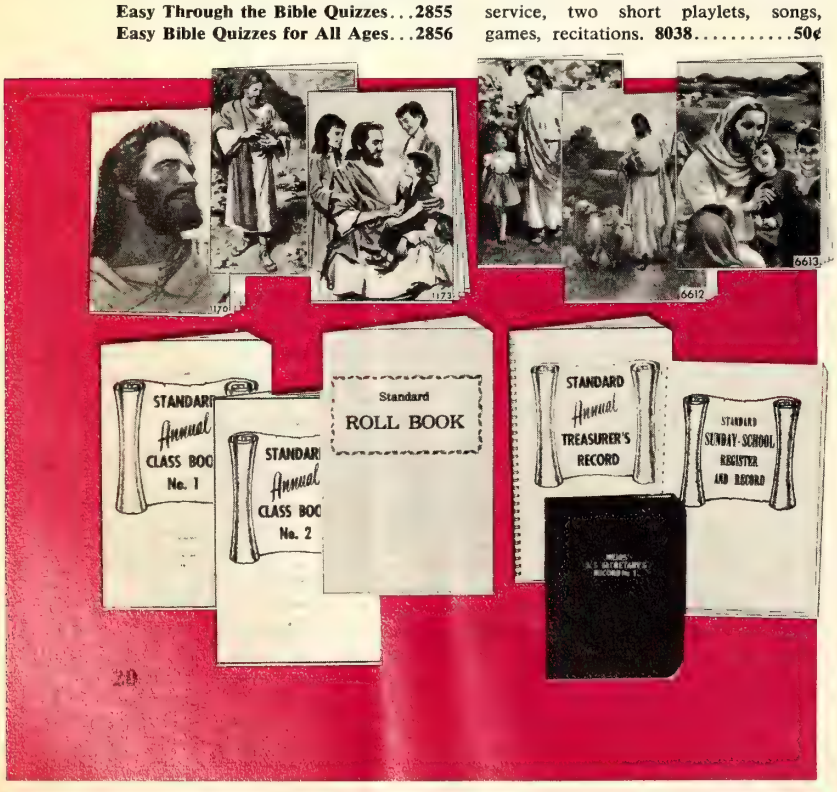
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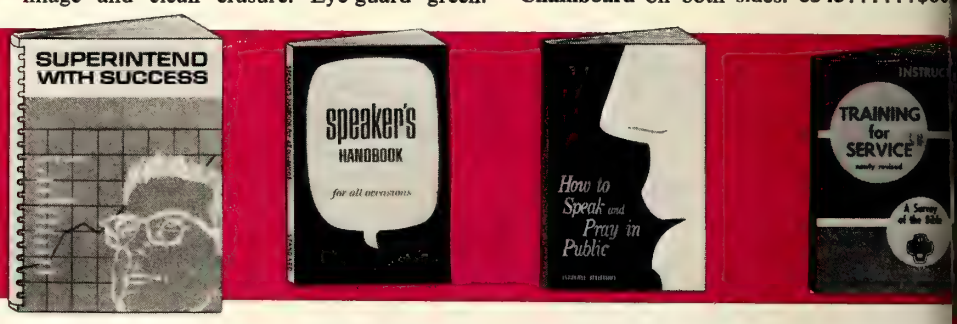
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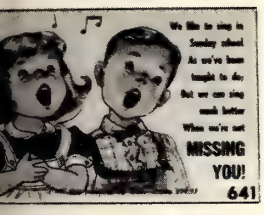
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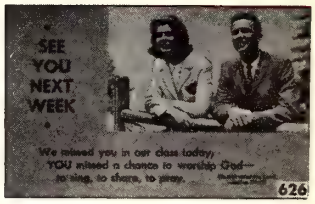
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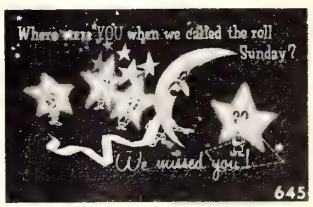




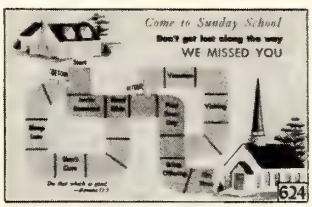












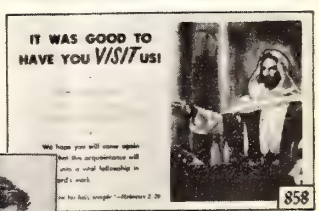




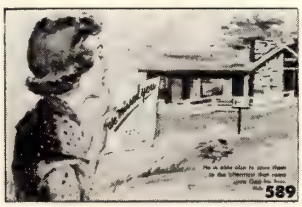


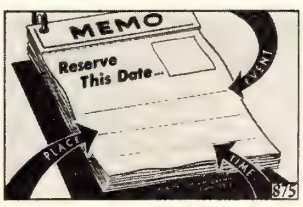














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Stencils are a simple and attractive way to decorate craft projects, make posters, etc. Each set contains eight sheets of stencil figures including the alphabet and a set of numerals. Sheets measure 8½" x 11".

Bible Patterns and Stencils. Individual stencils can be removed for ease in tracing. Includes special stencils for the days and seasons. **2157**.....**$1.50**
Bible Stencils. Packet of stencil figures for Bible stories. **2150**.....**$1.50**

The Christian Soldier. Ten devotional talks based on the characteristcs and armor of the Christian as outlined in Ephesians 6:13-18. Instructions for assembling the 42" full-color Christian soldier and his armor are included in the packet. **2634**.....**$1.95**

Growing Toward God. Ten visual devotional talks written especially for Primary and Junior youngsters. Includes variations for use with older Juniors. Talks are illustrated with a 4½-feet-tall heavy paper figure of a Junior boy. A part of the boy's body is added with each talk to indicate how we grow. **8619** **$1.95**

Bible Object Lessons. Thirty-four visual lessons for boys and girls using familiar, easy-to-secure objects. **2730**.....**$1.50**

PATTERN BOOKS. For all sorts of posters, room decorations, handwork of all kinds. Instructions.....**$1.50 each**
Year 'Round Handwork Pattern Book Order **2140**
Handwork Patterns for Whole Year Order **2146**
Year 'Round Creative Activity...**2149**
Kindergarten Pattern Book.....**2141**
Elementary Activity Patterns.....**2142**
Junior: Patterns and Activities....**2143**

Art Picture Rolls. Beautifully
ed "flip charts" of Bible Art mas-
ces for teaching, wall decoration,
and framing. Printed in full color,
captures the full impact of the
nal painting. Printed on both sides
e sheet with Scripture verse and
Sheet size, 21" x 33". Picture
18¾" x 22½"....**$4.50 each roll**
tion to Joshua.....**1527**
rah to Star of Hope.....**1528**
Jesus to Walking on Water..**1531**
's Confession to Ascension....**1532**

ugh-the-Bible Pict-O-Rama. Fifty-
4½" x 5" full-color pictures high-
best known and much-loved Bible
es from Adam to Paul. Displays
rama of Biblical history. Pictures
be made into one 25-feet-long Pict-
ma or four smaller ones. Or, fold
accordian fashion, and place them
table. **2637**.....**$1.00**

LE PICTURE-STORIES. Preschool
gsters will be enchanted by these
ll-color **Frances Hook** drawings in
book, and stories about Jesus,
's gifts, and Bible people...**25¢ each**
Learn About Jesus.....**2091**
es From the Bible.....**2092**
God's Gifts.....**2093**
God's Helpers.....**2094**

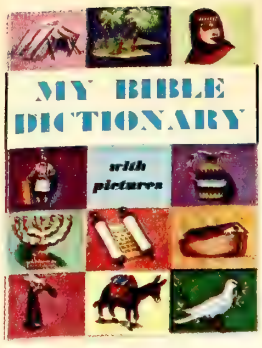
Our Babies Enrollment Charts. Two attractive charts feature lovable babies drawn in soft pastel colors by Frances Hook. Each chart has spaces for 20 names, and will be welcomed as a useful aid to accurate record keeping, as well as a colorful decorative piece. **1821**.....**$1.50 set**

First Pictures for Nursery. Pictures, die-cut animals, bird family mobile for the nursery department or Baby's room at home. Printed in full color and varnished for durability. The three pictures are by Frances Hook—frame them or hang them as they are. **2608** **$3.95**

16 Pictures of Life in Bible Times. Accurately detailed line drawings by Wilbur Adam. Printed in sepia on high quality white paper. Fine teaching visuals for Primary through Adult classes. **2646** **$1.95**

Life of Christ Picture Set. 24 full-color pictures, 8½" x 10", with wide white borders. Over-all size, 10½" x 12". **2632** **$2.95**





My Bible Dictionary. Unusual, educational—a wonderful help for youngsters beginning to read and study the Bible. Contains simple definitions to more than 400 often-misunderstood Bible words and names, from "abba" to "Zion." Many words are illustrated for further clarification. **3040** .....**75¢**

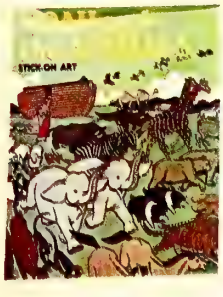


Journeys With Jesus. Captivating stories about Jesus for Preschool and Primary children designed to help children identify with Jesus and learn about His teachings. Large, colorful pictures illustrate the text. Die-cut flaps open two ways to reveal surprises appropriate to the story. **2977**.....**$1.00**



What Is Home? Big glowing pictures in a rainbow of colors show the many things "home" means to Preschool and Primary boys and girls. Special emphasis is placed on home as a place to worship the Lord. Simple vocabulary—most first and second graders will be able to read it themselves. **3330**.....**$1.50**







BIBLE STICK-ON BOOKS. Stick-on pictures, plus coloring and shading pictures, puzzles, and lots more. Gummed stick-on figures, printed in full color, are provided at the center of the book.....**45¢ each**
Noah and the Animals.....**2394**
Children in Bible Lands.....**2396**

COLORING BOOKS. Youngsters love to color, and when you give them Bible coloring books, you give them not only hours of enjoyment, but valuable Bible lessons in a fun-to-learn form. 24 pages.....**35¢ each**
We Love God. Large pictures show the many ways we can express our love for God..**2423**
The Story of Jesus. Color the pictures, then cut ends and corners to let parts of other pictures show through.....**2425**





Make and Feel Coloring Books. Color the pictures, then add odds and ends of fabric, straw, cotton, etc. for a delightful see-and-touch effect. 8½" x 11".....**35¢ each**
I'm So Glad. Gifts from God, and thoughts for thanking Him.....**2427**
Mark Learns About Bible Children. Mark listens as his grandmother reads stories about Bible children.....**2430**





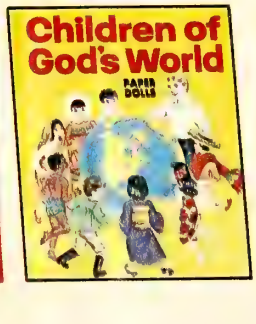
PAPER DOLLS. Die-cut dolls printed in color on heavy paperboard. Each set complete with stands and eight colorful sheets of clothes to cut out.....**79¢ each**
Children of God's World.....**2591**
Bible Children.....**2590**

Artist Brush Assortment. Twenty-four inexpensive paint brushes in the most wanted and useful sizes for classroom use: #1, #2, #3, #4 and #5. Ideal for all artwork, crafts and hobbies. Intended for use with watercolor and tempera paints. **6272**.....**$1.19**

Standard Marking Pens. Six pencil-type markers in an assortment of colors: red, green, orange, light blue, brown and black. Dozens of uses including writing, sketching, marking papers, chart and poster making. Especially valuable in place of crayons for coloring books. Water-base colors are nontoxic, and can be wiped from most surfaces with a wet cloth. Smooth writing, fine-point tip.
6274.....**$1.50 set**

Dot-to-Dot Coloring Books add another dimension to one of a child's favorite activities—coloring. By following the dot-to-dot numbers, the child first draws each picture before he colors it. In addition, there are brief Bible stories to read.....**35¢ each**
My Bible and I.....**2421**
Bible Numbers.....**2422**







FUZZY FELTS. Illustrate Bible, missionary stories home or church. Fun to use with family devotions. Just the brightly-colored felt figures on the fuzzy board—cling like magic! No paint, scissors or glue needed. **Fuzzy Felt** set has die-cut felt pieces in a variety of spe and general shapes, a 6" x 11½" story board, a sectio storage tray, and sample pictures to get you star Two sets.....**$1.98**
Fuzzy Felt Bible Stories.....**6**
Fuzzy Felt Mission Hospital.....**6**



SING-ALONG RECORD ALBUMS

Teaching new songs is easy—even if a piano is not available with these delightful albums. Children just sing along w the voice on the record. Put the albums to work in yo Sunday school, vacation Bible school, or church camp you'll wonder how you ever did without them! Each albu consists of two unbreakable plastic 7" 33⅓ rpm records songbook in an attractive storage envelope.....**$1.49 ea**
Singing Songs of Jesus. Missionary, prayer, action, offer and devotional songs.....**6**
Fun Songs and Finger Plays. Many favorite songs of P schoolers with finger play instructions.....**2**
Let's Sing Along. 19 easy-to-learn songs.....**9**
Happy Songs for Tiny Tots. Prayer and action songs, so of praise.....**2**
Sing Time. 19 prayer, devotional, action and gospel son Something for every occasion.....**8**

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NEWS NOTES

(continued from page ten)

ir. Carter will be assisted by the pas-
or of the church. There will be a pray-
period observed each night at 7:45 for
ie success of the revival. The church
embership and the pastor extend a
ecial invitation to the public to attend
iese services. Special music is expect-
d nightly, and visiting singers will be
elcome.

= =

ull Road Church
o Observe Homecoming

Hull Road Free Will Baptist Church,
oute 2, Snow Hill, North Carolina, will
elebrate its annual homecoming, Sun-
ay, October 19. Services for the day
ill begin with the Sunday school at
:45 a.m., and continue with the 11
'clock worship hour and a picnic lunch
n the church grounds at 12 o'clock
oon.

The pastor, the Rev. L. B. Woodall Jr.,
nnounces that the Rev. J. W. Everton,
former pastor and the present pastor
f the Daniel's Chapel church, Wilson,
lorth Carolina, will preach the home-
oming message during the 11 o'clock
orship hour.

The Hull Road church people invite all
ormer pastors, their families, former
iembers, and the many friends of the
hurch to worship with them during
ieir homecoming service.

= =

obert Rollins to Hold
Vatery Branch Revival

The Rev. Robert Rollins, pastor of the
wen's Chapel Free Will Baptist Church,
lm City, North Carolina, will be the
uest evangelist for a series of revival
ervices to be held at the Watery Branch
ree Will Baptist Church, Route 2, Stan-
onsburg, North Carolina, the week of
ctober 12-18. The time of the revival
7:45 nightly.

The pastor, the Rev. Swade Benson,
nd the church membership invite the
ublic to be in attendance. Special sing-
ng will be featured each night.

= =

ee's Chapel Announces
lomecoming-Harvest Day and Revival

Lee's Chapel Free Will Baptist Church,
oute 5, Dunn, North Carolina, will ob-
erve its annual homecoming-harvest day
n Sunday, October 12. The day's ac-
ivities will begin with Sunday school at
:45, followed by the morning worship
ervice at eleven. A picnic lunch will
e served at noon. A memorial service
ill be observed in the afternoon.

On Monday evening, October 13, the fall revival will begin and will continue through Saturday evening, October 18. Services begin each evening at 7:45, with the Rev. Earl Glenn, pastor of St. Mary's Free Will Baptist Church, New Bern, North Carolina, serving as evangelist. The pastor, the Rev. Henry Armstrong, will assist Mr. Glenn in the services. The public is cordially invited to attend.

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Calvary Church to Host
Western Conference

The eighty-third annual session of the Western Conference of Original Free Will Baptists of North Carolina will convene with the Calvary church in Wilson, October 15, 16, 1969. Serving as song leader for this session will be the Rev. Royster Martin with the Rev. Clyde Cox as pianist. The scheduled program is as follows:

Wednesday Morning Session

9:15—Registration of Ministers and Delegates
10:00—Devotions, the Rev. J. C. Yates
10:15—Welcome, Mr. Harvey Pittman
—Response, the Rev. James V. Joyner
—Roll Call of Ministers, Clerk
—Roll Call of Churches, Clerk
—Recognition of Visitors, Moderator
—Moderator's Remarks, the Rev. D. C. Boling
10:45—Report of Mission Board, the Rev. Joseph Ingram
10:55—Report of Children's Home, the Rev. Edward Miles
—Offering for Children's Home
11:15—Song Service and Special Music
11:30—Conference Message, the Rev. Paul Jenkins
12:00—Lunch

Afternoon Session

1:00—Devotions, the Rev. Harold "Mac" Wallace
1:10—Partial Report of Credentials Committee
—Appointment of Temporary Committees
—Report of Executive Committee
—Report of Free Will Baptist Press, the Rev. Walter Reynolds
—Business Session
3:00—Adjournment

Thursday Morning Session

9:30—Devotions, the Rev. W. L. Poythress
9:45—Report of Mount Olive College, the Rev. W. B. Raper
—Offering for Mount Olive College
10:05—Business Session, the Rev. D. C. Boling
11:30—Ordination Service, Ordaining Board
12:00—Lunch

Afternoon Session

1:00—Devotions, the Rev. DeWayne Eakes
1:10—Report of Ministerial Character Board
—Final Report of Credentials Committee
—Report of Temporary Committees
—Treasurer's Report, Mr. Luther Bissette
—Final Business Session
3:00—Closing Devotions and Adjournment, the Rev. Jimmie L. Barfield

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Fall Revival in Progress
At Howell Swamp, Walstonburg

The fall revival is in progress at the Howell Swamp Free Will Baptist Church, Walstonburg, North Carolina, and will continue through October 11, with the pastor, the Rev. E. C. Morris, serving as evangelist. The public is invited to attend the remainder of these services.

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Hubert Burress to Hold
Calvary Revival, Wilson

The Rev. Hubert Burress, Pinetops, North Carolina, will serve as guest evangelist at a series of revival services to be held at the Calvary Free Will Baptist Church, Wilson, North Carolina, October 13-18. Services will begin nightly at 7:30 with the pastor, the Rev. Dewey C. Boling, assisting Mr. Burress. The public is invited to attend and enjoy these services which will feature special singing and Christian fellowship.

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Shady Grove Church
To Observe Homecoming

The Shady Grove Free Will Baptist Church, Route 5, Dunn, North Carolina, will observe its annual homecoming on Sunday, October 19. The harvest day offering will be presented during a processional march at the morning worship service. Shady Grove members are scattered throughout the east, and a number of them are expected to be coming home for this occasion. Plans are being made to make this a long-remembered event. The public is invited to join in with the fellowship and worship.

Lunch will be spread at noon, and immediately following the church will present a very interesting program in the sanctuary of about one hour's duration. A grand day is expected at Shady Grove, Sunday, October 19.

NEWS NOTES

(continued from page seven)

ently on the North Carolina Board of Missions and is the writer of The Advanced Sunday School Quarterly.

The public is invited to attend this series of services which begin at 7:30 nightly. The Rev. Willis W. Wilson, pastor of the Reedy Branch church, will assist Mr. Bowen. Serving as musicians for the revival will be Tommy Manning and Mrs. Trudy Hodges, and Mr. Blanie Moye will serve as choir director. Special music will be featured nightly.

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State Convention Superannuation Report for Third Quarter, 1969

The following is the report of the Rev. Walter Reynolds, chairman-treasurer of the Board of Superannuation of the North Carolina State Convention of Free Will Baptist Churches for the third quarter of 1969:

RECEIPTS		
Balance July 1, 1969		$ 5,742.79
Religious Contributions for July		598.14
Religious Contributions for August		443.09
Religious Contributions for September		486.83
Interest Income for July		15.78
Insurance and Retirement Premiums for July		1,363.77
Insurance and Retirement Premiums for August		588.45
Insurance and Retirement Premiums for September		1,238.74
Total to Account For		$10,477.59
DISBURSEMENTS		
Ministers' Checks for Third Quarter	$360.00	
Widows' Checks for Third Quarter	269.00	
Insurance Premiums for Third Quarter	2,030.14	
Operating Expenses for Third Quarter	527.97	
Total Disbursements		3,187.11
Balance October 1, 1969		$7,290.48

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Western Conference Board of Ordination to Meet

The Board of Ordination of the Western Conference will meet October 10, 1969, at Pine Level Free Will Baptist Church, Pine Level, North Carolina. All candidates for examination for ordination are asked to be present at 1:30 p.m. All other persons having business with the board are asked to be present at 7:30 p.m. All candidates are reminded that a letter from their local church, requesting examination, is required. All pastors who have accepted pastorates in the Western Conference are reminded that they must meet with this board for clearance.

Cornerstone Laid At Crab Point Church



In ceremonies at the Crab Point Free Will Baptist Church, Morehead City, North Carolina, Sunday, September 28, a cornerstone was laid in the new educational fellowship building of the church.

Those participating in the ceremonies are pictured from left to right: the deacons, Henry Smith, Warren Ellis Weldon Fulcher, Robert Davis, Wendell Bennett, and Roland Buck; the brick mason; Mr. Tish; the pastor, the Rev. D. W. Cleve Jr.; Mr. Sonny Ballow; and, the building contractor.

The new educational fellowship building houses a large fellowship area; two Sunday school rooms which are used during the week for twenty-four kindergarten students; a kitchen; and an office.

Included in the building program was the bricking of the entire church and the installation of two air-conditioning units.

The members of the church express their sincere thanks to God and to everyone who helped to make the building program a success. Special thanks are expressed to the pastor and his wife, the Rev. and Mrs. D. W. Cleve Jr.

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First Church, Wilson To Observe Homecoming

The First Free Will Baptist Church of Wilson, North Carolina, will observe homecoming, Sunday, October 12. Pastor C. F. Bowen will bring the morning message and lead in the ordination of two new deacons, Carroll Baker and Charles Viverette. Lunch will be served at noon.

The afternoon will be devoted to singing, a memorial service, and a recognition service for senior members of the church.

Former members and pastors are cordially invited to "come home" on this special day.

Cape Fear SS Convention To Meet at Shady Grove

The Cape Fear Sunday School Convention will convene with the Shady Grove Free Will Baptist Church, Route 5, Dunn, North Carolina, Saturday, October 1[illegible]. The theme of the convention will be "The Potential for Greater Attendance." The program is as follows:

Morning Session

9:30—Registration
10:00—Congregational Singing
—Devotions, the Rev. Roy T. Clifton
—Welcome, Mr. A. F. Ballance
—Response, Mr. Carl Rose
—President's Remarks
—Appointment of Committees
—Roll Call of Churches
11:00—Congregational Singing
—Offertory
—Special Music
—Sermon, the Rev. Henry Armstrong
12:00—Lunch

Afternoon Session

1:00—Congregational Singing
—Devotions, the Rev. Stewart Humphrey
—Special Music
—Denominational Enterprise Reports
—Committee Reports
—Business Session
3:00—Adjournment

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Pleasant Plain to Observe Homecoming and Revival

The Pleasant Plain Free Will Baptist Church of Route 2, Selma, North Carolina, will observe its annual homecoming, October 12. The day's activities will begin with Sunday school at 10 a. m. The Rev. Bobby Jones, pastor of the church, will deliver the homecoming message at eleven. The junior choir will render special music during the worship hour.

Special guests for the day will be the children from the Children's Home. They will render special music. A picnic lunch will be spread at the noon hour, and an afternoon service will follow. All former pastors, former members, friends, and singers are invited to come and fellowship with the Pleasant Plain people on this occasion.

The Rev. Walter Carter of Rockingham, North Carolina, will be the guest evangelist for revival services beginning at the Pleasant Plain church, October 13, and continuing through October 18. Services will begin nightly at eight o'clock.

(continued on page sixteen)

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Please explain, "When the nclean spirit is gone out of a man, he valketh through dry places, seeking rest, nd findeth none. Then he saith, I will eturn into my house from whence I ame out; and when he is come, he find-th it empty, swept, and garnished. hen goeth he, and taketh with himself even other spirits more wicked than imself, and they enter in and dwell here: and the last state of that man is vorse than the first. Even so shall it e also unto this wicked generation" Matthew 12:43-45).—**H. L. Greeneleaf, Indiana.**

Answer: The twelfth chapter of Mathew has for a long time been one in vhich I have had much interest and to vhich I have given a bit of thought. In s teachings, as that of other passages vherein Christ taught some great truth, marvel at His wisdom, at the ease with vhich He went about and accomplished he task of putting to silence and dumbounding His able and well-trained opponents; and let us remember that these harisees and other groups were all of hat and possibly plus that, being demoned possessed. Notice that He does ot do this for the sake of embarrassing hem only, but takes advantage of the rucial situation to teach all that hear; nd thereby passes His doctrine on to ll who may receive it in the generations o follow.

Now He and His disciples ate grain rom the field because they were hunry and their bodies needed nourishment; yes, but for a more vital reason, nd one that would have bearing upon he lives and the beliefs of people far emoved from the scene in Palestine, oth in time and distance. He was the on of God that had come to seek and o save that which was lost, and He was he Shepherd that had sheep of other olds that He must make of them one heep and corral them into one fold. So le uses this incident on the Sabbath to each as many of the group before Him s are unable that their present teaching on the Sabbath question has been distorted, and that they abuse the Word of God when they follow the tradition of the Jews, and by so doing, bypass the whole significant teaching on the Sabbath teaching as set forth in the law of Moses. So He points them to the incident well taken by the Jews of all times as being one that showed wisdom on David's part when he and his men had requested, received, and eaten consecrated bread other than for the purpose for which it was baked.

He is the bread of life and the antitype to which all types point, but it won't do just to tell them that. He must discuss with them this well-accepted truth on grounds common to them, and that they claim to believe so here, it is plain and simple. By these illustrations He tells them of Himself in whose presence they now stand.

From these He turns as He continues His simple but profound teaching to a man with a withered hand. But for their good and that He may appeal yet to others, the former incident had not helped; thus He lets them question Him as to the legality of what He is about to do. Is it lawful to heal on the Sabbath Day? Now watch for this superb quality of teaching. He uses a parable—a story whose principles they were familiar with. He asked them what the law teaches concerning a sheep that falls in a pit on the Sabbath. He had them. They knew that it was legally correct and was humane to expand the necessary energy to release him and that this was what their custom allowed. He shows them how much more Godlike it was to relieve one whose creation was in the image of God, so He cured the man there and then.

How dense these stupid Pharisees proved to be, but what of you and me? I doubt not that in what we do through religious zeal might cause some to see us as those Jesus accused of straining at a gnat and swallowing a camel. How many religious zealots of today are there that do as these Pharisees—hold a council to get rid of Him that's always right? Then how often may such become aware of the fact that in their efforts to promote their religious dogma or shibboleth they drive Him from their midst but remember, as taught in Revelation 3:25! He still remains at the door of the heart of one as long as there is hope, knocking; not willing that any should perish. He gives them an Old Testament teaching of Himself found in parts of Isaiah. It will help in the understanding of this if we keep in mind that even though Jesus is presented here in His incarnate state, He is nonetheless God; and that He even knows the thoughts as well as the attitudes of those with whom He deals. "Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw" (Matthew 12:22). In this same chapter Jesus has used His natural ancestor David in what he did, regarding the taking of the bread not always lawful to be eaten. So now when He heals this victim of demons and casts out the devils, they discover Him and His enemies, seeing that His works have reached far beyond their thoughts and understanding; thus they accuse Him of being associated with the devil himself.

Then, that He might take advantage of even this crucial incident in continuing the teaching He deems necessary, He goes on and puts forth an effort to cause all who will to understand; so He reasons this out in a logical way. He shows that He could have no connection with the devil while He cast his imps out of those so controlled by them and their kingdom as was this poor sinner. This you say would speak favoring the idea that a divided kingdom is stronger than a unified kingdom.

Then He comes around to their false theory that among them are sons endowed to cast out demons. "And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you" (Matthew 12:27, 28). He shows them the truth they have from the very outset that the kingdom of God has been placed in their midst; and that He, Christ, is the King of this kingdom and has proven it by His allegiance and alliance with God and with His Holy Spirit.

Then comes from Him the wonderful teaching that is nowhere else more clear-

(continued on page fifteen)

STORIES

for our youth



FOREST CATHEDRAL

by
OWEN C. SALWAY

JACK BARBER held his breath. The bear was moving very slowly to the left, and the little girl was directly in its path. He raised his homemade crossbow and pulled the cord into firing position. Just as the bear reared back on its hind legs, he pulled the trigger.

* * *

Jack liked family camp. Oh, he liked teen camp, too; but somehow he liked having his parents close by. It wasn't because he was afraid, but, actually, he wasn't too brave either.

"Hey, Jackie," called Ted Carter one morning, "do you think you could leave Mommy and Daddy long enough to play ball?"

Jack felt his cheeks crimson. He'd often prayed that God would help him to be brave so that he could go on overnight hikes with the rest of the fellows. But it was always the same. He always said, "Maybe I'll go next time."

"O.K.," he replied, "I'll play for awhile."

He liked playing ball. But most of all he liked woodcraft, because he could work on it after class in the cabin with his family around.

"What are you working on now, son?" asked his father one night.

"Oh, this is a crossbow," said Jack. "See how strong it is!"

Mr. Barber eased the cord back.

"Say, that is pretty strong. You should be able to get a rabbit with that."

"I think we'll just use it for target practice," replied Jack, sanding the long, slender bow.

As the days went by, Jack missed out on the overnight camp-out and the canoe trip around the lake. Pretty soon the fellows never even bothered to ask him, because they knew he wouldn't venture away from his parents.

Near the end of camp, he was just fitting a chipped stone arrowhead on his arrow when the bell rang.

That's funny, he thought, looking at his watch, it's not suppertime yet.

He gathered up his crossbow and joined the other campers in front of the office.

Mr. Sherman, the camp director, motioned for silence.

"I hate to tell you this," he yelled above the diminishing chatter, "but little Betty Carter is missing."

A gasp went up from the crowd.

"Quiet!" called Mr. Sherman. "We will have to work fast. She hasn't been seen on the beach, so she must have wandered into the forest."

Again he called for silence.

"The women and girls are going to stay in camp and pray. This is very important. Without prayer, we might never find her."

Immediately the women formed groups and moved toward the various cabins.

"All the men and boys will search the woods," continued Mr. Sherman, "and this means everyone. Three shots will be fired when she is found. That will signal everyone back to camp."

Groups were formed quickly, and each was assigned a particular area in which to work. Jack found himself standing alone. Everyone knew that he would be useless to take along into the forest.

Almost before he realized it, he tu
ed his crossbow under his arm and st
ed into the woods—not with a group
alone. If I'm ever going to be a m
he thought, I'll have to start sometir

Cold sweat trickled down his back
he passed from one shadow to the ne
Small twigs crackled underfoot and see
ed to echo in the musty stillness s
rounding the tall spruce trees. A sq
rel ran down a tree next to him, a
the hair of Jack's neck stood straight
Heavy overhead branches and gatheri
clouds blotted out the sun, and he wa
ed alone in an eerie cathedral of tre

How deeply he had penetrated t
forest he didn't know. He knew, thou
that five-year-old Betty Carter was ju
as afraid as he was. All sense of dir
tion was gone as he stumbled on. H
face and arms were scratched and blee
ing, and his throat was parched.
tripped over a tree root and fell to h
knees.

"Oh, God," he prayed, "please he
somebody find Ted's little sister. A
help me not to be angry with Ted f
teasing me."

Every few minutes he paused to s
whether he could hear anything. On
he called out, but the resounding ec
sent a chill down his back. Now he
mained as quiet as possible. He wip
his arm across his forehead and look
around him. He was just going to
trace his steps when he saw the blo
head moving ever so slowly among t
underbrush. A faint whimper reach
his ears.

He opened his mouth to call, and
that instant he saw the bear.

* * *

The razor-sharp arrow struck the be
in the neck with a resounding thud. T
bear swayed back and forth uncertain
and finally turned back to the forest
nurse its wound.

"Help!" screamed Jack. "Help! Som
body, help!"

Far off in the distance, his cry w
answered.

"Where are you?"

Jack stood petrified in his tracks
the little girl clung to his neck, sobbi
brokenly.

He was standing in the same pla
when four men pushed their way throu
the underbrush. Among them were h
father and Ted Carter.

A blanket was thrown around Bet

(continued on page fifteen)

INFORMATION ABOUT

FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

MIDDLESEX, NORTH CAROLINA

THE REV. EDWARD W. MILES, Superintendent

58,084 Given By State Convention

All of us here at the Children's Home e grateful for all of your gifts to the ome, but more especially at this par- cular time. As you know we have een financially in the red. We made appeal to you and you have respond- d. At the present time we are just out even with the "board." We be- eve with your increased level of giving e can continue to improve our child- re program. However, we must have is increased level of giving if we meet ur bills. To be able to help an unfor- nate child is one of the greatest privi- ges one will ever have.

We have sold just over $8,000 worth tobacco and still have one more sale make. All of this is being used to re- e some of our bills.

Of the $8,084 given us at the State nvention, we had to spend about 5,000 getting the children in school. e have to pay rent for books, school nches, etc. just like you do. We are w doing our fall shopping. Generally is shopping is done in August, but due a shortage of funds, we waited until ter the State Convention. All auxil- ries that sponsor a child's clothing are ged to send in the clothing fund imme- ately.

Once again, thank you and may God ess you. We extend to you an open vitation to visit us.

= = = =

Superintendent's Schedule

Below is a schedule of the places, urches, conferences, and unions the perintendent will be meeting at for e next few weeks in the interest of the ildren's Home:

tober 8—Calvary Church, Wilson, 7 P. M.

October 9—Albemarle Conference, Sound Side Church, Columbia

October 10—Workshop, Greensboro

October 12—Mount Tabor Church near Creswell, 11 A.M.

October 15—Western Conference, Calvary Church, Wilson

October 15—First Church, Smithfield, 7 P.M.

October 16—Albemarle Auxiliary Convention, Trinity Church, Pantego

October 17—Yelverton's Grove Church near Smithfield, 7:30 P.M.

October 19—Daniel's Chapel Church, Black Creek, 11 A.M.

October 22—Sherron Acres Church, Durham, 7:30 P.M.

October 25—Arapahoe Church, Arapahoe, 7:30 P.M.

October 26—Arapahoe Church, Arapahoe, 11 A.M.

October 28—Dublin Grove Church, Aurora, 7:30 P.M.

October 29—Holly Springs Church, Newport, 7:30 P.M.

November 2—Ayden Church, Ayden, 11 A.M.

November 9—St. Mary's Church, New Bern, 11 A.M.

November 16—Smyrna Church near Dunn, 11 A.M.

November 18—Chapel Hill

November 23—Pine Level Church, Pine Level, 10 A.M.

November 24—Cape Fear Ministers' Conference, First Church, Smithfield, 10 A.M.

November 29—Carteret County Union Meeting, Faith Church, Morehead City

December 14—Shiloh Church, Pinetown, 11 A.M.

NOW IS A GOOD TIME TO RENEW

YOUR SUBSCRIPTION

BOOK REVIEWS

by ELIZABETH HILL

IN THE PRESENCE OF GOD by O. W. Toelke. Concordia, cloth edition, $1.75.

Two hands are joined together before the altar of God. The marriage will be fine and holy only if the third hand is also there, invisible and torn by nails once, but powerful and gracious, to bring happiness to the newlyweds.

Based on phrases taken from the marriage ritual, these twenty-eight devotions could ideally be used during the honeymoon. Their purpose is to get the newly-married couple started in the practice of family devotions. This little volume should lead a couple into a deeper faith and more mature marriage. It makes an ideal inexpensive wedding gift.

SALUTE TO SANDY by Dale Evans Rogers. Revell, cloth edition, $2.95.

Death took three of the Rogers' children: Robin, Debbie, and Sandy. This is a book about Sandy—his life and the strength that he created in his parents. Somewhere near a singing fountain is a bronze plaque bearing the words:

John David (Sandy) Rogers
Here he played. Here he prayed.
Here he loved, and was loved
by all.

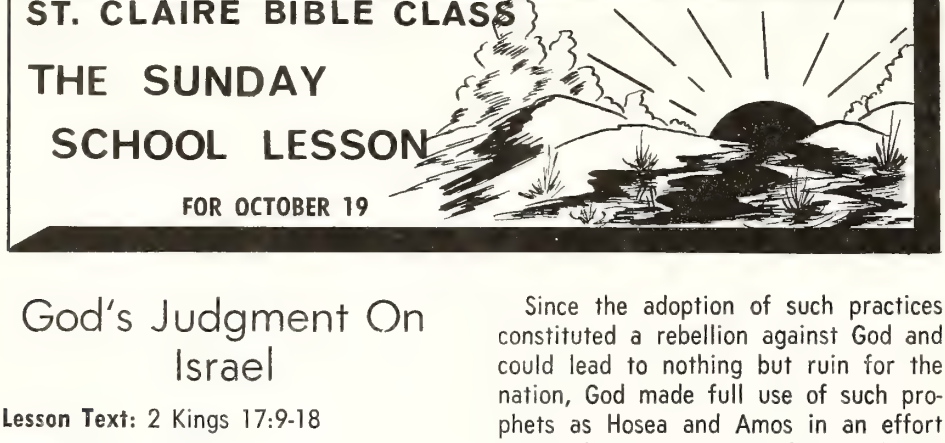
"Salute to Sandy" is also a tribute to all the brave and idealistic younger generation who have faced handicaps, danger, death, and love for country.

THE MASTER'S MEN by William Barclay. Abingdon, paperback, $1.35.

The apostles were made evangelists to us by the Lord Christ. Jesus the Christ was sent by God. Thus Christ is from God, and the apostles from Christ. He and they came into being in harmony from the will of God.—"Selected."

The author draws together all that the New Testament, tradition, legend, and early Christian and Jewish writers have to say about the twelve disciples. A fascinating picture of each disciple is presented. Among the chapter titles are: "Thomas: the Man Who Became Certain by Doubting"; "James, the Brother of Jesus: the Enemy Who Became the Friend"; and "Simon, the Zealot: the Man Who Began by Hating and Ended in Loving."

(Books featured may be ordered from the FREE WILL BAPTIST PRESS, P. O. Box 158, Ayden, North Carolina.)



God's Judgment On Israel

Lesson Text: 2 Kings 17:9-18

Memory Verse: 2 Kings 17:13

I. INTRODUCTION

Our lesson for today's study depicts the reactions of Israel to the pleadings of God that were designed to influence her to turn from her idolatry and evil ways that she might escape the judgment of God that must come as a necessary consequence upon such rebellion.

The relationship that should have existed between God and Israel was very similar to that which exists between Christ and His Church, that of man and wife. Though much is required of both parties in such a union, by far the most important requisite to its continuation is that both be found faithful. Our Lord has informed us that it is required of a steward that he be found faithful, and all of us are aware of the fact that this is a requirement placed upon both husband and wife.

God has been a faithful husband and father to Israel; but the faithfulness of Israel had not been so constant. There were times, to be sure, when she devoted herself wholly to the service of God; but there were other times when she forgot her marriage vows and gave herself to alien gods. This infidelity brought the judgment of God upon them; but it was with the greatest reluctance that He cast off His people, exhausting every honorable means in keeping with His attributes in an effort to get them to turn from their infidelity and to be faithful to the covenant which they have established with the Lord, their God.

Shortly after the division of the kingdom, both Israel and Judah showed a marked tendency to depart from the customs of their fathers and to adopt the practices of their heathen neighbors. This departure embraced, not only their social and political activities, but also their religious devotions.

Since the adoption of such practices constituted a rebellion against God and could lead to nothing but ruin for the nation, God made full use of such prophets as Hosea and Amos in an effort to get the nation to turn from such evil and destructive practices. — Teen-Age Teacher (F.W.B.).

II. HINTS THAT HELP

1. Slow Decay (2 Kings 17:9-12)
   A. Show how the people slowly turned from God—one abuse brought on another.
   B. Show how history bears out the fact that a nation does not fall overnight although it may appear to be so.
   C. Questions for class discussion: Are the signs of decay in our own nation? What are they? How can the process be reversed?

2. God's Warning (2 Kings 17:13-17)
   A. Why should God warn a people like Israel? It may be explained only by the mercy of God.
   B. How did the people react to the warnings of the prophets?
   C. Questions for class discussion: Is God warning us today? How? How are we reacting?

3. The Anger of God (2 Kings 17:18)
   A. God had a right to be angry with Israel.
   B. Question for class discussion: Does God have a right to be angry with us today?

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. The similarity between the people of Israel and many Christians today is so real that it is frightening. We shake our heads in wonder at Israel's attempt to straddle the fence—worshiping God outwardly, going through all the motions, while loving idols with their hearts. But are we any different? The churches of America are filled with members who profess allegiance to God on Sunday but serve other gods the er six days of the week.

Our need is the same as Israel's- pentance and revival. The love and tience that God showed to His ch people He also extends to us. In sponse to Israel's sin and rebellion sent all kinds of warnings and pleadi God's desire was to reveal to them t true condition so that they might w to correct their ways. He was ea for them to repent and renew their w and fellowship with Him. Rather t listening, rather than hearing, rat than understanding and changing, th chosen ones turned their backs on G who had saved them, and followed af the lifeless idols of pagans.

God's messengers still call His peo to repentance, and the subject is no m popular today than it was in 750 B We would rather be praised, patted, a pampered than come to grips with c sins. But let's look around us and us and be honest. The latter may hu It is a very difficult task. But if would see ourselves in our true con tion, if we would see ourselves as G sees us, we must not hide or ignore t truth.—Standard Commentary.

2. Sam Jones, a great evangelist of a other generation, was preaching in tent revival. A young man stood for few minutes on the edge of the crow and listened. Soon someone heard hi say as he turned away, "To hell with a that stuff." He went down to the ra road and tried to swing up on a movi train. He missed his footing and fe under the train and was crushed death. His last chance to hear God Word and be saved was passed. Nev again would he spurn the tender merc of God. Throughout all eternity h would remember these blasphemou words and, worse than that, would r member this and all other opportuniti he had to be saved.—Advanced Quarterl (F.W.B.).

3. There is a bit of the old temple wa still left to the Jews in Jerusalem Thither the grief-worn sons of sorro have made pilgrimages week after wee year after year, generation after gener tion, thankful to "the Eternal" for eve the privilege of bending their wear bodies toward the wall, washing the co gray stones with their tears and kissin them with fervent lips. Over and ove they sob the prayer that their fathe before them have prayed:

"Have pity, O Eternal! upon Thy pe ple and do not let Thine inheritance b

(continued on page fifteen)

Questions & Answers

(continued from page eleven)

taught: that which applies to the risees as blasphemous of Him which, ney do when the fullness of revela- or completion of it is here in the ing of the Holy Spirit, they need not in any way forgiveness when they e treated the Holy Spirit as they here treating Jesus. Then there is the mple of Jonah and also the Queen he South. Those hearing Jonah re- ed, and the Queen of the South was verted when she saw all God could through Solomon and lost all her ty to match him.

nally, we have before us the illustra- included in the verses with which question has to do. In the first e, the Jewish race is to be consider- The Jews came from Egypt when were ushered into Palestine. Those preceded them in Palestine were tiles—people that came from ances- that once knew God and at least in easure obeyed Him but had con- ed to drift further from Him until heir corrupt pursuits had become on worshipers. Even so base were that they worshiped demons ugh images and sacrificed their sons daughters to the devil in such a form vorship. Jesus uses this illustration how that Israel, whom He had di- ed in ceremonial cleansing, had come of Egypt, being separated from that henism; but had not actually become n, in this sense cleansed her house not allowed it to be occupied by the t of God. He offered the Holy t after having been rejected Him- but again they said that the peo- upon whom the Holy Spirit came drunk with new wine. So now, today, Israel is unclean or not y so the Holy Spirit may come into

me individuals may have moral re- but unless they accept Christ and cate their lives so that the Holy t may come in and occupy the moral ceremonial cleansing, is of little or vorth. Jesus, there is no doubt in mind, told this; and the Holy Spirit red Matthew to write it that we t not only be hearers of the pre- Word, but that we might let it be medium by which we accept Christ is saving grace and allow the Holy t to take control of our time and part of our being, less that through thoughts and gossip, Satan will take advantage and influence us into some carnal or worldly behavior that would give place to the devil who would snatch the Word from our hearts and hinder it from bringing the fruit God intends, and that we need to be having in order to bluff the devil.

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Boys' and Girls' Stories

(continued from page twelve)

and one of the men started back to camp with her.

Mr. Barber loaded his gun and fired three shots into the air. Cheers could be heard floating on the evening air.

"Where's the rest of your group, Jack?" asked Ted, slapping him on the back.

"I didn't have a group," replied Jack. "I was alone. Well—not really alone. God was with me."

As they started back toward camp, Ted walked beside Jack. "Our last canoe trip will be tomorrow, Jack," Ted said proudly. "Do you want to come?"

"Sure," replied Jack. "I'd like a good canoe trip before camp breaks up."

He held his shoulders back and his head up as they walked through the forest. It felt good to be grown up.—"Gospel Herald."

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St. Claire Bible Class

(continued from page fourteen)

come a reproach or the nations hold sway over them. . . . Do not forsake us, O Eternal our God, be not far from us, for our lives are oppressed by reason of the sword and captivity, pestilence and plague. Oh, do Thou deliver us from all kinds of sorrow and grief, for in Thee we hope!"—Gospel Herald.

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When the Word Comes to You

(continued from page three)

in my daily experiences? How can I make a particular passage relevant to my life in today's world? What application of the biblical truth must I make in my home and business relationships?

This simple question isn't a cure-all for all of my personal spiritual problems, nor would I offer it as a cure-all for all of yours. But if you are having problems making meaningful responses to the Word of God, then ask yourself, What does this mean to me? It'll begin meaning a lot more!—"Gospel Herald."

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October Is Superannuation Month

AN OPEN LETTER TO FREE WILL BAPTIST CHURCHES

Dear Co-Worker:

This letter is being sent to you as a reminder that **October Is Superannuation Month.** There are 7 ministers receiving regular monthly pension checks and 15 ministers' widows receiving regular quarterly pension checks.

I view our obligation in the Superannuation Program as twofold. First, we need to assist our ministers now active in providing for an adequate retirement. Second, we need to continue support for those ministers and ministers' widows on our superannuated list. For the church that is adequately providing for the present and future needs of those who minister within her ranks, there is the promised blessing of God. "And the Levite that is within thy gates; **thou shalt not forsake him;** for he hath no part nor inheritance with thee. At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates: and the Levite, . . . shall come, and shall eat and be satisfied; **that the LORD thy God may bless thee . . .**" (Deuteronomy 14: 27-29).

May we count on **you** to help meet the needs?

What can you do? **You** can help meet the needs by receiving a special offering this month in your Sunday school, church, league, and other organizations of the church for Superannuation. How much is your part? If all of our churches will send as much as 75c per member, we can meet our budget of $20,000. Can we afford to do less? Some will fail to do even this little. Will you help make it up by sending even more?

Give to the work of Superannuation regularly throughout the year.

Walter Reynolds
Chairman-Treasurer
Board of Superannuation

BALANCED COURAGE

Courage is a greatly needed quality in life. Modern man is troubled, but trouble has always been a part of man's life. Inner turmoil is expressed in the distorted patterns of his life. He seems to be broken and spent in many ways before his time. He is driven by fears that wear him out.

There are different kinds of courage. Our concepts of courage also change as we grow more mature. Children, for example, think of a courageous person as one who braves physical dangers, such as a fireman clinging to a speeding fire truck, or a sailor braving a tempestuous storm. But there are other forms of courage. One needs spiritual fortitude, healthy mental attitudes, and courageous inner strength to face the strains of modern life, which are more emotional than physical in nature.

Some who have courage to face physical dangers cannot face with courage the problems of life which are other than physical. They can fight with guns and fists, but they seem unable to face the responsibilities, the struggles, the toils, and the adventures which life involves. In some cases, however, the opposite is true. A newspaper recently told about a young soldier in Vietnam who could not take a gun and fight. He was considered a coward. But later he braved enemy fire as he crawled to offer medical aid to his fallen comrades. He was killed. He had lacked courage to take a gun and fight, but he had possessed a beautiful quality of inner courage that made him willing to give his life for his friends. He died a hero.

Shakespeare said that cowards die a thousand deaths; a brave man dies but one.

We need courage to cope with physical dangers, but we also need courage to face the moral and emotional problems which life thrusts upon us. Life moves us from one crisis to another. We need a balanced courage to believe, in the darkest night of the year, when the stars have all gone out, that courage is better than fear, and that faith is tr than doubt. Christ gives us this kind courage.—Ray O. Jones.

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CONCERNING GOD AND OUTER SPACE

Madelyn Murray, the atheist, who h protested prayers in public schools a succeeded in getting the Supreme Co of the United States to rule them o has obtained 27,000 signed letters p testing the astronauts' reading the Bil from outer space. She plans to prese these to NASA Headquarters, asking th the men be publicly censured. The fa ily radio broadcast is asking for 100,0 letters commending the astronauts.

If you approve the following lett sign it (or one in your writing), and m immediately to:

NASA Officials
c/o Family Radio
San Francisco, California 961

- - - - - - - - - - - - - - - - -

Gentlemen:

I personally appreciate and who heartedly support the recent decision the astronauts to read the Bible in spa as they orbited the moon.

It should be the right of every hum to publicly express his faith in God a the Bible without fear or reprisal fro government or any other power.

Sincerely,

Name _____

Address _____

City _____

State _____

NOW IS A GOOD TIME TO RENEW

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THE SOUND AND THE DUTY

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, OCTOBER 15, 1969



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TOMMY MANNING, *Editor*

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Editorial--

Cover Photo by Cameric

THE SOUND AND THE DUTY

Man has never been able to keep his mouth shut. He will talk die. He must tell what he knows. No matter how much he promis himself that this time he will keep quiet about it, he cannot restrain th desire to tell it. He stands it until he can stand it no more. He ope his mouth and out it comes in a montage of forceful sentences depictir his mood, his opinion, his knowledge, or his ignorance. The tongue quicker than the eye, and many times it acts faster than the brain—ar often in preference to it.

Man has always wanted to share the news of his good fortune. some extraordinary merit chooses him for its lodging; or if he finds hin self highly favored in the eyes of his peers; or if he all at once acquire Midas' touch of gold and finds himself in a most comfortable position, h cannot quell the urge to sound off about it. Invariably man will tell abou the good things that come his way. He cannot keep quiet, somethin inside him bubbles over and betrays his immodesty.

Likewise, man has always wanted to share the news of his bad for tune which he calls bad luck. Everything bad happens to him, and n one else has ever been called upon to endure difficulties of such magni tude. He enjoys saying, "Poor me," and in reference to some impend ing difficulty, he usually will say, "Everything else has gone wrong, s why shouldn't this also?" If fate slaps him down, it is just what he ex pected—but he wants someone to help him up. True, all men do not us the couch of the psychiatrist, but most men do like to borrow a sympa thetic ear. We who find ourselves on the receiving end do not mind too much, for we like the prestige carried with the term, "a friend indeed."

Politically, all of us are quick to say which candidate we favor and which party we prefer. We voice our vote as well as cast it. Sometimes we voice it stronger than we cast it; and sometimes we voice it rathe than cast it. Often we talk it up and do nothing about it. We have been urged to put "our money where our mouth is," but few of us have been seen to do that.

We do know that talking about anything is usually easier than act ing—and it is done more frequently and more forcibly. We support our courage and try to display it with incessant chatter. Often this chatter is a cover-up for cowardice and is an indication of our inability to do anything anyway. Hence, grand and magniloquent verbalization gives rise to perfunctory or superficial actions; and the end result is a lion's mouth and a chicken's heart.

All of us have heard the roar of excited voices at ball games and other sports events. Spectators shout their team to victory, rise to their feet to abusively defy the opposing team and boo them to defeat. In this way all of us sound our approval or our disapproval. We also sound our good fortune or our misfortune by bearing it and sharing it, by fearing it and tearing it, by melling it and telling it. We sound our doings and the reasons behind those doings.

An old hymn speaks about the sound that "comes ringing o'er the restless wave," but we somehow have decided that this sound is of little consequence. We have decided that Christianity should be silent, unemo tional, calm, and passive. Not so! While we would not advocate climb ing walls and shouting unintelligible syllables, we would however advo cate the telling of others about the joys of knowing the Saviour. It is an undisputable duty of every Christian to "sound off" about Christ. It is a command.

Sad to say, if we do find within ourselves the courage to speak out for Christ or the strength to tell others about him, the feebleness of our voices convince few of our sincerity. Our speech is halted and our ex pression is labored. We find it an arduous task. Somehow we have be come ashamed to speak of Him in public and to claim Him as a constant companion. Yet, if we are unable to "sound off" about Him, this is a good indication that our religion is not "sound"!

Get with the Lord, And Go with Him

by
DR. OSWALD C. J. HOFFMANN
Speaker of "The Lutheran Hour"

(This message was delivered at the U. S. Congress on Evangelism, which met in Minneapolis, Minnesota, September 8-13.)

HIS is no time to fool around. The time has come to get with the Lord d to go with Him.

There has been fooling around.

Our world has been playing around ith secularism and the idea that people n make it without God, leaving Him tirely out of their calculations—forting His power to pass judgment—recting His mercy—paying Him lip service t offering Him no real respect from e heart—defaming His name by word of outh, by bitterness of action, and hopessness of attitude.

The church has been playing around. here has been a good deal of struggle r power in the church, forgetting what e Lord himself said: "Among the naons, men lord it over one another. It all not be so among you." When will e church learn?

There will be no politics played here, o one trying to lord it over you—no oranized movement to take over the urches—no partisan spirit—no bitterss—and no pretensions. There will be st respect for God, gratitude for His ercy made known to the world in Jesus rist, and determination to do for rist as He told us to do. "Go," He id, "make disciples of all nations, aching them to obey everything I have mmanded, and trust me to see things rough."

The church has gotten sidetracked on l kinds of issues. Some are of major ncern to all Christians, and some are inor—the kind that are solved autoatically when the church gets up a head steam and starts rolling; or to use a odern figure, when it starts up the ngines and goes down the main runway take off.

We are here starting up engines, to elp the church take off down the main unway.

We are just as concerned about the ajor issues of human life as anyone. hen it comes to Christian unity and the desire to improve human relationships on every level, we take second place to no one.

But we remember that the church will make little or no contribution to our world, if it does not do its "thing." That thing is to take the good news of Jesus to heart, and then to tell people by every means of Jesus Christ; to bring to people wherever they are, under whatever circumstances, the good news of Christ, the Saviour of all men; and then to lead them by the power of the Spirit of God to the obedience of faith in Christ.

Jesus Christ is the greatest and the best. Everything else in the life of the church is second-best. He is the head of the body. Without Him the body is a corpse. With Him at the head, sending impulses throughout the body, the whole thing comes to life. It revives. It is renewed in strength. The church lives by the gospel, the good news of Jesus Christ. Not by the law—no spiritual renewal.

The gospel is the product. It makes everything else go. Everything else is a by-product, often good and valuable, sometimes indispensable, but still a by-product.

1. If the gospel is not at the heart of the body, which is the church, the whole thing dies. 2. If the gospel is proclaimed in anemic fashion, the whole thing becomes anemic. 3. If the gospel is demonstrated only vocally and not vitally in the everyday actions of Christ's followers, the whole thing becomes a farce —and the world knows it.

It is a remarkable fact that the world often has seen what is wrong with the church before people inside became aware of what was happening. This is a practical world where people are not interested in frittering away time, energy, and resources on stuff that is obviously meaningless, purposeless, fruitless.

This is no time for fooling around. The time has come to get with Christ, and to go with Him.

"Get with" Christ. When young people talk about "getting with" something, they mean coming in out of the woods, or out of the rain, or wherever, to the world of reality where real things really are happening, and where other real things can happen.

Get with Christ. He is the One. He is the One who can make things happen. When Jesus Christ came, things happened—things that never happened before. That is what the writer of the Epistle to the Hebrews told His people. (See Hebrews 1:1-3.) It is what we have to tell our people today. It is what we have to tell ourselves. Hence this Congress.

God has spoken—in His Son. World, listen! Church, listen! People, listen! This is what we are saying during these days to ourselves and to everyone associated with us in the Christian enterprise! Listen to the Word of the living God! Listen to Christ!

The time has come to listen. The world is in a mess. High-sounding talk is not the answer to our problems. Fancy programs will not change things. Mere organizing and reorganizing lead down a dead-end street. Nothing else will do but to "get with" Christ, the living Son of the living God, crucified for the sins of our world, and raised from the dead to be the Son of God with power.

With great power the apostles gave witness to the resurrection. His men have always told people about Jesus Christ. In the telling they changed the world. His men always followed Jesus Christ. Following Him they led the world into a new age. "Awake from your sleep-walking," the apostles told their contemporaries, "and arise from the dead! Christ will give you light!"

Our world is on its way to a bad end. We are men, not mere animals; and we have to face the end. Glorious as the achievements of this century have been, they have not changed the basic tendency of our world to go downhill toward an inglorious end. The moonwalk, with

(continued on page ten)

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

Young People and Salvation

(Reprinted from September 18, 1957)

"I love them that love me; and those that seek me early shall find me" (Proverbs 8:17).

The greatest need of our young people is salvation! This realized, the aggravating problems of juvenile misbehavior would be solved. Why can't we as parents, Sunday school teachers, church leaders, ministers, and Christians in general see the need and do something about it? And don't argue that nothing can be done to save the boys and girls, because when you do, you dispute the Bible. In the Old Testament the command and promise were: "Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6); and the New Testament is just as explicit, or more so, on the subject for we read in Ephesians 6:4, ". . . bring them up in the nurture and admonition of the Lord." A study of the two words **nurture** and **admonition** in this verse is extremely interesting. Nurture here means much more than merely giving nourishing food for physical development of the body. The dictionary says that to nurture is "The act or process of raising or promoting the development of; training; rearing; upbringing." Now, Paul was speaking not in physical but spiritual terms. Then in the training or bringing up a child, what is more important than the great act of leading him to accept the Lord Jesus Christ as his very own personal Saviour? This duty and privilege is placed first on the parents and then on the shoulders of other Christian workers.

But our responsibilities do not stop there. Many are brought to Christ and then lost because of the lack of proper admonition from parents and spiritual leaders to whom they look for guidance. The dictionary gives some interesting definitions to the word **admonish.** Here are some of them: "To warn; caution against specific faults; to advise; exhort; to inform or remind, by way of a warning." And remember that this bringing up in the **nurture and admonition** is to be **in the Lord**—not in the things of the world. How many of us fail at this point?

"Blessed is the man who has the seed of salvation sown in his heart while yet a child, for he shall have a lifetime in which to pluck all the delightful fruits of salvation," were the words of a great soul winner.

My young friends, you need Christ in your heart and lives in early life so that you can begin serving Him while yet young. What is more beautiful and inspiring than a Christian boy or girl doing service for Christ? It makes my heart rejoice. You need Christ, too, because of the times in which we are living. These are days of awful temptations, tests and trials; and nothing short of real and full salvation will save you from ruin. Think how many of your young friends who have rejected Christ or turned back into sin have had their lives blighted by the various sins they have engaged in. And sin—any sin—will in time blight the life of the sinner. You need Christ early in life, yet again, because in the very near future you will be the leaders of this great country and of the church. You will be the schoolteachers, social workers, farmers, farmers' wives, businessmen and women, missionaries, doctors, nurses, ministers and ministers' wives, and on the list can go. But above all these and the scores of other duties and obligations you need Christ. Christ is the only One who can save, and save you He will if you will come to Him and let Him.

"Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18).

Life Is Great – Keep It That Way

Life is eternal, whichever way you look at it. Is it what you do with life now that makes the difference between eternal life and eternal death. M rules which govern safe driving also ply to our personal lives.

When a person buys a car, he looks dependability. You can place your c plete life in the hands of God by acc ing His Son as your personal Savi He has never failed anyone. He has reputation of completely satisfying th who place their trust in Him. "Trust the Lord with all thine heart; and l not unto thine own understanding. all thy ways acknowledge him, he shall direct thy paths" (Proverbs 5, 6).

Good steering is very important. S in the right lane. Keep your hands the wheel and your eyes on the ro God will direct your life in the right rection, for He knows the road ahe He planned the route through Jes death on the cross of Calvary. He mak the road accessible through that victo over death and the grave. Because lives, you can live also. Let Christ st your life every mile of the way!

Watch those brakes. Many know h to run a car but cannot stop it proper "The wages of sin is death" (Romans 23). Don't come "as close as you ca and depend on your good works and se righteousness to stop you from goi over the embankment into a Christle eternity. Jesus said, "He that heare my word, and believeth on him that se me, hath everlasting life, and shall n come into condemnation; but is pass from death unto life" (John 5:24).

Get a good road map, and make su that you are on the right road. The B ble is the best road map. It points heaven! Watch those traffic signs—lik the one marked STOP. Take the ro that will get you there for sure—sa and sound. Read the print under t stop sign in Matthew 7:13, 14: "Ent ye in at the strait gate: for wide is t gate, and broad is the way, that leade to destruction, and many there be whi go in thereat: because strait is the ga and narrow is the way, which leade unto life, and few there be that find it

Someday, when the old fenders flo the pistons clank, the hinges creak, t cushions sag, and the springs are broken, you will find yourself at t right place to trade the old model for a new one which will never go o of style or wear out.—Mel Johnson.

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There are two ways of doing ever thing—a right way and a wrong way.

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

eynolds Company lonored for upporting Higher ducation

More than two hundred of North Caro-na's business, industrial, and educa-onal leaders honored the R. J. Reynolds ompany for its significant role in sup-ort of higher education at a luncheon eld September 24 at the Robert E. Lee lotel, Winston-Salem.

The event was sponsored by the lorth Carolina Foundation of Church-Re-ated Colleges on behalf of its twenty-ive member colleges located throughout he state. Mount Olive College is one of he member colleges of the foundation nd received $18,778.20 during 1968-969 from NCFCRC.

Highlight of the luncheon was the pre-entation by Dr. Dale Gramley, president f Salem College, of a wood and metal ngraved plaque to Alex Galloway, presi-dent of the R. J. Reynolds Company. The award was given by the NCFCRC in recog-nition of Reynolds' outstanding effort oward strengthening North Carolina's maller liberal arts colleges whose en-rollment includes nearly a fourth of all f the students in the state participat-ng in higher education.

Master of ceremonies, Dr. Norman A. Wiggins, president of Campbell College and of NCFCRC, noted that the luncheon also marked the kick-off of the first phase of the foundation's 1969-70 Fund Appeal, in which $850,000 would be sought from among business and indu-try in the state.

Representing Mount Olive College at the luncheon meeting were Dr. W. Bur-kette Raper, president; Austin Carter, director of development; Mrs. Josephine H. Ricks, director of public relations and alumni affairs; and Kaye Goodman of Mount Olive, a sophomore student.

Fellowship Dinners Scheduled for Mount Olive College

On the remaining list of counties in which fellowship dinners have been scheduled for Mount Olive College under sponsorship of Free Will Baptist church-es throughout eastern North Carolina are:

Wayne County: Wednesday, October 15, 7:30 p.m., Mount Olive College audi-torium, Mount Olive, Ben Rollins and Hardy Talton, cochairmen.

Beaufort County: Saturday, October 18, 7 p.m., Chocowinity High School lunchroom, Chocowinity, Oscar Webster, chairman.

Nash County: Wednesday, October 22 or Wednesday, October 29, 7 p.m., loca-tion to be announced, Ben Bissette, chair-man.

Onslow - New Hanover Counties: Fri-day, October 24, 7 p.m., Dixon High School near Holly Ridge, Leonard Hobbs, chairman.

Wilson County: Tuesday, October 28, 7 p.m., American Legion Building in Wil-son, James Hunt, chairman.

Johnston - Wake Counties: Monday, November 3, 7 p.m., South Smithfield Elementary School, Edmund Gonzalez and Sherwood Parker, cochairmen.

Pitt County: Monday, November 3, 7 p.m., American Legion Building in Green-ville, Stephen Walters, chairman.

(continued on page sixteen,

Dr. Hill of UNC Speaks at Mount Olive



Dr. Samuel Hill, chairman of the De-partment of Religion at the University of North Carolina at Chapel Hill, address-ed the Mount Olive College student body, faculty, and personnel at a special con-vocation on September 25 in the College auditorium. His address concerned a book, "The Crisis of the Church," of which he is the author.

The objectives of the discussion as outlined by the Religious Life Commit-tee of the College were to identify and understand the crises of the church, to calculate some possible results of the crises of the church, and to determine the role of the church-related college in relation to the crises.

In addition to the hour-long service, Dr. Hill had lunch with selected members of the faculty, staff, and student body, and held discussion groups with some of the English, religion, and history classes. Pictured prior to the luncheon are, left to right, the Rev. C. Sheldon Howard, campus minister; Dr. Hill; and James Q. Wooten of Farmville, sophomore student. (Wooten is the son of Mr. and Mrs. John-ny James Wooten and a member of King's Cross Roads Free Will Baptist Church near Farmville.)

News & Notes of DENOMINATIONAL INTEREST

Revival in Progress
At Deep Run Church

Revival services are in progress at the Deep Run Free Will Baptist Church, Deep Run, North Carolina, and will continue through Saturday night, October 18. Services are beginning each evening at 7:45 with the Rev. Robert May of the Hickory Chapel Free Will Baptist Church near Ahoskie, North Carolina, serving as evangelist. The public is invited to attend the remainder of these services. The pastor of the Deep Run church is the Rev. Melvin K. Everington.

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Homecoming to Be Observed
At Deep Run Church

Homecoming services will be observed at the Deep Run Free Will Baptist Church, Deep Run, North Carolina, Sunday, October 19. All former pastors, former members, and friends are invited to attend this occasion and enjoy the Christian fellowship.

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Homecoming and Revival
At Edgewood Church

The Edgewood Free Will Baptist Church, Route 1, Macclesfield, North Carolina, will observe its annual homecoming, Sunday, October 19. The Rev. P. C. Wiggs, a local member and former pastor, will be the guest speaker for the morning worship hour. Lunch will be served on the grounds at noon. All former members, former pastors, and friends are invited to attend.

Revival services will begin at the Edgewood church Sunday night, October 19, and will continue through October 25. The Rev. Wiley Ferrell will be the guest evangelist for these services, which begin nightly at 7:30. He will be assisted by the Rev. Swade Benson, pastor of the church. The public is invited to attend this series of revival services.

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Revival and Homecoming
At British Chapel Church

The British Chapel Free Will Baptist Church near Kinston, North Carolina, will be the scene for a series of revival services to be held October 20-25. Services begin nightly at 7:30 with the Rev. Wayne West serving as evangelist. Special music will be featured each night. The public is cordially invited to attend.

The annual homecoming services will be observed Sunday, October 26. The day's activities will begin with Sunday school at 9:45 a. m., followed with the morning worship service at eleven. A picnic lunch will be spread at the noon hour. All members, former pastors, former members, and friends are invited to be present for this occasion.

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Revival and Homecoming
Scheduled for Corinth Church

Revival services are slated for the Corinth Free Will Baptist Church, Route 1, Jamesville, North Carolina, October 19-26. Serving as guest evangelist for this series of services will be the Rev. Charlie Rice Jr. of New Bern, North Carolina, who will be assisted by the pastor of the Corinth church, the Rev. E. H. Fordham, New Bern, North Carolina. Beginning at 7:45 each evening, the services will feature special music and good gospel preaching.

Homecoming will be observed at the Corinth church Sunday, October 26. A special invitation is issued to all former members, former pastors, and friends to be in attendance.

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Snow Hill Church Revival
October 20-25

Revival services will be held at the Snow Hill Free Will Baptist Church, Route 2, Mount Olive, North Carolina, the week of October 20-25. The guest evangelist will be the Rev. Noah Brown. The pastor, the Rev. Leon Grubbs, will assist in the services which will begin each evening at 7:30. Everyone is invited to come hear the gospel preached and the special singing each evening.

The Snow Hill church began having full-time services the first Sunday in October, 1969. Mr. Grubbs and the church membership invite the public to visit with them whenever it is convenient and to see their new parsonage.

Revival in Progress
At Core Creek Church

Revival services are in progress at
Core Creek Free Will Baptist Chu
Cove City, North Carolina, and will
tinue through Friday night, October
Services are beginning each evening
7:30 with the Rev. Noah Brown of M
head City, North Carolina, serving
guest evangelist. He is being assis
each evening by the minister of
church, Tex Barrow. A special inv
tion is extended to the public to att
the remainder of these services.

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Bethany Church to Observe
Homecoming, October 19

The Bethany Free Will Baptist Chur
Route 1, Winterville, North Carolina, w
observe its annual homecoming Sund
October 19. The day's activities will
gin with Sunday school at 10 a. m., f
lowed by the morning worship serv
at eleven at which time the pastor,
Rev. A. B. Chandler, will deliver the hon
coming message. A picnic lunch will
spread on the church grounds at noo
and an inspirational song service und
the direction of Tommy Manning h
been planned for the afternoon.

All former members, former pastor
and friends are invited to attend th
occasion of worship and fellowship.
promises to be a good day at Bethany

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Revival and Homecoming
At Black Jack Church

Revival services are in progress at th
Black Jack Free Will Baptist Churc
Route 3, Greenville, North Carolina, an
will continue through October 18. Th
Rev. J. W. Everton, pastor of Daniel
Chapel Free Will Baptist Church, Wilso
North Carolina, is serving as guest eva
gelist, and is being assisted each eve
ing by the pastor, the Rev. Cedric
Pierce Jr. Services are beginning eac
evening at 7:30.

The annual homecoming services
the Black Jack church will be observe
Sunday, October 19, beginning with Su
day school at 10 a. m. The homecomin
message will be delivered by the pasto
A picnic lunch will be served in the ed
cational building at the noon hour. A
inspirational musical program is planne
for the afternoon.

The pastor and the church membe
ship extend a cordial invitation to th
public to attend the remaining service
of the revival; and a warm invitation
issued to all former members, forme
pastors, and friends to attend the hom
coming serivces.

ayetteville Revival in Progress
llowed by Homecoming

Revival services are in progress this eek at the Fayetteville Free Will Bapt Church, Fayetteville, North Carolina, th the Rev. Harold "Mac" Wallace as guest evangelist. The services are ginning each evening at 8 o'clock with e pastor, the Rev. Taylor Hill, assisting . Wallace. Each service is featuring od preaching and special music. The blic is cordially invited to attend the mainder of these services.

On Sunday, October 19, the Fayette- le church will observe its annual home- ming. Following the morning worship rvice, a picnic lunch will be served on e church grounds. All members and ends of the church are invited to at- nd and enjoy the Christian fellowship.

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haley's Chapel Awards
rfect Attendance Pins

The Sunday School of Whaley's Chapel ee Will Baptist Church near Richlands, orth Carolina, had twenty-seven mem- rs achieving perfect attendance pins r the church year 1968-1969. Those ceiving pins are as follows:

First year: Elizabeth Ann Heath, Sarah irginia Bailey, and Olivia Ann Taylor; cond year: Kevin Weston, Shirley Wes- n, and Clifton Taylor; third year: Andy eston and Joel Houston; fourth year: andall Taylor and Sharon Taylor; sixth ear: Samuel Houston; seventh year: Jer- Weston and Janice Weston; eighth ear: Linda Pike; tenth year: Mary Jo aylor and Fountain Taylor III; eleventh ear: Elaine Marshburn and Phoebe nes. Adults with perfect attendance ere Fountain Taylor Sr., Fountain Tay- r Jr., Bernice Taylor, Walter Houston, cra Houston, Miriam Bailey, Willough- y Taylor, Celia Weston, and Bobby Wes- n.

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alnut Creek Church
nnounces Revival

The Walnut Creek Free Will Baptist hurch, Route 3, LaGrange, North Caro- na, announces its fall revival for the eek of October 20-25. The visiting vangelist will be the Rev. Carey Che- hire of Kinston. The pastor, the Rev. obby Harrell, will assist in the services. he public is cordially invited to attend.

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lomecoming and Revival at
loseley's Creek Church

Homecoming services will be observed t Moseley's Creek Free Will Baptist hurch near Dover, North Carolina, Sun- lay, October 19. Services will begin with Sunday school at 10 a.m., followed with the worship service at eleven o'clock. A picnic lunch will be served on the church grounds. An afternoon program of singing will begin at 1:30. A cordial welcome is extended to everyone to attend and enjoy the Christian fellowship.

On Monday evening, October 20, the fall revival of the church will begin and continue throughout the week. The visiting evangelist will be the Rev. Cedric Pierce Jr. of Greenville. Services will begin each evening at 7:30 with the pastor, the Rev. Raymond Hardison, assisting Mr. Pierce. Everyone is also invited to attend these services.

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Revival, Harvest Day-
Homecoming at Holly Springs

The Rev. Jerry Rowe, a former pastor, will conduct a series of revival services, scheduled for October 20-25, at the Holly Springs Free Will Baptist Church, Route 2, Newport, North Carolina. Services will begin each evening at 7:30, and special music will be featured every night. The present pastor of the church, the Rev. Graham Baker, will assist Mr. Rowe. A warm invitation is issued to the public to be in attendance, and prayer is requested for the success of this revival.

Harvest day-homecoming will be observed at the Holly Springs church Sunday, October 26, with Dr. W. Burkette Raper, president of Mount Olive College, delivering the message at the eleven o'clock worship service. A picnic lunch will be served at the noon hour. All former members, former pastors, and friends are invited to attend.

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Homecoming and Revival
At Casey's Chapel Church

The Casey's Chapel Free Will Baptist Church, Route 3, Goldsboro, North Carolina, will observe its annual homecoming and receive the harvest offering on Sunday, October 19. The day's activities will begin with Sunday school at 10 a. m., followed by the morning worship service at eleven. A picnic lunch will be spread at the noon hour. The pastor, the Rev. Walter Bass, and the church membership issue a warm invitation to all former members, former pastors, and friends to fellowship with them during this occasion.

Revival will begin at Casey's Chapel Sunday night, October 19, and will continue through Saturday night, October 25, with the Rev. N. Bruce Barrow of Snow Hill, North Carolina, serving as guest evangelist. The services will begin each evening at 7:30. The public is invited to be in attendance.

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Homecoming and Revival
At Harrell's Chapel

Harrell's Chapel Free Will Baptist Church, Route 3, Snow Hill, North Carolina, will have its fall revival October 19-25. The Rev. Eddie Franks of Clayton, North Carolina, an outstanding evangelist and good musician, will conduct the services each evening. Special singing will be featured nightly. Services begin each evening at 7:30. The pastor, the Rev. R. L. Moore, invites the public to attend these services.

On Sunday, October 26, the Harrell's Chapel church will observe its annual homecoming. Lunch will be spread on the grounds at twelve noon. All former members, former pastors, and friends are cordially invited to attend.

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Homecoming and Revival
At Pleasant Hill Church

Pleasant Hill Free Will Baptist Church, Route 2, Pikeville, North Carolina, will observe its annual homecoming Sunday, October 19. The services for the day will begin with Sunday school at 10 a.m. Mrs. Clarence Bunn will teach all the adult classes combined. The pastor, the Rev. R. P. Harris, will bring the homecoming message during the worship hour. A picnic lunch will be served by the

(continued on page nine)

Coming Events

October 16—Albemarle District Woman's Auxiliary Convention, Trinity Free Will Baptist Church Located on Highway N. C. 99 Between Plymouth and Belhaven, North Carolina.

October 18—Pee Dee Association of Original Free Will Baptists, Beaver Dam Church, Columbus County, North Carolina

October 22, 23—Eastern Conference of Original Free Will Baptists, Wintergreen Church, Cove City, North Carolina

October 30, 31—Cape Fear Conference of Original Free Will Baptists, Casey's Chapel Church, Route 2, Goldsboro, North Carolina

November 5, 6—Central Conference of Original Free Will Baptists, Hugo Church, near Grifton, North Carolina



SUNDAY, OCTOBER 19

WHICH TRANSLATION?

Scripture Reading—Joshua 1:8

There is a story about four preachers discussing the various translations of the Bible. One liked the King James Version because of its beautiful English.

Another liked the American Standard best because it is more literal, and comes nearer to the original Hebrew and Greek.

Another liked Moffatt's translation best because of its up-to-date vocabulary.

The fourth minister was silent; asked for his opinion, he replied: "I like my mother's translation best."

The others were surprised. They said they did not know that his mother had translated the Scriptures. "Yes, she did," he replied. "She translated them into action, and it was the best translation I've ever seen."—Copied, 1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

Have we taken the translations of the Bible and put them into action?

MONDAY, OCTOBER 20

"SAINTS IN CIRCULATION"

Scripture Reading—Hebrew 6:10

The Prairie Overcomer has this choice selection. Roy McIntyre of the Christian and Missionary Alliance recently told this story from our platform.

The great statesman, Oliver Cromwell, was badly in need of silver. England was floundering financially. Mr. Cromwell sent his man to search the length and breadth of the land for silver. When the men returned they reported that the greatest amount of the precious treasure was to be found in the silver images of the saints in the churches.

Upon hearing this the great General commanded the men to go and melt down all these silver images and "put the saints into circulation."

Is the reader a cold silver saint, only an image of the real thing, and needing to be broken up and melted down and "put into circulation"?—*Christian Victory.*

PRAYER THOUGHT

We need to be melted down and put back into circulation—the service of the Lord.

TUESDAY, OCTOBER 21

AS AN INFIDEL SEES IT

Scripture Reading—1 Corinthians 2:12

If I firmly believed, as millions say they do, that the knowledge and practice of Christianity in this life influences destiny in another world, Christianity would be to me everything. I would cast aside earthly cares as follies and earthly thoughts and feelings as vanity. Christianity would be my first waking thought and my last image before sleep sank me into unconsciousness. I would labor in its cause alone. I would take thought for eternity alone. Earthly consequences should never stay my hand nor seal my lips. I would esteem one soul gained for heaven worth a lifetime of effort. I would go forth to the world and preach Christ in season and out of season, and my text would be, "What is a man profited, if he shall gain the whole world, and lose his own soul?"—Copied, 1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

If you have gained a soul to Christ, it is worth a lifetime of effort.

WEDNESDAY, OCTOBER 22

GOING BY THE SOUND

Scripture Reading—Job 36:29-33

A farmer came to town to ask the owner of a restaurant if he could use a million frog legs. The owner, rather shocked, asked the farmer where he could get so many. The farmer replied, "I've got a pond at home that's full of them; they drive me crazy night and day." After an agreement was made for several hundred frog legs, the farmer returned to his home. A week later he came back with two little scrawny frogs and with a foolish look on his face. "I was wrong," he said to the restaurant owner. "There were just these two frogs in my pond but they were sure making a lot of noise!"

The next time you hear someone criticize your church, the members, elders, deacons, ministers, teachers, remember this story!—Copied, 1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

Lets make less noise in the church and do more acting.

THURSDAY, OCTOBER 23

BEGIN WITH THE BOY

Scripture Reading—Proverbs 1:8

If you are ever going to do anything permanent for the average man, you must begin before he is a man. The chance of success lies in working with the boy—not with the man. That applies peculiarly to those boys who tend to drift off into courses which mean that unless they are che ed they will be formidable additions to criminal population when they grow o er.—Theodore Roosevelt, *Knight's Mas Book.*

PRAYER THOUGHT

Start with your children while they young teaching them to believe in God a to go to Sunday school and church.

FRIDAY, OCTOBER 24

ALL ACTIVE

Scripture Reading—Acts 20:28

A minister was once asked by an ol time friend, whom he met in a distant cit "How many members do you have in yo church?"

"One thousand," the preacher replied.

"Really!" the friend exclaimed. "A how many of them are active?"

"All of them are active," was the r sponse. "About two hundred of them a active for the Lord; the balance are acti for the devil."—*Free Methodist, Knigh Master Book.*

PRAYER THOUGHT

Are we active in the Lord's work?

SATURDAY, OCTOBER 25

A TEACHER'S PRAYER

Scripture Reading—Deuteronomy 6:7

Give me a little child to point the way,
Over the strange sweet path that leads
Thee;
Give me the little voice to teach to pray;
Give me two shining eyes Thy face to se

The only crown I ask, dear Lord, to wear;
Is this: that I may teach a little child.
I do not ask that I may ever stand
Among the wise, the worthy, or the great
I only ask that softly, hand in hand,
A child and I may enter at the gate.

—C. A. Fields,
Knight's Master Book

PRAYER THOUGHT

It is our duty to teach someone abou Christ or to witness for Him during ou life here on earth.

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It isn't hard to make a mistake, bu it's hard to live it down.

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If at first you don't succeed, try an "pray" again.

HAVE YOU RENEWED YOUR

SUBSCRIPTION

NEWS NOTES

(continued from page seven)

urch at the noon hour. A worship service in song will be held at 2 p.m. with r. Joseph Rollins, Sunday school superendent, in charge.

All former pastors, former members, nd friends of the church are invited to tend.

On Monday night, October 20, the fall vival of Pleasant Hill church will begin ith the Rev. Stewart Humphrey, pastor the First Free Will Baptist Church of mithfield, as the guest minister. The rvices will begin each evening at 7:30 nd will continue throughout the week. cordial invitation to attend these serices is extended to the public.

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omecoming and Revival
t Dilda's Grove

Homecoming services will be observed t Dilda's Grove Free Will Baptist Church, ear Fountain, North Carolina, Sunday, ctober 26. Services will begin with unday school at 10 a.m., followed with he worship service at eleven o'clock. unch will be served on the grounds at oon. A cordial welcome is extended to ll members, former members, former astors, and friends to attend this service.

On Monday evening, October 27, the nnual fall revival at Dilda's Grove will egin and continue through November 1. he guest evangelist will be the Rev. obert Rollins of Elm City, North Carona. Services will begin each night at :30. The pastor, the Rev. Foy Futtrell, nd the church membership extend a ordial invitation to the public to attend hese services and to be much in prayer or a successful meeting.

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evival and Homecoming
t Memorial Church, Chocowinity

Revival services will begin at the Memorial Free Will Baptist Church, Chocowinity, North Carolina, Monday night, October 20, and will continue through aturday night, October 25. The Rev. E. Edwards of Chocowinity will serve as uest evangelist for these services which egin at eight o'clock nightly. The pastor, the Rev. Roy Cauley will assist Mr. dwards. A warm invitation is issued to he public to be in attendance.

Homecoming services will be observed t the Memorial church, Sunday, October 26. The pastor will be delivering he homecoming message. All former members, former pastors, and friends re invited to attend this occasion.

First Church, Williamston, to Observe Revival and Homecoming

Revival services are now in progress at the First Free Will Baptist Church, Spruce Street, Williamston, North Carolina and will continue until Saturday, October 18. The Rev. Ray Wells, the pastor, is the evangelist. Services begin each evening at 7:30. All former pastors, members, and friends are invited to attend the remainder of these services.

Homecoming will be observed at the First church on Sunday, October 19. The services for the day will begin with Sunday school at 9:45 p.m. The Rev. Ray Wells, pastor of the church will deliver the homecoming message at eleven o'clock. This will be followed with a picnic lunch served on the church grounds. A singspiration will begin at 2 o'clock. All former pastors, former members, and friends are invited to attend this homecoming.

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Seventy-Fourth Annual Session Of the Eastern Conference

The seventy-fourth annual session of the Eastern Conference of Free Will Baptists of North Carolina will convene with the Wintergreen Free Will Baptist Church, Cove City, Wednesday and Thursday, October 22 and 23. The moderator is the Rev. A. Graham Lane. The clerk is the Rev. Carol B. Hansley, and the director of music will be the Rev. Ralph Sumner. The program is as follows:

Wednesday Morning Session

9:00—Registration
10:00—Devotions, the Rev. Elmo Truitt
10:15—Called to Order, Conference Clerk
—Moderator's Message, the Rev. A. Graham Lane
—Recognition of Visitors
10:35—Enrollment of Ministers
10:40—Enrollment of Churches
10:50—Report from the Children's Home
—Offering for the Children's Home
11:00—Appointment of Committees
11:20—Worship Service
—Introductory Sermon, the Rev. Earl Glenn
12:00—Lunch

Wednesday Afternoon Session

1:15—Devotions, the Rev. Rudy Sheppard
1:25—Partial Report of the Credentials Committee
—Seating of Delegates
1:35—Report of the Executive Committee
—Report of the Examining Board
2:00—Report from the Board of Superannuation
2:10—Report from the State Convention
2:20—Report from the Free Will Baptist Press
2:30—Report from the Ministerial Association
2:40—Report from the Church Finance Association
2:50—Miscellaneous Business
3:00—Closing Hymn and Benediction

Thursday Morning Session

9:00—Devotions, the Rev. Roy Cauley
9:15—Read and Approve Minutes of Previous Day
—Recognition of Visitors
9:25—Report from Cragmont Assembly
9:35—Report from Conference Mission Board
9:45—Report from State Mission Board
9:55—Report from Eastern Conference WA
10:05—Report from Camp Vandemere
10:20—Report from General Conference
10:30—Committee Reports
11:00—Report from Mount Olive College
—Offering for Mount Olive College
11:20—Worship Service
—Conference Sermon, the Rev. Lloyd Vernon
12:00—Lunch

Thursday Afternoon Session

1:15—Memorial Service, Memorial Committee
1:25—Committee Reports
—Final Report of the Credentials Committee
—Final Report of the Examining Board
—Sunday School Committee Report
—League Committee Report
—Temperance Committee Report
—Digest Committee Report
—Treasurer's Report
—Resolutions Committee Report
—Nominating Committee Report
—Business
—Installation of Officers
—Read and Approve Minutes
3:00—Adjournment
—Closing Hymn and Benediction

Bookstore Hours

The Free Will Baptist Press Bookstore, Ayden, North Carolina, is now observing the following hours:

Monday-Friday—8 a.m. to 5 p.m.

Saturday—9 a.m. to 12 noon.

Get with the Lord, And Go with Him

(continued from page three)

all of its superb engineering, has not altered the world's destiny, in spite of all the optimistic statements it called forth at the time. Mankind is still estranged from God, men are still alienated from their fellows; and the world is still in a mess of its own making.

People don't like to hear this kind of talk. I don't like it myself. Most of us would prefer to be optimistic. At least, that direction points to some hope.

We are not saying that there is no hope. What we are saying is that the world's only real hope is Christ. This is not some idea of ours, giving us the opportunity to dominate others. We are in the same boat with everyone else.

"They" did it! What has happened to the world is something for which we ourselves must accept responsibility. What has happened is not our doing. It is His. God so loved the world that He gave His only Son. Either this happened when Christ came, or it did not. If it did—and we are persuaded with the apostles that God's Word is true—we cannot stand around idly as if nothing has happened. "Get with Christ," we say to the whole world and especially now to the United States. Get with Christ in the only way possible—with faith that He is the Son of God and Saviour of the world. Get with Him!

Christ is with us. Christ is for us. No one ever accused Him of lack of concern for people, of being disinterested in people, of not having a heart for people. He was accused of a lot of things, but not of that!

People accused Him of lack of respect for existing institutions. They charged Him with subverting the people because He ate with the outcasts of society for whom the good church people of the time had no time. They said He misrepresented Himself and blasphemed God when He forgave the sins of people who came to Him for help. Oh, they accused Him of a lot of things, but never, never, of not having a heart for people who need to know God if they are to live.

One of His men said of Jesus that He saw the multitudes, the masses, wandering about as sheep having no shepherd. He could have thrown up His hands and said, as some of His followers unfortunately have done, "Isn't it too bad? All these people going wrong? What can one man do in the face of an impossible situation like that? I can't do anything—and even if I could, is it worth doing?"

Jesus saw the masses wandering about in chaotic search for some direction—any direction—from someone who knew what he was talking about. Seeing the people wander about with no sense of direction, no faith, no hope, Jesus was moved with compassion.

How little compassion there is in the world these days! How little compassion in the church! How little compassion in many families that call themselves Christian! How little compassion in human relationships, even when one or both parties to that relationship profess to be followers of Christ! How little compassion for the little people who have become convinced that they cannot make it on their own, but don't know where to turn.

How ready many Christians are to condemn the unfortunate, the dispossessed, the disenchanted, the retarded, the backward in our highly complex and competitive civilization, and to offer the easy nostrum, "If only they get with it, their lot will improve."

"Get with" what, my friends? With political programs for the alleviation of poverty, that always seem to start out so glownigly and then peter out so ingloriously in the end? With the myriad organizations and agencies that contend with each other in a great business, expending millions of dollars, some helping people, others benefiting mostly themselves, and practically all of them overlapping one another on a grand scale? With the theological fads, maybe, that seem to come and go as they acquire and then lose their newsworthiness in the organs of public opinion? With the church, as it gropes to find its way between what it has been doing and what it feels in its heart it ought to be doing?

This meeting has not been called to run down the church. Quite the contrary! We have come here to help build up the church, to help it live, and grow, and flourish—to give the church new reason for being, and new confidence in its mission to a stricken world. To the church and its assemblies, the congregations where Christian people come together for worship and work, we are saying, "Get with it."

Get with what? Get with Christ, that's what! Go with Him! This is no time to be fooling around. The time has come to "get with" Christ, and to go with Him. He is the Son of God, and the Saviour of the world.

If you have come here with a perso fervor for Christ and a passion to h people, God be praised for His kindn to you in showing you how to go w Christ. If you have come here with passion for Christ but little compass for people, I pray that you will f something here—something great—t has heretofore escaped you. If you h come here with a burning feeling people and little confidence that Chr is the answer to the world's problen dealing directly with its deepest pr lem of waywardness and rebelli against God, I trust that here you w make the biggest discovery of your li

Christ is with you, my friend. In of His compassion, about which the can be no question on the part of ar body, He is with you. Get with H and go with Him.

Christ has died for you. He doesn have to die again. He won't die agai Christ has risen from the dead. He Lord. Nobody will ever take that aw from Him. To His people, wherever th are, of whatever origin or class or co dition, He says, "Go—I have been give all authority in heaven and on eart Go, therefore, and make disciples of a nations. Make disciples of your nation.

Wouldn't it be something if we shoul take Him seriously, take Him at His Wor and go to other nations, all the whil forgetting about our own nation? C picking out some people as the object o our attention, and forgetting the rest Or socking it to the old people, and for getting about the young, the vital, an volatile young people who are reall looking for something—something grea —that will challenge their enormous en ergies and give them hope for the fu ture? Or giving up on older people just because they find it harder to ac cept a new idea than those of younge years with fresher and more impression able minds?

Wouldn't that be something!

It would be something, I guess, but i wouldn't be much. It is that "not much" with which the church in these Unite States has been satisfied too long. Th time has come to break out of the strai jacket we have drawn around ourselves The time has come to get with Christ and go with Him—by every means tha the modern world provides, by ever means to save some, who will in thei turn "live up" the saving name of Jesu Christ as a witness for this generatio and for other generations yet to be born

This is a U. S. Congress of Evangelism

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BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: What is faith?—**Joe Lloyd, nnessee.**

Answer: "Now faith is the substance things hoped for, the evidence of ngs not seen" (Hebrews 11:1). The le definitely indicates that true ith" is trust and belief. "He that beveth on the Son hath everlasting life: ." (John 3:36); ". . . faith cometh by aring, and hearing by the word of d" (Romans 10:17); "Whom having t seen, ye love; in whom, though now see him not, yet believing, ye rejoice th joy unspeakable and full of glory: ceiving the end of your faith, even the lvation of your souls" (1 Peter 1:8, 9); or we walk by faith, not by sight:") Corinthians 5:7); "For by grace are ye ved through faith; and that not of urselves: it is the gift of God" (Ephens 2:8).

Cruden's Concordance says, "Faith is dependence on the varacity of aner: firm belief or trust in a person, ng, doctrine or statement. And one said to keep faith when he performs romise made to another. 1. Historical th is a belief in the truthfulness and curacy of the scriptual narrative and achings, James 2:17, 24. 2. Having th is the acceptance by the intellect, fection, and will of God's favor extend- to man through Christ. This faith oduces a sincere obedience in the life d conversation. The firm foundation faith is the essential supreme perfecn of God; his unerring knowledge, imutable truth, infinite goodness, and alghty power."

We might summarize by saying faith, set forth in the Bible, is that which mes to a person that hears or reads d's message as set forth in the Bible d responds favorably to that divine ith. In this reception he becomes a ild of God, having all the old things pass from his choice interests, and ving become a new creation in Christ. s first concern and most choice interts are in the things which Christ oses for him. By this thing the Bible calls faith, he becomes crucified to the world and the world to him; and in this state of being, the Bible says that he walks no longer by sight but by faith. It further indicates that he walks in the light as Christ is in the light for he lives and moves and has his being in Christ. A life of faith with a Christian is a life of victory over the world, but in this victory he triumphs over death, hell, and the grave.

If he allows Christ, the Author and Finisher of his faith, to exercise Himself in him and in his behalf in the sense Christ desires, he may do the things Christ can do and has done. He may, as we are told in Mark 16:14-20, perform miracles. He may also, as Matthew and Luke tell us, command trees and mountains to be removed to see them obey. Paul had, there is no doubt, seen such miracles performed at his bidding. This is why he could under inspiration write Philippians 4:13, 19. To have faith as the Bible admonishes is to have life; even the divine life controlling, shaping, and directing our life so that, having in us the mind of Christ, we respond to things and conditions about us as He responds —"we walk by faith and not by sight."

= =

Question: Should Christians keep the Passover?—**E. R. U., Holton, Kansas.**

Answer: No. The commandment the Lord gave to keep the Passover in the twelfth chapter of Exodus was given exclusively to the Jewish nation so as to cause them to remember each year the time when they were set free as slaves in Egypt. As believers in our precious Lord Jesus Christ we partake of the Lord's Supper. We take the bread in commemoration of His mutilated body and drink from the cup containing the fruit of the vine to commemorate His shed blood. We wash the saints' feet to symbolize the daily cleansing each saint stands in need of. Just as we are immersed in water to symbolize the once for all and complete cleansing of the blood when we were born again, so we need to wash each other's feet to remind us of this need of complete submission to Christ and the confession of our sins. The Bible assures all of us "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1: 9); "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy" (Proverbs 28:13).

According to "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you; this do in remembrance of me" (1 Corinthians 11:23, 24), we continue to eat the bread and drink from the cup until He comes and we enter into a new phase of His fellowship.

Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Rev. Walter Childers announces that he is available for pastoral and evangelistic work. Anyone desiring his services may contact him at Route 2, Box 416, Cheraw, South Carolina 29520, or by telephoning 537-2610.

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STORIES

for our youth



THE ATTACHE CASE

by
DON HARMAN

THE long shadows of Timmy's legs made the wide main street seem narrow. He'd never gone home this way before, but passing to a new grade in school seemed to call for some brave, new action. The overhanging, blinking neon lights were coming on. Fall was in the air.

The heavy roar of a diesel-driven bus caught Timmy's attention. As the black smoke blew past him, the boy saw a huge red sign, "Central Bus Terminal." He'd never been there before.

Inside, the rows of iron-barred windows excited Timmy. He walked from one end to the other, noting the distant places advertised—New York, Montreal, Miami, San Antonio—places Timmy had often dreamed of visiting.

Then he saw it—a brief case, the kind businessmen carried—a real attache case. Timmy's dad never took such a case with him to work in the foundry. Timmy looked around. No one was near it. In fact, there were very few people in the station at all. He sat next to the case. His hand smoothed down the side and wandered carefully over the bright brass catches.

He placed it back down, glanced at the clock, and saw that it was almost six o'clock. Time—past time—to get home.

Heading for the far door, with the huge landscape of Maine, Timmy glanced back at the case. There was no one at all in the whole station. Maybe if he took the case home, looked inside, and found a name, he could return the case and get a reward. Maybe he should ask the ticket agent. No. He'd want to take it and keep the reward himself. With head down, just as though he himself had forgotten the brown attache case, Timmy marched straight to the seat, took the case, and dodged out the nearest door.

He didn't stop, even for red lights, on the way home. When the traffic, the throngs of people, or the red lights blocked his way, he changed directions, all the while heading for home. When Timmy reached the block where he lived, his mind raced to decide what to do with the case. He'd put it in the garage. Then, after supper, he'd open it, get the name, and phone to check on the reward.

Supper came and went without incident. No one even asked about his being late in getting home from school.

By seven-thirty, Timmy was free of all the little things that delayed his visit to the garage. In the garage, he carefully placed the case on his dad's workbench. He was careful to close the garage door tightly before turning on the small light over the bench. He tried the left hand catch on the case. It was locked. The right hand brass fixture was also locked. He picked with a pin, then a paper clip. No luck. He tapped and jiggled the case. The more he looked at the case, the more respect he found for the sturdiness it possessed.

Timmy's mind raced to think of where some keys were. He found two or three in the bench drawer. A quick trip to his room uncovered one more. None of them fit the case. Maybe Rod would have one.

"Rod? This is Tim. Hey, can you come over for awhile?"

Timmy's face fell. "Well, how about coming past early in the morning?"

The alarm didn't get to ring the next morning. Timmy was up and in his clothes, heading for the garage bef anyone else was up. He'd had sev ideas the night before. Now he t them. First, he stood the case on end while he tried the keys. No l Then, he put the keys in on an an Still no luck.

At breakfast he heard Rod's whist a sharp, shrill tone that s u d d e n screeched upward like a cardinal's ca

Down went the fork, and out to garage went Timmy. He quickly breathlessly explained. Timmy k n that Rod would be game for anythi Rod slowly looked the case over. "I too hard. We'll stop by a luggage st and see what keys for these things l like."

After school, Rod stopped by a j store and asked for keys. That was other angle Timmy had overlooked. junk man gladly took ten cents for dozen small keys, much like those boys had seen in the luggage store.

Back in Timmy's garage, little Jen fer was waiting. "Guess what I fou when I got home from kindergarten she asked. Very poorly hidden behi her was the case. Timmy froze in tracks, too frightened to answer his s ter.

He looked in desperation at Rod. Th he looked at his sister and tried to s whether the case was open.

Rod stepped forward. "Well, Jenn what have you got?"

She proudly produced the case. R smiled again. "Yes, I left it here in t garage this morning. Thank you caring for it." As smoothly as that, got the case back. The little girl rea ily handed it over. Timmy didn't li Rod's lie, but it got them out of a tig place.

Timmy spoke up. "You go on a play in the front yard, Jenny. We ha to work here."

"Can I play in the truck?" She poi ed to the old truck parked in the dri way beyond the house.

"Sure, Jenny, you go ahead. Ha fun."

Soon, with the door carefully lock behind them, they started the work trying the keys.

One then another was wiggled, twi ed, turned over, and jiggled in the loc It wasn't as simple as they had thoug "What we need is one as short as t one and with a bit like this one," R said, as he pointed to two of tho they'd tried but which hadn't worked.

They sorted and looked at their sel

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OBITUARIES

MRS. MILDRED GREEN

On the morning of August 10, 1969, s. Mildred Green was found in bed in peaceful sleep. During the night the ath angel had visited her and taken to glory to be with her heavenly her.

Mrs. Green was the wife of Mr. Reun Green and was fifty years old at the ne of death. She was a faithful memr of Mount Zion Free Will Baptist urch near Spring Hope, North Caroa, and was a real asset to the church pir as long as her health permitted.

Funeral services were conducted at e church on August 12 by the Rev. bert Coates, a former pastor. Her dy was laid to rest in the church cemery beneath a mound of beautiful flows.

Survivors include her husband; three ughters: Mrs. Mary Davis, Goldsboro; rs. Brenda Riley, Rocky Mount; and rs. Linda Daniel, Raleigh; and three andchildren.

Our prayers are for all of us who are ft behind to so live that someday we ll meet her in glory and there to live revermore.

Submitted by,
Mount Zion Woman's Auxiliary

= = = =

Roy Thomas Garner

Resolutions of Respect and Appreciation

"For I am now ready to be offered, d the time of my departure is at hand. have fought a good fight, I have fined my course, I have kept the faith." Paul spoke the above words in 2 Timoy 4:6, 7 of his own life; but they could so be the words spoken by Brother y Thomas Garner, who after suffering stroke on September 3, 1969, was call- home by the Lord.

Brother Roy (as most people called m) had suffered much physically for out twenty years; but if you were ound him, you never heard him comain, for he put complete trust in God. He lived for sixty-seven years, and for out forty years he served as a deacon r the Holly Springs Free Will Baptist urch in Carteret County, North Caroa, and for the past seven years he had rved as chariman of the deacons' board. He was faithful until the end as he attended his last deacon board meeting on Tuesday night and had his stroke on Friday morning.

Whereas, we, the members of the Board of Deacons of Holly Springs Free Will Baptist Church of Carteret County, desire to express in these resolutions, not only our sympathy to those who have felt so keenly our common loss, but our respect for Brother Roy and our appreciation for the work he has done here at Holly Springs, we therefore, would like to submit the following resolutions:

First, that we submit ourselves to the will of God, and be appreciative for the beautiful Christian life that he lived and for his faithfulness to his church and community, and for his love for his fellowman.

Second, that we express our sympathy to his family and pray that they may find comfort in Christ, knowing that our great loss is only heaven's gain.

Third, that a copy of these resolutions be sent to his family, a copy to "The Free Will Baptist," and a copy be entered into the minutes of the board of deacons.

Submitted by,
Holly Springs Free Will Baptist Church Board of Deacons
Leo Gray
Redmon Pringle
Cecil Hill Sr.
Hilton Gurganus
John B. Kelly
James Gurganus
The Rev. Graham Baker, Pastor

Our Church Auxiliaries

Albemarle Woman's Auxiliary Convention

The Albemarle District Woman's Auxiliary Convention will convene with the Trinity Free Will Baptist Church, Pantego, North Carolina, Thursday, October 16. The convention's theme will be "Win Them One by One"; with the Scripture taken from James 5:20. The program is as follows:

Morning Session

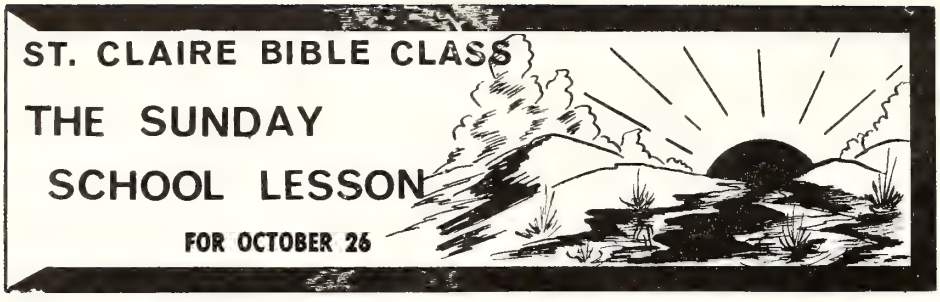
10:00—Hymn, "Bring Them In"
10:05—Devotions, Mrs. Robert May
10:15—Welcome, Mrs. Velma Harris
—Response, Mrs. C. J. Waters
10:20—President's Remarks, Mrs. A. B. Chandler
—Recognition Time
—Appointment of Committees
10:30—Reading of Minutes
—Roll Call of Auxiliaries and Missions Offering
11:00—Special Music, Local Auxiliary
11:05—Report of the Children's Home, the Rev. Edward Miles
11:20—Offering for Brenda Batts' Clothing
11:25—Hymn, "Win Them One by One"
11:30—Message, the Rev. Joseph Ingram
12:00—Lunch

Afternoon Session

1:00—Hymn, "Throw Out the Life-Line"
1:05—Devotions, Mrs. Joseph Maitland
1:15—Report of Mount Olive College, Miss Sarah Willoughby
1:30—Report of the State Convention, Mrs. J. W. Everton
1:40—Report of Youth Work, Mrs. Matthew Parker
1:50—A Discussion on Missions, Mrs. Edwin Roper
2:05—Business Session
2:20—Report of Committees
2:30—Closing Hymn, "Bless Be the Tie That Binds"

CATALOGS READY

The Free Will Baptist Press Foundation, Inc. Catalog is now ready and available at the Press. The catalog is up-to-date and contains a virtual treasure house of supplies, literature, and gift ideas. One has to see it to appreciate it. Those desiring catalogs may have these by picking them up at the Press or by requesting them by mail.



Reforms Among God's People

Lesson Text: 2 Kings 18:1-6; 23:21-25

Memory Verse: Isaiah 55:7

I. INTRODUCTION

Soon after the division of the kingdom idolatry was introduced into the worship of the Northern Kingdom. It is to be remembered that Jeroboam set up the two golden calves in an effort to keep his subjects from returning to Jerusalem for worship. This idolatry continued to spread in Israel until it completely eclipsed the worship of God and led to the destruction of the kingdom.

Judah took to idolatry a little more reluctantly than did Israel; but slowly, step by step, she followed the road that led away from covenant relationship with God. There were certain kings in Judah, who, from time to time, sought to bring her back to a right relationship with God, and these were able to prolong the life of the nation. Judah should have learned a very valuable lesson from the overthrow of the Northern Kingdom, and for awhile it appeared that she had profited from the fate that had overtaken Israel. Our lesson for today concerns itself with one of many religious reforms that took place in the Southern Kingdom before the nation, like Israel, gave herself over completely to idolatry and thus accomplished her own overthrow. We will see from this lesson that God exhausted every possible means to salvage His people from the destruction which they insisted upon bringing upon the nation.—Senior Quarterly (F.W.B.).

II. HINTS THAT HELP

1. Introduction
   - A. Compare the kings of Israel with those of Judah.
   - B. What are the four things necessary to bring revival and renewal to God's people?
2. Reforms Under Hezekiah (2 Kings 18:1-6)
   - A. Reasons why Judah lasted longer than Israel.
   - B. Relate something about Hezekiah and his reign.
   - C. The religious corruption of Judah at this time.
   - D. Hezekiah's religious reforms.
3. Reforms Under Josiah (2 Kings 23:21-25)
   - A. Tell something of the reigns of Manasseh and Amon who reigned between Hezekiah and Josiah.
   - B. The finding of the Bible in the temple by Hilkiah.
   - C. The renewal of the Passover.
4. Conclusion
   - A. Do we need revival and renewal today?
   - B. How may revival and renewal be brought about?

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. The course of action followed by Hezekiah and Josiah is the same that must be taken today by any who would have life.

Recognition. The physically ill, the alcoholic, the mentally disturbed, and the sinner all have one thing in common: Each must realize that he has a problem before he can gain help. Both Hezekiah and Josiah recognized the fact that Judah was in the grip of apostasy and that if the condition went unchecked the result could only be destruction.

Repentance. The step that logically follows recognition is repentance. Hezekiah and Josiah in turn took steps to bring the people of Judah to repentance. In their thinking the item of first importance was to rid the land of the idols to which the people had become attached.

The same procedure must be pursued by individuals. If we would turn to God and find forgiveness we must be willing, and make the attempt, to tear the idols of sinful habits and desires f our hearts.

Restitution. Josiah restored the k ing of the Passover and a meanin relationship to God. When evil is moved it must be replaced with t which is good. In Luke 11:24-26 Je told of the situation that results w evil is removed from one's life and n ing good is put in its place.

Many are like the three monkeys w see no evil, hear no evil, and speak evil. But men's souls are not saved, a the kingdom of God is not built, by ing nothing. It is not enough just to pent from sin; one must follow repe ance with doing what is right. May recognize our sin, repent of it, and store purity and holiness in our liv through a wholehearted commitment Jesus Christ.

Man proclaims his religion in his li and shows it in his face; worships G in the nobleness of his life, and sho his reverence in the love of man and animals; reveals it in tolerance, kindne gentleness, and strength.—Standar Commentary.

2. An evangelist was preaching o evening, and the flies and gnats gathere in such swarms around him because the lamp nearby, that he tried to wav them away with a hand fan close him. They would scatter for a bri moment but would soon return to anno the preacher. He would repeat th movement of the fan, and the same thin would happen. Finally he blew out th light and the insects, no longer attrac ed, kept away and God's message wa delivered and, we hope with saving re sults. Often we must remove the en ticements to keep God's children awa from evil.—Advanced Quarterly (F.W.B.

3. The fact that spiritual leaders ca only serve as undershepherds is touch ingly illustrated in the story of a saintl old lady in her last illness. A spiritua leader learned of her approaching deat and visited her.

"Madam," he said, "I have come t prepare you for dying."

"What is that?" she inquired.

"I have come to forgive your sins," he replied.

"May I look at your hands?" she ask ed. She gazed intently at his hands then turned and resolutely said, "Sir, th Man who forgives my sins has nailprint in His palms!"

Godly living cannot thrive on neglect ed duties. A mother spent so much tim searching diligently for deeper spiritual

(continued on page sixteen)

et with the Lord, nd Go with Him

(continued from page ten)

some people the word "evangelism" a bad odor. Some find it distasteful ause they resent the very idea of per- al commitment which the good news Jesus Christ commands, which it de- nds of a man. People can commit selves to everyone and everything , but not to Him!

till others have a view of the church t makes it seem like a social club, sisting of first-class snobs who want make others over in their own image. hat is evangelism, they tell us, you have it. It demeans the church and legrades the people whom the church rying to reach.

f we who are here have contributed any way to false impressions regard- the meaning and purpose of evange- n, we must apologize. If we have en people the idea that our real ob- is to say to people, "Get with us," here and now beg their pardon. In alf of the Christian groups to which belong, we say, "Forgive us. We nt to say something else and, appar- ly, we didn't say it very well. We e only one thing to say to you: Get h Christ, and go with Him. He is rything to us, and He can be—He will everything to you."

Ve are here not to fumigate the rch, but to invigorate it—with new that the Spirit of God gives the rch in the good news of Jesus Christ. s not a sad thing that brings us here. s a glad thing. Let the people of neapolis see the gladness of it on r faces, in your eyes, from your rts—here at the auditorium, in the rnoon meeting places, at the places re you stay here in the city. Show r gladness in Christ to the people came here with you and to those were here a long time before you e. Get with Christ right here, and with Him.

vangelism, as the New Testament cribes it, is not child's play. "Do the k of an evangelist," said the Apostle to one of his young men. Evange- is work, often hard work. Yet, it ot drudgery. How could work with for people, not to speak about work and for the Lord, ever become sor- and meaningless? Evangelism is in- ctive and enriching. It helps to de- p the mature Christian personality of ryone sincerely engaged in it. If I may say so, it is fun in the best sense of the word. It puts a person in good humor, and makes him truly human.

At this meeting, I ask you to work hard, and to have fun doing it. Punctuality is the virtue of a worker, and doing his work happily is the finest quality he can contribute to it.

Our morning sessions will begin each day with a Word of God from the book God has given us, the Bible. That will be followed by a Word from God shared with us by people who have had rich rewards from following Christ. In the afternoon each day there will be at least thirty-two different meetings, where the Word of God will come from people who share their practical experience and the various methods they have developed for doing the work of evangelism. In the evening will come refreshment of mind, body, and spirit through a Word from God in the form of music, drama, and other human expressions. There will be give and take throughout.

In all of it the Word of God will come through. Help to make it so! Finally, on Saturday night, Billy Graham will address a public meeting, to which people will be invited who did not have the opportunity that you have of personal association, personal enrichment, and personal participation throughout this week.

All of us thank the governor of Minnesota, and the people of this state, for furnishing the initiative that resulted in this congress of people from all over the nation. Thanks to the national committee which helped to develop the plans for this assemblage, and to the executive committee for doing the enormous work to bring it about. Thanks to the Billy Graham Association for making available the services of Dr. Victor Nelson, the executive director of the U. S. Congress on Evangelism. Marcus Loane, thanks to you for coming to make this meeting what it is, a demonstration of faith, a confession of faith, a commitment to faith—faith in Jesus Christ crucified, risen from the dead, and coming again. Get with Him—and go with Him!

NOW IS A GOOD TIME TO RENEW

YOUR SUBSCRIPTION

BOOK REVIEWS

by ELIZABETH HILL

HOW TO BE A CHRISTIAN WITHOUT BEING RELIGIOUS edited by Fritz Ridenhour. Gospel Light, paperback edition, 69¢.

This is a handbook on how to be a Christian without the burden of being religious. It is a book that helps you to see the power and potential in Jesus Christ, so that you can "confidently and joyfully look forward to becoming all that God has in mind for you to be."

Among the questions presented are:

"Does God ever grade on the curve?"

"Are Christians on parole or fully pardoned?"

"Does God ever ask too much?"

"Do you ever carry a 'sanctified grudge'?"

Along with illustrated contemporary cartoons and comments, the Book of Romans is paraphrased by Kenneth Taylor here.

SIMPLE SERMONS ON PRAYER by W. Herschel Ford. Zondervan, 1969, cloth edition, $2.95.

Dr. Ford's newest book is on the subject of prayer and includes seven sermons. The titles are:

"The Christian's Prayer Life"

"Prayer Changes Things—and People"

"The Man Upstairs"

"How Prayer Helps in the Christian Life"

"Power in Prayer"

"A Little Talk with Jesus"

"Prayer for Revival"

An example of the author's straightforward thoughts and statements on this subject of prayer is:

"Before prayer we can do little—after prayer we can do much. Much effort without prayer often results in failure—the same effort with prayer may result in great success."

(Books featured may be ordered from the FREE WILL BAPTIST PRESS, P. O. Box 158, Ayden, North Carolina.)

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COM

Boys' and Girls' Stories

(continued from page twelve)

tion again. "Hey," Rod called, "I think this one's it. It looks just right. Now, Tim, you hold that case up while I take it easy with the key. Maybe a little graphite will help." He sprinkled the gray powder on the key and started it in the ward of the lock.

Both boys held their breath as they sensed victory in sight. Rod's hand trembled a bit. Just as the bow touched the face of the lock and Timmy knew that the case would flip open, a terrifying scream pierced the air. Jenny! Something's happened to Jenny, Timmy thought. He dropped the case to the garage floor, raced to the door, unbolted the lock, and ran into the yard.

Just as he looked past the house, he saw the rear bumper of the old truck disappear down the driveway. Another shriek came from the direction of the truck. "Jenny, hold on! I'm coming!" Timmy yelled, as he tore at top speed toward the truck. Rod stood still in the doorway of the garage, holding the key in his hand.

Timmy raced around the building, then saw the danger. The truck was picking up speed and heading right for the embankment overlooking the road. If it pitched off there, Jenny would surely be hurt, if not killed. "Grab the brake," he yelled, knowing down inside that the girl hadn't the faintest idea where the brake was.

In a flash, Timmy had caught up with the truck, jumped on the running board, and opened the door. There was no time to get his foot on the brake. He reached inside and dived headlong for the floor and the brake. He hit the brake with both hands just as the truck came to the embankment. It skidded to a stop with the front wheels over the edge. It hung there for a long moment, tipping back and forth as though it didn't know whether or not to drop off the edge. Timmy held his breath. He was vaguely aware that Rod was standing by. From the corner of his eye, he saw his buddy standing on the bank.

"Help, help!" Timmy shouted. But Rod just stood there. "Hey, Rod, help us! Stand on the back bumper until we can get out." But there was no move from Rod.

Then Timmy prayed. "Please, God, get us out of this. I'm sorry that I took the attache case. If You save us, I'll take it back. I promise."

Suddenly Timmy was aware that Rod was coming to them. The boy stood on the bumper, and Jenny climbed over Timmy's back and jumped to the ground. This combined effort shifted the weight, and Timmy crawled out of the truck. There was nothing they could do until Dad came home, but they were safe. The truck could wait.

Inside the bus station, the crowd was gathering for the five o'clock suburban run. Timmy placed the case down and sat across from it. One by one the people pushed through the doors toward the buses. By five-thirty, the place was nearly deserted.

"Hey, what do you know?" a voice said near Timmy's elbow. He turned and saw a uniformed bus attendant head for the attache case. In an instant he had whipped out a bunch of keys, and with the case on the seat, he proceeded to open it.

Timmy couldn't see. But he had to see. He stood and casually walked over to the man and asked, "Sir, can you tell me what time it is?"

The man pointed to the clock on the wall, but Timmy was looking at the case.

Without ever looking at the clock, Timmy muttered to himself, "Time to go home." He'd seen the case. He'd seen the contents. It was enough to make him a little sick and very glad—glad he'd returned the case.

It was full of Bibles.—"Gospel Herald."

= = = =

St. Claire Bible Class

(continued from page fourteen)

ty that her household duties were neglected. One day while she was deep in Bible study, her little toddler asked, "Mommy, please fix dolly for me." But the child was brushed aside. The mother thought she had more important things to do.

Finally, still unsatisfied, the mother rose from her study and found the ch lying on the bed, her face still wet wi tears. God spoke to the mother rig there, and she saw that holy devoti needed to thrive on her God-given sponsibility of caring for her family.

Performance was God's requireme for Israel, and it is still the requireme for His people today.—Bible Expositor.

= = = =

Mount Olive News

(continued from page five)

Greene County: Thursday, Novembe 6, 7 p.m., Snow Hill Elementary Schoo Snow Hill, Mrs. P. L. Barrow, chairman

Jones County: Saturday, November 7 p.m., King's Barbecue Restaurant, Kin ton, Miss Margaret Carol Banks, chai man.

Edgecombe - Halifax Counties: Monda November 10, 7 p.m., Fellowship Buil ing, Edgewood church near Macclesfiel the Rev. Hubert Burress and Rufus Ha rell, cochairmen.

Sampson - Harnett - Cumberland Cou ties: Thursday, November 13, 7 p.m Midway School cafeteria, Route 5, Dunn the Rev. C. Felton Godwin and Nelso Stewart, cochairmen.

Lenoir County: Saturday, Novembe 15, 7 p.m., location to be announced Milton M. Lovick, chairman.

Washington - Tyrrell - Martin - Pa quotank Counties: Thursday, Novembe 20, 7:30 p.m., Plymouth High Schoo cafeteria, Plymouth, David Cahoon an Bill Gurganus, cochairmen.

= = = =

Symposiums Planned Mount Olive College

Being planned at Mount Olive Colleg during this academic year are two sym posiums: one in the fall and one in th spring semester. These will replace th previously-held religious emphasis weeks One day will be spent emphasizing th Christian faith and its relationship t our life and culture.

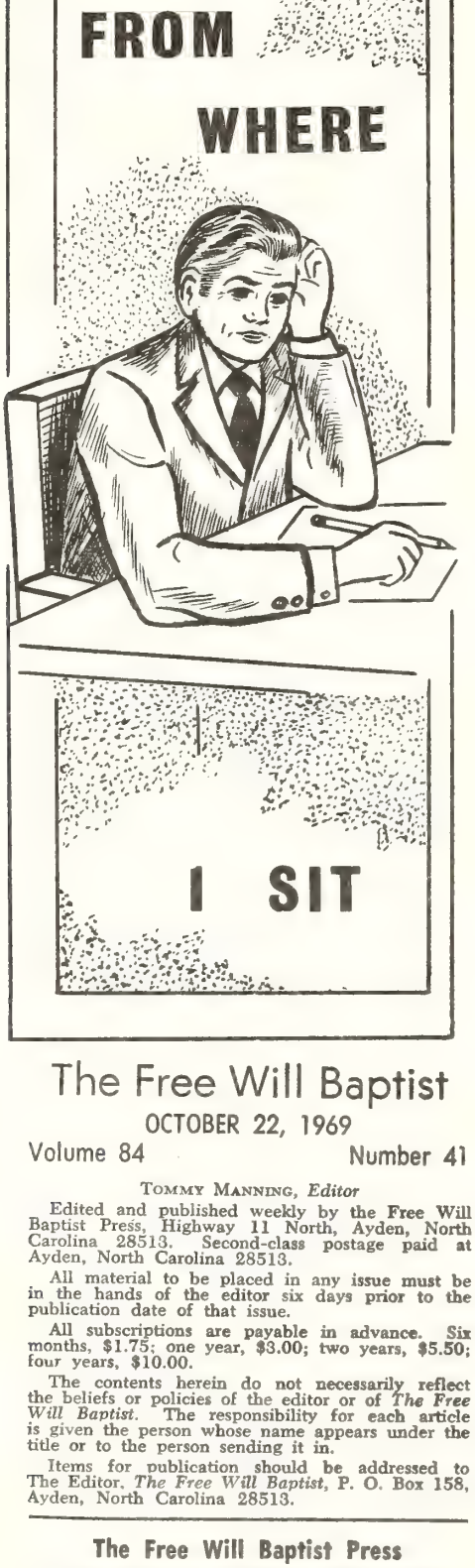
October 28 has been set for the firs of these symposiums. More informatio and the schedule will be announced.

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the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, OCTOBER 22, 1969





The Free Will Baptist

OCTOBER 22, 1969

Volume 84 Number 41

TOMMY MANNING, *Editor*

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Editorial--

Cover Photo by De Wys

THE VERY THOUGHT!

Thinking intently about anything crowds out from our minds awareness of that which is around us. We are said to be "lost" thought; and despite that profound statement to the contrary utte sometime ago by a man of renown, we do indeed become an "island u ourselves." We become separated from all else except ourselves, and dissociate all other ideas from the one on which we are dwelling.

We get lost in many kinds of thoughts. We think about our mo our jobs, the things we have and those we have not, our loves, and ye even our hates. So many things consume our time that if we were to low it, we could "think" our life away. Some of the thoughts we h are good and wholesome; but sadly enough, many of our thoughts evil. We become restless and afraid under the weight of them.

Ah—but the thought of Jesus. How sweet it is; and how differ and sublime. When thinking on Him, our whole being is immersed tranquil waters. Our longings are satisfied and our fears are quel By faith we look upon His face. We rest in His presence, and our so are thrilled. The most beautiful voice in all creation could never a quately sing His praises. He is matchless and so is His grace. wrought a great change, and we are made to know that change and tell it. To us there is no sound as sweet as that blessed name, "Jesu "Jesus," our soul repeats it, and we smile. Each heartbeat and each s toward Him bring us closer home. The very thought!

Great hope is in Jesus. Memory cannot bring forth a greater ho from the past, nor can desire pull a greater one from the future. He the hope of the little man, the big man, the white man, the black m He is more than the hope of the nation. He is the hope of the world. is satisfaction of all man's desiring. He is the answer to every questi and the solution to every problem. Oh, but sad to say, one must kn Jesus before he can realize the wonder of it all. Others may tell us His worth, His might, His power, and the joy of knowing Him and wa ing with Him. But—we can never comprehend this until we have ceived Him personally. The grapes may look good, but one can nev know how really good they are until he tastes them.

Oh matchless love! What is this matchless love of Jesus? We kn about it, but we really cannot understand it. It is boundless, and no to gue or pen could ever proclaim its real worth. The very thought!

But shame on us who call ourselves Christians. We strive not, n do we agonize in prayer to know His bidding. We love Him, and we s that we do—and we think that this is enough. Not so! We keep Hi for ourselves when we are supposed to share Him. We know that H love surpasses all love and that it can conquer all hate, all sin. Yet, are content to bear His name only, and not His manner. Impossible! one can live "for" Him without living "like" Him. The very thought!

Oh "Jesus"! The sound of that name should stir our hearts and w our eyes. It should move our feet. It should cause us to catch our breat We cannot shut His glories in, nor should we want to. We should Him shine and let Him reign, not only within ourselves, but without ou selves. Human hearts do grow faint, but He is strong. Let us go to t child again and learn anew this little hymn, "Jesus Loves Me." Let's b lieve it, and let's receive it. Let's bless His name as a little child do and repeat it in prayer. Let's go to sleep with Him, and let's wake with Him.

The thought of Jesus—again how sweet, how filling, how satisfyin How wonderful to know Him and to feel His tug at our heart! How wo derful to walk with Him daily and to meditate in His presence! Ho wonderful to know that one day we shall look upon His face and all clou shall give way to sunshine! How wonderful to know that with Him eternity, and there shall we be also! Oh, the very thought!

Out of the Depths of Loneliness

by
VINCENT EDWARDS

HAT would a young Christian do if he came to a big city where he a total stranger and there found a solitary acquaintance who could er his loneliness?

e might write a sublime hymn! 't's exactly what Ray Palmer did. As as music remains an integral part Christian worship, his hymn "My h Looks up to Thee" will bring com- and consolation to thousands of rchgoers.

almer was only twenty-one years old he time. He had come fresh out of University in 1830 to teach in a s' school in Manhattan, for he had to extra money to complete his studies the ministry.

e felt like an utter stranger in that ropolis. It seemed more friendless any other place he had ever visited. close presence of his Saviour meant e to him than ever. When he was ed to tell the origin of his beautiful n, Palmer wrote, "Christ in the rich- of His grace and love was so vividly rehended as to fill the soul with tion."

almer suddenly recalled a German m he had recently translated. It told a suppliant at the foot of the cross. ling just as lost and helpless, the ng student sat down and wrote the ving stanzas that are now given a ce in most hymnals:

My faith looks up to Thee,
Thou Lamb of Calvary,
Saviour divine!
Now hear me while I pray,
Take all my guilt away,
O let me from this day
Be wholly Thine!

May Thy rich grace impart
Strength to my fainting heart,
My zeal inspire;
As Thou hast died for me,
O may my love to Thee
Pure, warm, and changeless be,
A living fire!

After putting down these stanzas and four more in his notebook, Ray Palmer felt they had such a close personal association that he treasured them very preciously. Their inspiration had been so spontaneous that they seemed almost too intimate to be shared with outsiders. He remembered that as he wrote them, he had been so deeply moved that he had wept as he put down the final stanza. Oddly enough, he never thought of his poem as a hymn.

For two years he carried those verses with him, not showing them to another mortal. But then, in Boston one day, he happened to run into an old friend, Lowell Mason, the composer.

Mason was enthusiastic over a new hymnal that he and Thomas Hastings were about to publish. Quite casually, and with no thought that it might lead anywhere, he inquired if Palmer had any verses that could be turned into a hymn. Thereupon his friend brought out his notebook and let the composer see the stanzas he had been keeping to himself.

Mason read them quickly and was quite impressed. He was struck at once by their inspired lyrical quality. No lovelier lines could have been found for a hymn.

Only a short time afterward, as Mason reread the moving lines, the tune "Olivet" came to him as a perfect musical setting. Words and music have now become inseparable, for wherever Ray Palmer's stanzas are sung, Lowell Mason's beautiful melody will also be heard.

The composer somehow realized that in his own field he had been able to match the author's inspiration. Not long afterward, when he met with Palmer again, he said to him, "You may live many years, Ray, and do many good things, but I believe you will be remembered the longest for having written 'My Faith Looks up to Thee.'" That prediction was absolutely correct.

Right from the beginning, the hymn's popularity steadily increased. It was first sung in churches in this country, but after it was carried to England, it became almost as great a favorite in the British Isles. Thousands have been cheered by its message of assurance. They are comforted in much the same way as the author had been when he wrote them.—"Gospel Herald."

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the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

Some Counsel to Young People

(Reprinted from March 19, 1958)

"For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" (1 Corinthians 14:8).

Young Christians, you will realize more and more as you live the Christian life, that there will be many, many battles to be fought that will call for the best you can possibly muster.

It is my desire and purpose to direct my thoughts this week to the necessity and encouragement for young people to prepare themselves for service in God's Kingdom. No doubt many have failed in life because of lack of preparation. That fact is probably more true in respect to Christian work than in any other field of endeavor. It means much to prepare for life—the Christian not only prepares for life but for eternity as well.

Every secular profession calls for preparation. If one wants to be a doctor, lawyer, schoolteacher, nurse, engineer, banker, etc., one must spend years in school studying and preparing for the chosen work. The prospective doctor must go to school, study medical science, the human body, study disease and its cause and cure. So with every other profession, for to fill the various positions in life, and to follow the various avocations, professions and pursuits that will present themselves, require preparation. How can one teach others, being totally ignorant, having never gone to school, never studied, never made preparation to teach? How can one plead law if he knows nothing about law? How can one direct a bank if he knows nothing about banking rules, laws, and bookkeeping? And thus it goes. It would be poor service and progress, wouldn't it?

Are the various phases of the work of the kingdom of God lagging or failing to make progress to the ultimate because we have put so little emphasis on preparation for life and service? When you hear a great sermon, you realize that it may not only be inspired by Almighty God, but back of it may be a life of consecration, study, prayer, preparation, effort, and experience. I do not believe that God just pulls men up by the hair of the head and thrusts them out as ignoramuses to preach the gospel or do any other service for Him. Christ, God's only begotten Son, spent thirty years preparing for three and one-half years' ministry. And don't you ever let any one make you believe that those thirty years were idle years. During those three and one-half years Jesus instructed His disciples in the things pertaining to God and His love and mercy, and pertaining to man and his lost and ruined condition and his redemption upon God's conditions of salvation. This teaching of the disciples by Christ laid the foundation for their future ministry as far as preparation went. Paul was well prepared to preach the gospel from an educational standpoint, having sat at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers (Acts 22:3). I believe that it was because of this preparation that his life and ministry were so successful.

However, educational preparation alone will not suffice. It takes both the Holy Spirit and preparation to equip one to be a successful servant of God with power and inspiration. Both together will produce power and success, but preparation within the Holy Spirit in one's life will be a blank failure.

Men and women who do great things, bring to pass great exploits, leave their marks in the world to bless, encourage, brighten, uplift, and help save it from its fallen, depraved condition, do not accomplish these things in a moment of time. They may, and often do, follow a lifetime of preparation, prayer, sacrifice, Christian living and giving, hard and earnest labor, and incessant toil.

Time spent in preparing for Christian service means much. Here is the secret of success. Many fail at this point. Remember that it may take ten years of preparation for one year's work to glorify God. Remember, too, that the surgeon may have spent twenty-five years preparing, studying, practicing, and toiling to be able to perform a very de and difficult operation successfully you get the lesson I'm trying to imp

Young people, prepare now fo great things ahead in your Chri lives. Don't be satisfied to just along with the crowd. Use your and talents well. Use them wisely constantly. You can make your ma the world if you prepare for it and according to God's Word. God will you. Then don't idle your time a don't waste your talents. In early is the best time to make preparatio an after life of service and blessed

"Study to shew thyself approved God, a workman that needeth not t ashamed, rightly dividing the wor truth" (2 Timothy 2:15).

= = = =

One minute of prayer is worth an h of worry.

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LIFE MEMBERSHIP AWARD

esented October 8, 1969, at the Cape
r District Auxiliary Meeting at Hope-
ll Free Will Baptist Church, Smith-
ld, North Carolina.)

We drove along the Blue Ridge Park-
y and the road was so smooth I was
ly conscious of the spectacular beauty
ound me. Sensing this, the driver who
an engineer with the highway division,
ruptly swung the car onto a small dirt
ad. There the scenery was equally
eath-taking, but I could no longer
ncentrate on it for the road was steep
d winding, deep ravines lay on either
de, and a steep cliff of solid rock with
erhanging bolders hovered above us.
ddenly I got the message, the engi-
er wanted me to understand the plan-
ng, engineering skill, and the hard la-
r that goes into making a super high-
ay in a mountainous region.

Perhaps we are equally unaware of
e sacrificial labors borne by auxiliary
omen who have paved the way, making
e road smooth for us. One of these
omen has been chosen for the honor
receiving our Life Membership Award
day. I doubt that even she knows
w many auxiliaries she has helped or-
anize. Yet, she has never been content
just get one started, she spends her-
lf to keep it going. Encouraging the
omen while the group is small, inspir-
g them when they become discouraged,
d above all, living an exemplary life
complete reliance upon the Lord be-
re them; she has persuaded many to
eld their lives in service to the Mas-
r.

She has written playlets to be acted
t by young people, she has composed
spiring articles for denominational
blications, and she has listened to
ousands of marching feet as young
ildren trooped into Bible school. In
ct, her ability to organize is surpassed
ly by her ability to teach. It is thrill-
g to watch unchurched children re-spond to her Saviour and undisciplined children become eager learners.

Her home, shared by her minister husband, is a haven of rest for the weary. Countless people with burdens too heavy for human shoulders have knelt with them in prayer and found answers for which they searched. It would be interesting to know how many of God's messengers—ministers, missionaries, Bible students, and lay workers—have shared the warmth and hospitality of their home. It would be appalling to see the mountains of food she has prepared for their enjoyment!

It is not surprising that their children have gone out to witness for the Lord and to serve mankind. One son is a minister, having gone at one time as a foreign missionary; another son and the daughter are teachers in the public schools; and a third son is serving his country in the armed forces on foreign soil.

My own life has been blessed countless times through fellowship with this closely-knit family. Many of you would join me in saying, "Thank God for this Christian woman," for she delights in bringing happiness to others.

"Lord, help me live from day to day
In such a self-forgetful way
That even when I kneel to pray
My prayer shall be for others.

"Help me in all the work I do
To ever be sincere and true,
And know that all I'd to for you,
Must needs be done for others."

Yet, the crowning triumph of her life is yet to be. One day she will stand before her Maker and hear His words of commendation, ". . . Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord" (Matthew 25:21). Truly, "Many daughters have done virtuously, but thou excellest them all. Favour is deceitful, and beauty is vain: but a woman that feareth the LORD, she shall be praised. Give her the fruits of her hands; and let her own works praise her in the gates" (Proverbs 31:29-31).

OBITUARIES

MRS. CLARA IPOCK JONES

On August 27, 1969, God, in His love and tender mercy, called our sister in Christ, Clara Ipock Jones, to her heavenly home. Sister Clara just calmly and peacefully went to sleep.

Clara was born on September 30, 1906, in the Saints Delight section of Craven County, North Carolina. She was the daughter of the late Charles Edward and Martha Stilley Ipock. At an early age she gave her heart to the Lord and was always very active in His service. For a number of years she served as church pianist and taught a Sunday school class. Approximately thirty years ago she united with the Bridgeton Free Will Baptist Church, Bridgeton, North Carolina, and was an active member in the church and all its auxiliaries; having served as director of the vacation Bible school for several years. In the woman's auxiliary work she served as both a local officer and a district officer. Sister Clara remained active in this work until a few years ago because of ill health. Even then you would usually see her at all the worship services of the church unless she was providentially hindered.

Mrs. Jones was a good mother, kind neighbor, and a friend to all. Our church has been saddened by her death, but our loss is her gain. We believe that she has gone on to forever be with the Lord, and someday will receive her reward.

We bow in humble submission to God's will "who doeth all things well." We desire that a copy of this be sent to the family and one for publication in "The Free Will Baptist."

Respectfully submitted,
Mrs. Nelson Simpson Sr.

It is my happy privilege, by vote of acclamation of the executive committee, to present this Life Membership Award to Mrs. Lou Bell Godwin.

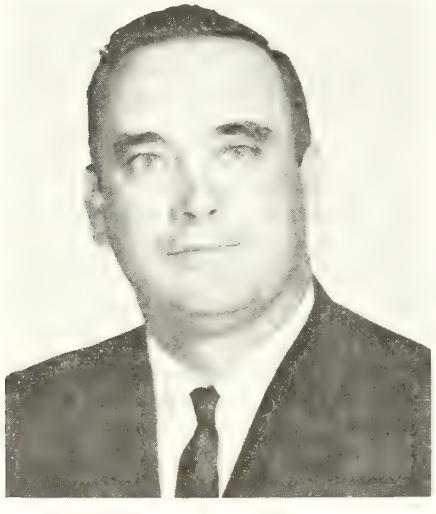
Submitted by
Mrs. Norvell Dawson

HAVE YOU RENEWED YOUR SUBSCRIPTION

News & Notes of DENOMINATIONAL INTEREST

Revival to Be
At Bethlehem Church

The Bethlehem Free Will Baptist Church, Duplin County, North Carolina, announces its fall revival beginning Monday evening, October 27, and continuing through Saturday evening, November 1. Services will begin at 7:45



each evening. The Rev. A. Graham Lane of New Bern, North Carolina, will be the guest evangelist. The pastor, the Rev. W. H. Willis, and the church members extend an invitation to the public to attend these services.

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Camp Vandemere Rally
During Eastern Conference

On Wednesday evening, October 22, during the meeting of the Eastern Conference at the Wintergreen Free Will Baptist Church, Cove City, North Carolina, a Camp Vandemere Rally will be held. Also on this program will be a testimonial service and good gospel singing. All churches of the conference and visitors are urged to attend.

= =

Core Point Chapel
Homecoming and Revival

The Core Point Chapel Free Will Baptist Church, Morehead City, North Carolina, will observe its annual homecoming on Sunday, October 26. Sunday school will be held at 10 a.m., followed with the morning worship service by the pastor, the Rev. A. Graham Lane. A picnic lunch will be served at the noon hour. All former pastors, former members, members, and friends are invited to attend.

On Monday evening, October 27, the fall revival at Core Point Chapel will begin and continue throughout the week. Services will begin each evening at 7:30 with the Rev. Jerry Rowe as the guest evangelist. Special music will be rendered each evening and guest singers will be welcomed and appreciated. The pastor and the church membership invite everyone to attend these services and pray for the success of the meeting.

Revival Services
At Daniel's Chapel

The Rev. F. B. Cherry, pastor of First Free Will Baptist Church, G ville, North Carolina, will serve as evangelist at revival services to be at the Daniel's Chapel Free Will Ba Church, Route 3, Wilson, North Caro October 27 through November 1. vices will begin nightly at 7:30, and church pastor, the Rev. J. W. Ever will assist Mr. Cherry. The publi invited to attend.

= =

First Church, Plymouth
Announces Revival

Revival services will be held at First Free Will Baptist Church, Plymou North Carolina, beginning Sunday ev ing, October 26, and continuing throu Saturday evening, November 1. evangelist for the services will be Rev. H. A. Grubbs from Kinston, No Carolina. Services will begin at 7: nightly. There will be special mu featured each night. An invitation extended to the public to attend the services.

Oldest Member Honored at Little Creek's Homecoming



Pictured is the Rev. C. H. Overman, pastor of Little Creek Free Will Baptist Church, Route 1, Ayden, North Carolina, and Miss Bertha Turnage, Little Creek's oldest member. "Aunt Bert," as she is called, on this occasion was honored by the church at its annual homecoming, Sunday, October 5. "Aunt Bert" is very active at 89 years of age. During the service the pastor called on Mrs. Virginia Forrest to pin a beautiful whi mum corsage on the honored member

"Aunt Bert" joined the church about the age of 15. She was reared the Little Creek Community, and no lives with Mrs. Sam McLawhorn Sr., neice by marriage. The pastor stat that it is a delight to know people lik "Aunt Bert," who still remembers ar supports her church.

Fry Planned at
p Vandemere

n Saturday, November 1, a fish fry
been planned at Camp Vandemere,
demere, North Carolina, sponsored
the churches of the Eastern Confer-
e. The serving will begin at noon.
churches of the conference and other
rested ones are invited to enjoy this
asion with them.

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ewell Revival in Progress
owed by Homecoming

evival services are in progress at the
ewell Free Will Baptist Church near
thfield, North Carolina, this week.
services will continue through Sat-
ay evening, October 25, with the Rev.
ster Martin of Micro, North Carolina,
the guest minister. Services are be-
ning each evening at 7:30 with the
tor, the Rev. Edmund Gonzalez, as-
ting Mr. Martin. The Chancel Choir,
der the direction of Mr. Sherwood
rker, is rendering special music each
ening. You are cordially invited to
end the remainder of these services.
On Sunday, October 26, the Hopewell
urch will observe its annual homecom-
g. Following the morning worship ser-
vice, a picnic lunch will be served on the church grounds at the noon hour. In the afternoon a program of park dedication will be observed. The dedication ceremonies will conclude with the naming of the park in memory of the late Rev. Fred S. Powers, a former beloved pastor of the church.

All former pastors, former members, members, and friends are invited to attend and enjoy a day of Christian fellowship.

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Winterville Church
Announces Fall Revival

The Rev. Robert May, Route 2, Goldsboro, North Carolina, will serve as guest evangelist at a series of revival services at the Winterville Free Will Baptist Church, Winterville, North Carolina, beginning October 27 and continuing through November 1. The services will begin each evening at 7:45 with the pastor, the Rev. James Lupton, assisting Mr. May. The public is invited at attend and enjoy these services.

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Pierce to Conduct Revival
First Church, Smithfield

The First Free Will Baptist Church, Smithfield, North Carolina, would like to invite all friends, fellow Christians, and those who desire to know Jesus Christ as Saviour, to its fall revival beginning Monday evening, October 27, and continuing through Saturday evening, November 1. The services will begin each evening at 7:30. The Rev. Cedric D. Pierce, pastor of the Black Jack Free Will Baptist Church near Greenville, North Carolina, will be the guest evangelist. Mr. Pierce is well-known for his evangelistic work and for being a successful pastor. The public is invited to attend these services.



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Harvest Day to Be Observed
At Faith Church, Kinston

Harvest day services will be conducted at the Faith Free Will Baptist Church, Route 7, Kinston, North Carolina, Sunday, October 26. The day's activities will begin with Sunday school at 9:45 a. m., followed by the morning worship service at eleven. The pastor, the Rev. N. D. Wiggs, will be bringing the harvest day message.

Lunch will be served at the church during the noon hour, and all former members and friends of the church are cordially invited to attend and enjoy the Christian fellowship.

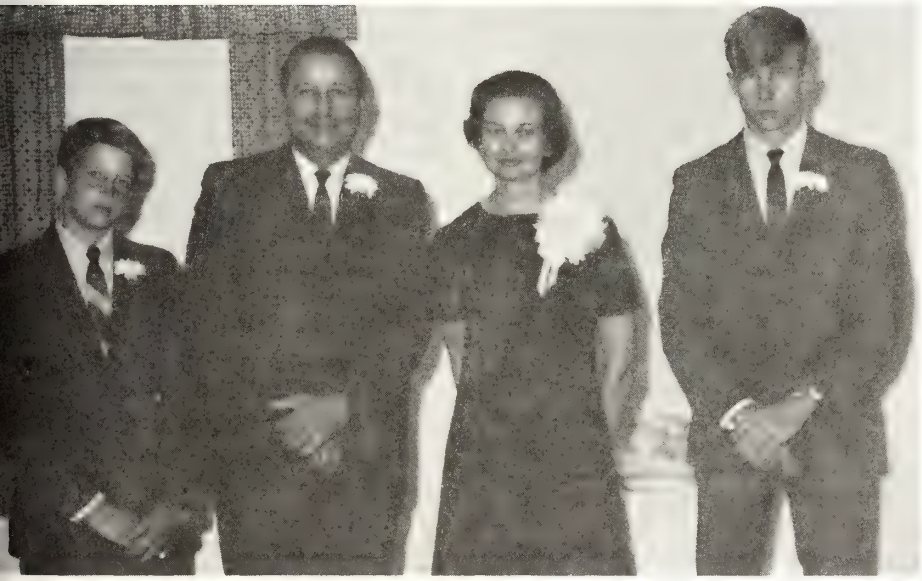
(continued on page nine)

Coming Events

October 30, 31—Cape Fear Conference of Original Free Will Baptists, Casey's Chapel Church, Route 2, Goldsboro, North Carolina

November 5, 6—Central Conference of Original Free Will Baptists, Hugo Church, near Grifton, North Carolina

Hickory Chapel Honors Pastor with Tea



The Hickory Chapel Free Will Baptist
urch, Route 4, Ahoskie, North Caro-
a, honored their pastor, the Rev.
bert May, and his family, with a going-
ay tea, Sunday, October 12, from three
five o'clock in the afternoon. The
urch presented them with a going-
ay gift of china and a set of stainless
eel.

Mr. May has pastored the Hickory Chapel church since July, 1961. The church regrets very much that he and his family are leaving, and wishes for them much happiness and success in their new pastorate. His resignation will become effective October 23. Mr. May leaves the Hickory Chapel church to begin a pastorate at Stoney Creek Free Will Baptist Church, Goldsboro, North Carolina.



SUNDAY, OCTOBER 26

How to Read the Bible

Scripture Reading—Psalm 33:4

Read the Bible, not as a newspaper, but as a letter from home.

If a cluster of heavenly fruit hangs within reach, gather it.

If a promise lies upon a page as a blank check, cash it.

If a prayer is recorded, appropriate it; and launch it as a feathered arrow from the bow of your desire.

If an example of holiness gleams before you, ask God to do as much for you.

If the truth is revealed in all its intrinsic splendor, entreat that its brilliance may ever irradiate the hemisphere of your life. —Copied, 1010 *Illustrations, Poems and Quotes.*

Prayer Thought

We can always find the truth in the Bible if we only take a few minutes of our time to read it.

MONDAY, OCTOBER 27

The Shortest Way

Scripture Reading—1 John 1:3

"Which is the shortest way to London?" was the question for the best answer to which a London newspaper offered a substantial cash prize. The answer which won the prize was, "The shortest way to London is *good company.*" All travelers know how that answer is. Good company shortens any journey, however long. In such company time flies, miles slip rapidly past, and the end is reached almost before one is aware of it. The journey to heaven is very much shortened, the road made easier, when Jesus Christ is our traveling companion.—*Choice Gleaning, W. B. Knight's Master Book.*

Prayer Thought

Our way of life is much easier if we have God leading us.

TUESDAY, OCTOBER 28

"Divers" Diseases

Scripture Reading—Matthew 4:23

The colored preacher of the old South read his text: "They brought unto him all sick people that were taken with divers diseases" (Matthew 4:24). And he began his sermon: "Now the doctors can scrutinize you, and sometimes cure your diseases, but when you has 'divers diseases' only de Lawd can heal you. And, bredren, there are a regular epidemic of divers among us.

"Some of us dive for the door after Sunday school am over; some stay home during the evening service and dive for the TV set; some dive in and come up with a list of excuses about not workin' for de Lawd; and some dives into their car and takes a trip over the weekend. And there be some who dives into their pockets for their nickels and dimes to put into the collection basket, and some dive for the door as soon as the minister begins his benediction. Yes siree, it shore takes de Lawd to heal us of our divers diseases."—*Christian Victory.*

Prayer Thought

It takes the Lord to heal us of selfishness, and He can help us become more dedicated to His work.

WEDNESDAY, OCTOBER 29

When God Forgives, He Forgets

Scripture Reading—Ephesians 4:32

How different God's pardon is from ours! So often we forgive as did the aunt of the little girl who had been good a whole week, and asked some favor. "I know," was the answer, "that you have been good all this week, but you know you were bad last week." In a passionate burst of feeling the little one exclaimed: "Oh, Auntie, you are not one bit like God. When He forgives He doesn't keep throwing it up afterward."—*Christian Endeavor World, Knight's Master Book.*

Prayer Thought

When we forgive someone for what they have done, we shouldn't keep throwing it in their faces.

THURSDAY, OCTOBER 30

Master Never Out

Scripture Reading—Psalm 24:4

A storekeeper went away for the day and left his clerk in charge. A customer came in and asked a favor of the clerk, which meant he would have to do something dishonest. "You can do it, if you want to," argued the customer, "because your master is out." The clerk looked the man straight in the face, and said: "You are mistaken. My master is Jesus Christ, and He is never out."—*Sunday School Times, Knight's Master Book.*

Prayer Thought

The Lord is always looking at us no matter where we are or what we are doing.

FRIDAY, OCTOBER 31

We Can Have Unity

Scripture Reading—Psalm 133:1

I took a package to the post office and had the clerk weight it. He consulte map to find the zone to which it wa ing. He turned to his guidebook and me the amount of the postage. I too same package to a different post o The clerk gave me the amount of the age . . . and it was the same. This package I then took to a little country office in the back of a store. There postmaster weighed it. He consulted postal rate book and came up with same rate of postage.

These postal employees had not me convention and decided to charge me a tain amount for the mailing of this p age. They probably did not know one other. They all had one official gu book and they went by it. They unity. As long as men insist on using t own creeds and opinions in religion, will have division. When we are wil to use the official guidebook, the Bible, will have unity. — Adapted, 1010 *Illus tions, Poems and Quotes.*

Prayer Thought

What this world needs today is u among the people and nations.

SATURDAY, NOVEMBER 1

Why She Did Her Best

Scripture Reading—Luke 24:48

A young woman from my Bible class, ly converted a short time, was called in the president's office, where she is e ployed. He told her the firm was so ple ed with the skillfulness of her work t they wished to let her know of their preciation; he said that he was interest in knowing why anyone would put so mu of themselves into the work as she d She saw the opportunity to witness for Lord, so she quickly said: "Sir, a f months ago I accepted the Lord Je Christ as my Saviour and Lord. I wa everything about me to tell for Him. *Sunday School Times, Knight's Mas Book.*

Prayer Thought

We should all witness for Christ.

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A Note of Thanks

The family of the late Rev. Sam Kennedy, Verona, North Carolina, wou like to express in "The Free Will B tist" our appreciation for the praye cards, flowers, food, gifts, and every of kindness shown to us during his cent illness and death.

Thank you very much.

Mrs. S. R. Kennedy and Fam

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Children may tear up a home, but th seldom break up a home.—Copied.

NEWS NOTES

(continued from page seven)

Marsh Swamp Church
To Observe Homecoming

The Marsh Swamp Free Will Baptist Church, Route 1, Sims, North Carolina, will observe its annual homecoming-loyalty day on Sunday, October 26. The activities of the day will begin with Sunday school at 10 a.m., followed by worship service at eleven. Tex Barrow of Snow Hill, North Carolina, and a student at Mount Olive College, will bring the homecoming message. Lunch will be served on the church grounds.

An afternoon service will begin with a devotion by the Rev. Marty Taylor of Kenly, North Carolina. A memorial service will be held in memory of the members who passed away during the year. Special music will be featured.

The pastor, the Rev. R. H. Jackson, and the church membership extend an invitation to the public to come and worship with them.

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Dewey Boling to Conduct
Holly Springs Revival

Revival services will be held at the Holly Springs Free Will Baptist Church, Johnston County, North Carolina, the week of October 27—November 1, with the Rev. Dewey Boling of Wilson, North Carolina, as the visiting minister. Services will begin each evening at 7:45 with the pastor, the Rev. Royster Martin, assisting Mr. Boling. At 7:30 each evening a prayer session will be held at the church in the interest of the revival. Special music will be rendered each evening. A cordial invitation is extended the public to attend these services.

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Western District Youth Fellowship
To Meet October 25

The Western District Youth Fellowship will be held on Saturday night, October 25, at the First Free Will Baptist Church, Wilson, North Carolina. The meeting will begin at 7:30 p.m.

Besides a very inspirational program, there is some very important business that must be taken care of. There are two especially important items to be decided upon. Everyone is cordially invited to attend this meeting.

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Piney Grove Youth Fellowship
Sunday Night, October 12

During a candlelight service Sunday night, October 12, the Youth Fellowship of Piney Grove Free Will Baptist Church, Route 1, Albertson, North Carolina, elected new officers for the coming year.

The new AFC officers are: president, Thomasine Turner; vice-president, Malissa Harper; secretary, Gail Stroud; and treasurer, Glenda Sue Deaver.

The new YFA officers are: president, Deborah Stroud; vice-president, Judy Hill; secretary, Tanyah Harper; treasurer, Leslie Earl Hill; program chairman, June Stroud; pianist, Mrs. Everette Harper.

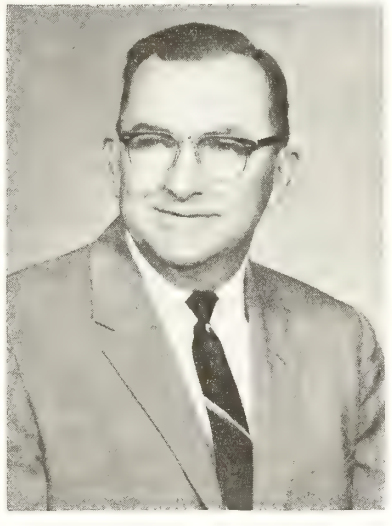
The leaders for these groups are: the Rev. and Mrs. Everette Harper, Mr. and Mrs. William Carter, Mr. and Mrs. Delmas Deaver, Mrs. Mattie Newsome, Mrs. Bertha Valb, and Miss Margo Deaver.

After the benediction everyone was invited to the fellowship hall for refreshments.

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Revival in Progress
At Faith Church, Kinston

Revival services are in progress at the Faith Free Will Baptist Church, Route 7, Kinston, North Carolina, and will continue through Saturday night, October 25. Beginning at 7:45 each evening, the revival is featuring the Rev. F. B. Cherry,



Greenville, North Carolina, as the guest evangelist. He is being assisted each evening by the pastor, the Rev. N. D. Wiggs. Special music is being rendered each evening. The pastor and the church membership issue a warm invitation to the public to attend the remainder of these services.

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Shiloh Church to
Observe Homecoming

The Shiloh Free Will Baptist Church, Pinetown, North Carolina, announces its annual homecoming to be held Sunday, October 26. Sunday school will begin the day's activities at 10 a.m., followed by the morning worship service at eleven. The pastor, the Rev. Bill Gaylord, will deliver the homecoming message. At the noon hour a picnic lunch will be served by the church. The pastor and the congregation extend a warm welcome to all friends of the church to attend this service and enjoy the Christian fellowship.

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Friendship Church, Middlesex,
To Observe Homecoming

The Friendship Free Will Baptist Church, Middlesex, North Carolina, will observe its annual homecoming, Sunday, October 26. The Rev. Joe Gerald, pastor of the church, will bring the morning message. Also a memorial service will be held in memory of the deceased members of the church. Lunch will be served at the noon hour.

All former members, former pastors, members, and friends are cordially invited to "come home" on this special day.

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Norman Ard to Hold Revival
At Piney Grove, Johnston County

The Rev. Norman Ard of Deep Run, North Carolina, will serve as the guest evangelist for a series of revival services to be held at the Piney Grove Free Will Baptist Church, Route 1, Kenly, North Carolina, October 26 through November 1. Services will begin each evening at 7:30, with the pastor, the Rev. James W. Pittman, assisting Mr. Ard.

The public is invited to attend and enjoy these services which will feature special singing and Christian fellowship.

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Walter Carter Conducting
Piney Grove Revival

Revival services are in progress at the Piney Grove Free Will Baptist Church, Route 1, Albertson, North Carolina, with the Rev. Walter Carter of Rockingham, North Carolina, as the visiting evangelist. The services began Sunday evening, October 20, and will continue through Saturday evening, October 25. The pastor, the Rev. Everette Harper, is assisting Mr. Carter and services are beginning each evening at 7:30. Special music is also being rendered each night. The public is invited to attend the remainder of these services.

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Grimsley Church Announces
Fall Revival

The Rev. C. F. Bowen of Wilson, North Carolina, will be the guest evangelist for revival services at the Grimsley Free Will Baptist Church, Route 2, Snow Hill, North

(continued on page ten)

NEWS NOTES

(continued from page nine)

Carolina, the week of October 27—November 1. The services will begin each evening at 7:30 with the pastor, the Rev. L. B. Manning, assisting Mr. Bowen. Each service will feature good preaching by a man of God and special music by the church choir and visiting singers.

Mr. Bowen is one of the denomination's most outstanding ministers. He is well-known to the Grimsley church and community, having held a revival there before. He is especially interested in the youth of the denomination and will have a good message for them each evening.

The pastor and the church membership extend a warm invitation to everyone to attend these services and be much in prayer for the success of the meeting.

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Homecoming Day
At Malachi's Chapel Church

The Malachi's Chapel Free Will Baptist Church, Route 1, Columbia, North Carolina, will observe homecoming day on Sunday, October 26. The day's activities will begin with Sunday school at 10 a.m., followed by the morning worship service. The homecoming message will be delivered by the Rev. C. H. Overman, a former pastor. Special music will be featured. A picnic lunch will be spread at the noon hour.

The public is invited to come and enjoy a day of worship on this occasion.

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J. W. Everton Preaching
At Powhatan Revival

Revival services are being held at the Powhatan Free Will Baptist Church, Route 2, Clayton, North Carolina, and will continue through Saturday night, October 25. The Rev. J. W. Everton, pastor of the Daniel's Chapel Free Will Baptist Church, Wilson, North Carolina, is serving as evangelist. He is being assisted each evening by the pastor of the Powhatan church, the Rev. Melvin T. Moore. Services are beginning at 7:30. The public is invited to attend the remainder of these services.

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Wooten's Chapel Announces
Homecoming-Harvest Day, Revival

Wooten's Chapel Free Will Baptist Church, Route 3, Raleigh, North Carolina, will observe its annual homecoming-harvest day on Sunday, October 26. The day's activities will begin with Sunday school at 10 a.m., with Paul T. Lassiter, superintendent, in charge. The morning worship service will follow with the Rev. G. S. Stevens, a former pastor of the church, bringing the message. A picnic lunch will be served at noon. A singing service will be held in the afternoon.

On Monday evening, October 27, the fall revival will begin and will continue through Saturday evening, November 1. Services will begin each evening at 7:30, with the pastor, the Rev. J. B. Godwin, serving as evangelist.

The church extends a cordial invitation to all former pastors, their families, former members, and friends of the church to worship with them during the homecoming and revival services.

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Casey's Chapel to Host
Cape Fear Conference

The one hundred fifteenth session of the Cape Fear Conference of Original Free Will Baptists will convene with the Casey's Chapel church near Goldsboro, North Carolina, Thursday and Friday, October 30, 31, 1969. The moderator, the Rev. Henry Armstrong, will preside over this session. The music will be under the direction of Mr. John Adcox. The program is as follows:

Thursday Morning Session

9:15—Registration
10:00—Devotions, the Rev. J. Walter Stanley
—Welcome, Host Church
—Response, the Rev. Eddie Edwards
10:15—Roll Call of Officers
—Roll Call of Churches
—Recognition of Visitors
—Moderator's Remarks, the Rev. Henry Armstrong
—Appointment of Committees and Other Business
—Mount Olive College Report, President W. Burkette Raper
11:30—Congregational Singing
—Morning Worship, the Rev. C. Felton Godwin
12:15—Recess for Lunch

Afternoon Session

1:30—Devotions, Mr. Larry Barbour
1:45—Partial Report of Credentials Committee
—Report of Executive Committee
—Representative of State Ministers' Conference
—Report of Ordaining Council, the Rev. J. Stewart Humphrey
—Report of Cape Fear Sunday School Convention, Mr. John Adcox
—Business Session
3:00—Benediction

Friday Morning Session

9:30—Devotions, Mr. Alton C. Bennet
9:45—Report of Mission Board, the Re Taylor Hill
—Report of Woman's Auxiliary Co vention, Mrs. Carl Dudley
—Report of Cape Fear Minister Conference, the Rev. Eddie E wards
—Report of Board of Education, th Rev. Raeford Lee
—Report of Children's Home, th Rev. Edward Miles
11:30—Congregational Singing
—Morning Worship Offering
—Morning Worship, the Rev. Stewart Humphrey
12:15—Recess for Lunch

Afternoon Session

1:30—Devotions, the Rev. J. C. Hatha way
—Report of Denominational Enter prises
—Report of Temporary Committee
—Treasurer's Report, Mr. H. T. Hin son
—Closing Business Session
—Adjournment

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Hull Road Church
Announces Revival

The Hull Road Free Will Baptist Church, Route 2, Snow Hill, North Carolina, announces its fall revival beginning Sunday evening, October 26, and continuing through Saturday evening, November 1. Services will begin each evening at 7:30. The Rev. Joe Ingram, the Free Will Baptist State Convention Missions Director, will be the visiting evangelist for the week. The Rev. L. B. Woodall Jr. is the pastor of the church. All members and friends of the church are cordially invited to attend these services.

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Juniper's Chapel Church
To Observe Homecoming

Juniper's Chapel Free Will Baptist Church near Vanceboro, North Carolina, will observe its annual homecoming on Sunday, October 26. This occasion will also serve as harvest day, and activities will begin with Sunday school at 10 a. m., followed by the regular worship service at eleven. A picnic lunch will be served at 12:30 p. m., and an afternoon service of singing and fellowship is planned.

All former pastors, former members and friends are invited to attend.

(More NEWS NOTES on Page Sixteen)

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Is misfortune a "judgment f God"?—**L. S.**

Answer: Not necessarily so. This may e true in some cases now, and was so some instances in the Bible account ven of Israel. For one example see Samuel 3—7 where an account of the hilistines' victory over Israel is given, nd at which time Israel lost possession f the ark of God and Eli and his sons l lost their lives. Then again there is ne account given of Job's misfortune hen his would-be friends accused him f having done some notorious act of n that resulted in his loss of property nd the loss of his children in a series f catastrophies; however, the end of at wonderful story proves that the hilosophy of these would-be friends was rong, and that God was in all these gether with his physical suffering, try- g Job for a good purpose which was ot known to him until Satan had been llowed to conclude these tests. As as true of Job's friends, we have no ght to sit in judgment on or against thers; therefore, when some people ncerely announce that a misfortune hich befalls a person or a group of eople is "a judgment" of God, they as- ume undue authority, as was true of ob's critics whom he called "miserable omforters."

The Bible distinctly tells us not to dge others. "Or those eighteen, upon hom the tower of Siloam fell, and slew hem, think ye that they were sinners bove all men that dwelt in Jerusalem? tell you, Nay: but, except ye repent, e shall all likewise perish" (Luke 13: , 5); "Judge not, that ye be not judged. or with what judgment ye judge, ye hall be judged: and with what measure e mete, it shall be measured to you gain" (Matthew 7:1, 2). (See Verses -6.)

Jesus himself, who in the Book of He- rews is referred to as our "forerun- er," was tempted or tested of the devil. Then was Jesus led up of the spirit nto the wilderness to be tempted of the devil" (Matthew 4:1). (See Luke 4:1-13.) Certainly there is no one that would infer that Jesus had done that Himself, which deserved such. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Hebrews 4:15); "My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (James 1:2-4).

All temptations when resisted, as the Bible says we should resist them, help to cause a Christian to grow and to enjoy the Christian life better. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Corinthians 10:13); "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28). Job was faithful to God and exercised patience under severe strain when the devil was allowed to try him and he came out well. Daniel, that was tested in the lions' den, and the three Hebrew children that were tried in the firey furnace, all came out strengthened in patience and faith. Also Paul, who was in several shipwrecks, imprisonments, and finally a false trial and execution fitted him to better enjoy and appreciate heaven. While each testing better prepared these for what should come, so may it be for us all who are faithful and are exercised in patience.

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Question: Is the neglect to do good sin?—**J. G. H.**

Answer: Yes. Jesus taught this very clearly. (See Matthew 25:24-30, 41-46.) "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17); "And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes" (Luke 12:47). (See Romans 2:17-29.) Jesus warned the Jews repeatedly that knowing the law was to their advantage only as they gave heed to its precepts, and that it would testify against them in judgment according to the way they had disregarded its teachings.

"For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them" (2 Peter 2:20, 21). Note that here Peter is directed of the Holy Spirit to tell both the saved and the unsaved that to turn from the powerful influence of the gospel, when they have a knowledge of its teachings, is worse for them than if they had not heard it. I am sure that none in this life sees all that may be involved in Peter's teaching, but there is one thing that the Bible makes clear in similar teaching; that is, that one who fails to get to heaven remembers in that eternal state of torment that had choosen the good things he learned while on earth that he would be with those who chose Christ's way instead of the devil's way.

A good example of this may be seen from what the rich man in Luke 16:19-31 asks, and Abraham says, when each of these have gone to the place of their obedience (on the part of Abraham) and disobedience (on the part of the rich man) has made permanent for them. What Abraham says to this Jew, that knew the law and had the opportunity to show mercy (do good) while he enjoyed the good things over which he had control, but did not indicate that what he did while he was here on earth, assigned him to the wrong side of an eternal gulf that separates forever those who have misused opportunities to obey God and at the same time is the means by which the righteous (those that correctly used what in time, opportunities, talents, and materials that were theirs while in this life) are separated eternally from all evil.

For us that are now living, the Bible has something to say. It tells us Christians to work while it is now day for

(continued on page sixteen)

STORIES

for our youth



FLASH FLOOD

DAN HARMAN

THE bright autumn leaves made a carpet for the old car as Johnny and his dad drove down the back road toward Centerville. The sun was shining with sparkling brilliance, and the wind whipped the falling leaves into a pattern of loveliness.

"See the old bridge over there? Your mother and I used to fish from it when we were children. Her house was up there," he said, pointing to a high knoll off to the south. "And I lived down the river a mile or so. She used to throw flowers into the water and tell me they were coming down to me." Johnny laughed as his dad told him of the years gone by.

As they rounded the bend just ahead of the bridge, the car came slowly to a stop. There, right across the road by the bridge, was a huge tree. The two of them got out and tried to move the tree. Johnny's dad looked at his watch.

"We have to get to Centerville before dark and back home by nine tonight," he said, half to himself. Then, turning to Johnny, he added, "You wait here, and I'll walk up the hillside to Clem Wilkes' house and get a tractor to move this tree."

Johnny nodded and slowly walked to the river bank as his dad climbed the steep hill. Johnny tossed pebbles into the river for awhile and then decided to try to cross the shallow water on the rocks that abounded in the river bed.

High up on the hill, Johnny's dad reached the Wilkeses' house. As he looked back down toward the car and Johnny, he heard a steady roar. He had noticed dark clouds over toward Cedartown, but he hadn't thought much about them. He looked toward the north, toward Cedartown, and shaded his eyes.

Then he noticed the slight rise in the water level of the river. The surface of the water was beginning to whip up as though the wind were driving it. Suddenly a memory from his childhood gripped Johnny's dad. He'd heard that roar and seen the water rise and the surface whip up before. But only once! A flash flood had developed that fall long ago after a big rain. The three creeks that fed the river had swelled till they all come together into the river at once.

Now he charged down the hill, shouting at the top of his voice, "Johnny, run! Flash flood!"

He couldn't see the boy, but he did see the giant wall of water coming around the bend up ahead. In just a few seconds it would hit the bridge and maybe Johnny. Was there time to get to the boy? His only boy—he couldn't lose him!

Down below, Johnny tired of the rock hopping and sat down on a large boulder in the middle of the river. He, too, heard the roar. It brought back memories of the Bible and the storm on the Sea of Galilee. In his mind he saw the Master walking on the water and the disciples screaming for help. He saw the draught of fishes and the fire on the seashore.

Then the wall of water came into sight. Johnny leaped to his feet, but the wet rock was too much for him. Down he went, slipping into the chilly water. He grabbed for the boulder, but the water was already rising.

Johnny's dad finally got to the foot of the steep hill. He ran to the car, but Johnny wasn't there. He shouted again, but by that time the roar of the oncoming water drowned out his voice. He dashed to the riverside. He ran on the bridge and called again, "Johnn where are you?"

Then the wall of water hit. It thre Johnny's dad off the bridge, high in the bushes. He scrambled out and r for the water's edge, searching wild for his boy. Back and forth he ra screaming, "Johnny, Johnny, where a you?"

The minutes passed so slowly that seemed like hours. Soon the wave w past, and the waters returned to t banks. The flash flood had passed on the valley. The black skies blotted o the memory of the bright fall leaves ar the sparkling sun. The lighthearte spirit that Johnny's dad had felt as t two of them drove along that afternoo was gone. Heavyhearted, he returne to the bank and started the search. Th sun slipped down behind the blac clouds; and when the skies cleare again, it was almost dark.

Johnny's dad sat on the bridge. cried and he prayed. Why hadn't h thought to pray before? He prayed o loud, "Oh, Father, help me find my so Please help me."

As the noises of the outdoors quiete with the oncoming darkness, Johnny dad thought he heard a noise. "He Dad, where are you?" a voice called.

Leaping to his feet, the man tried tell where the voice was coming fro "Johnny, Johnny, is that you? Whe are you?" he shouted at the top of h voice.

From the far side of the bridge, head bobbed up, right next to the ban and right against the bridge.

Racing to the spot, he pulled the bo up onto the bridge. "Son, are you a right? What happened to you?" Johi ny's dad fired the questions and too off his coat to wrap around the shive ing boy.

Helping him to the car, Johnny's da closed the windows, started the engin and turned on the heater. He raced f home and assured the boy, "We'll g you to a doctor right away, son. You be all right."

The boy was weak, but he spoke in a strong voice. "Wait a minute, Da I'm all right. Take it easy and don wreck the car."

The car slowed, and the man aske "Well, what happened? Did the floo hit you? Where were you all that tim I was looking for you?"

In the darkness the boy smiled. "Wel Dad, I was thinking about how hard th

(continued on page sixteen)

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

ellowship Dinners chedule for Mount Olive College

Remaining fellowship dinners for ount Olive College under sponsorship Free Will Baptist churches throughout astern North Carolina include:

Nash County: Wednesday, October 22, p.m., Spring Hope School, Spring Hope, en Bissette, chairman.

Onslow - New Hanover Counties: Fri- ay, October 24, 7 p.m., Dixon School afeteria near Holly Ridge, Leonard obbs, chairman.

Wilson County: Tuesday, October 28, p.m., American Legion Building in Wil- on, James Hunt, chairman.

Johnston-Wake Counties: Monday, No- ember 3, 7 p.m., South Smithfield Ele- entary School, Edmund Gonzalez and erwood Parker, cochairmen.

Pitt County: Monday, November 3, 7 m., American Legion Building in Green- lle, Stephen Walters, chairman.

Greene County: Thursday, November 7 p.m., Snow Hill Elementary School, ow Hill, Mrs. P. L. Barrow, chairman.

Jones County: Saturday, November 8, p.m., King's Barbecue Restaurant, nston, Miss Margaret Carol Banks, airman.

Edgecombe - Halifax Counties: Monday, ovember 10, 7 p.m., Fellowship Build- g, Edgewood Free Will Baptist Church ear Macclesfield, the Rev. Hubert Bur- ss and Rufus Harrell, cochairmen.

Sampson - Harnett - Cumberland Coun- es: Thursday, November 13, 7 p.m., idway School cafeteria, Route 5, Dunn, e Rev. C. Felton Godwin and Nelson ewart, cochairmen.

Lenoir County: Saturday, November 5, 7 p.m., Barbecue Lodge Restaurant in nston, Milton M. Lovick, chairman.

Washington - Tyrrell - Martin - Pasquo- nk Counties: Thursday, November 20, 30 p.m., Plymouth High School cafeteria, Plymouth, David Cahoon and Bill Gurganus, cochairmen.

Make your plans and encourage others to attend the dinner in your county!

Demonstrations at Mount Olive

In observance of the nationwide moratorium of October 15, Mount Olive College students held a "Prayer for Peace" rather than class boycotts and antiwar street demonstrations. The prayer was lead by Greg Snow of Salisbury, Maryland, president of the Student Government Association, and was held at a noon gathering in the College cafeteria. It expressed the concern of the student body for world peace.

Other actions at Mount Olive College on this day included having the United States flag flown at half-mast, class discussions on Vietnam, and a student-led discussion during the afternoon.

= = = =

First Symposium

The Rev. C. Sheldon Howard, campus minister, has released plans for the first symposium to be held at Mount Olive College on October 28. One day of emphasis on Christian faith and its relationship to our life and culture will replace the previously-held religious emphasis weeks.

Three discussion groups will be meeting simultaneously. Dr. Cecil Robbins, president of Louisburg College, will lead one of the groups in a discussion of "What does Christianity have to do with my life as a member of an academic community?"

Committed Christians who are professional men and women of the Mount Olive area will lead another discussion in consideration of "What does Christianity have to do with my life in my chosen vocation?"

And, a third group will be led in discussion of "What does Christianity have to do with my life as a citizen in our society?" by the Rev. Randy Moesho, minister for the Baptist Student Union at East Carolina University.

Closing the symposium will be a joint meeting of the groups for the purpose of summarizing the topics considered.

= = = =

A loose tongue in conversation could be compared to a bull in a china shop.

Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Rev. Walter Childers announces that he is available for pastoral and evangelistic work. Anyone desiring his services may contact him at Route 2, Box 416, Cheraw, South Carolina 29520, or by telephoning 537-2610.

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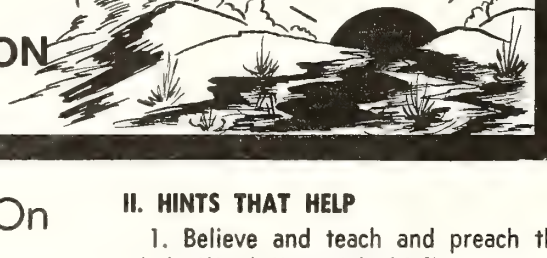
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ST. CLAIRE BIBLE CLASS

THE SUNDAY SCHOOL LESSON

FOR NOVEMBER 2



God's Judgment On Judah

Lesson Text: Jeremiah 26:1-6; 52:12-16

Memory Verse: Jeremiah 26:13

I. INTRODUCTION

One wonders why the Kingdom of Judah did not profit by the terrible mistakes of her sister Kingdom of Israel. There is no doubt that Judah was solemnly impressed by the fall of Israel and the captivity of the people. But after a hundred years had passed those terrible days were forgotten and Judah was on her way to a similar fate, despite the many warnings of such faithful prophets as Jeremiah.

Following "g o o d" King Hezekiah's death, his son, Manasseh, became king, and was one of the worst Judah ever had. Even after Hezekiah's great religious reforms, one of Manasseh's worst sins was to desecrate the temple by building altars to Baal, and even set up a graven image in the temple! Judgment was on its way.

But judgment was halted briefly because of the righteous life and earnest efforts at reforms of another "good" king, Josiah. But the way of the flesh still prevailed, and twenty-five years after Josiah's death the Kingdom of Judah, for which God had so many hopes, was gone, and her people taken away to Babylon.

Into this state of affairs, so destined for failure; into this "political and moral turmoil" God dispatched His servant Jeremiah to speak for Him and warn the people. It was in the thirteenth year of Josiah's reign that Jeremiah began his ministry. Inspired by Josiah's religious fervor, Jeremiah envisioned many happy years for Judah. But the sons of Josiah were not like their father and did not appreciate the prophet. When Jehoiakim, Josiah's second son, came to power, his dislike for Jeremiah became more pronounced. Our lesson today is set during this reign.—Advanced Quarterly (F.W.B.).

II. HINTS THAT HELP

1. Believe and teach and preach the whole Word (Jeremiah 26:2).

2. God expects His servants to show the people their transgressions (Jeremiah 26:3; cf. Isaiah 58:1).

3. There is a way for men to avert condemnation and judgment (Jeremiah 26:3; cf. John 5:24).

4. When people turn a deaf ear to God's Word, they are without excuse (Jeremiah 26:4).

5. If you are one of the Lord's faithful servants, the Father will honor you (Jeremiah 26:5 cf. John 12:26).

6. The consequences of sin and unbelief will be God's judgment upon people and places (Jeremiah 26:6; cf. Psalm 78: 60).

7. God keeps an accurate record, and His eye is upon us all (Jeremiah 52:12; cf. Psalms 32:8; 101:6, 7; Zechariah 2:8).

8. Like the Chaldeans who broke down the walls, our generation may break down Christian standards (Jeremiah 52: 14).—Bible Expositor.

III. ADDITIONAL TRUTHS

1. Judah was confronted with a choice. She had to choose between following Jehovah and following false gods. Judah made the wrong choice. She chose to cast her lot with idols, and in the end she found them to be vain, lifeless things.

We too face decisions. Whom shall we follow? What shall guide the course of our lives? As we go through life many different roads appear before us. We cannot follow all that look inviting. We choose which way we shall go.

One of the roads is pleasure. Many today are following this road sign and are going down the road of pleasure. There has never been a time in the history of our nation when so many have been given to pleasure-seeking.

Will we go the way of money and pride? Greed, avarice, and selfish ambition have a very strong appeal. We can see that this road has many travelers.

All the above road signs point in t same direction and lead to the same d tination—destruction. But if we w look up and seek divine help, we w find a road sign pointing in the opposi direction. This sign will be mark "God." By following this road, whi only a few will be traveling, we w reach the destination of heaven — t eternal home of the bless. — Adapte from the Standard Commentary.

2. "The cases of two men awaitir trial have been bound over by the gran jury. One of them, the evidence show has planned and plotted the death a friend. He s c h e m e d for month brought his instrument, planned th time and committed the murder. Ther is every evidence of the sanity of th killer, and there is every degree of pre meditation. The charge against him i murder in the first degree.

"The second man is also on trial be cause a man lies dead, but the evidenc is quite different. He was driving hi automobile on slippery pavement. Ev dence shows that he leaned out of th car window and waved to a friend, cal ing out a message. He had carelessl taken one hand off the wheel and h was going faster than the condition warranted. Suddenly the car skidde and ran on the sidewalk and killed man. There is every evidence of care lessness and negligence, so he is boun over for trial; the charge is manslaugh ter.

"What will be the difference in atti tude as the two men go to trial? The first man has every right to be appre hensive that he will go to the electri chair. Will the second man fear the death penalty? Certainly not. He knows that the extreme penalty for such a charge is but twenty years in prison; he has hope that his known character and ability to pay the damage claims arising from the accident will probably cause the jury to recommend leniency, and that suspended sentence may be his lot.

"What do you fear in the judgment of God—and why? If you had to plead either guilty or not guilty, how would you plead before God as judge? If you were your own judge, what would be your verdict?" — Tarbell's Teacher's Guide, 1969.

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Climbing the wall is better than knocking it down, unless the wall is no good. It is better to go through the gate in any case.

BOOK REVIEWS

by ELIZABETH HILL

Y BONES CAN LIVE AGAIN by Robert E. Coleman. Revell, 1969, 127 pages, paperback, $1.25.

"The hand of the LORD was upon me, d carried me out in the spirit of the RD, and set me down in the midst of e valley which was full of bones, And used me to pass by them round about: d, behold, there were very many in e open valley; and, lo, they were very y. And he said unto me, Son of man, n these bones live? . . ." (Ezekiel 37: 3).

A deepening crisis exists in the life of e local church. A form of religion but power prevails. No thrill is there in rsonal devotions, and complacency ems to be the norm for most church- en.

Yet there is hope the author thinks. ry bones, he believes, can live again. me of the encouraging signs are a rowing lay witness movement, the mul- plication of Bible study and prayer roups, and the response to great evan- elistic crusades. These people are earching for a revival.

Here is a practical manual either for ersonal or group use which if followed ught to bring revival in the local church. is a "must" book for pastors and ev- ry sincere layman.

ONGANGA PAUL by Lois Carlson. Harp- er and Row, 1966, 197 pages, cloth edition, $4.95.

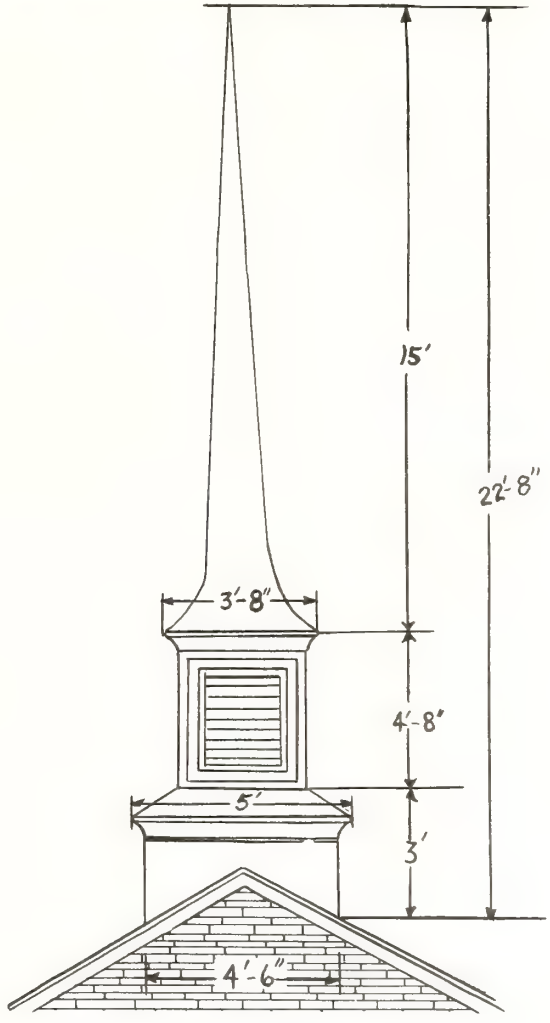
This is the story of the Congo minis- ry and martyrdom of Dr. Paul Carlson s told by his wife, Lois. It begins with is boyhood in California, the long years f schooling, and the struggle for them oth with the temptation to settle for he comforts of a suburban medical prac- ce.

With their young children, the Carl- ons went into the Congo "to build a fe founded not on material comfort, ut on service to hundreds of thousands n desperate need of medical and spir- ual ministry."

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Boys' and Girls' Stories

(continued from page twelve)

disciples rowed and fished and worried about the storms, and how easy it all seemed to Jesus. I thought I'd like to walk on the water, too, but I knew I couldn't. Then that flood came down on me. I managed to get on a small rock, and I jumped from rock to rock just as the wall of water hit.

"Then I dived for the bridge and went behind the foot of it. The floor of the bridge shielded me, but the force of the water banged my head on the steel girder. I guess I was out for awhile, but the water didn't get to me. Somebody must have been praying, for I barely missed getting swept away."

Johnny's dad put his arm around the boy as he drove. "Son, I knew God would look after you. Nothing happens in nature without His looking after us."

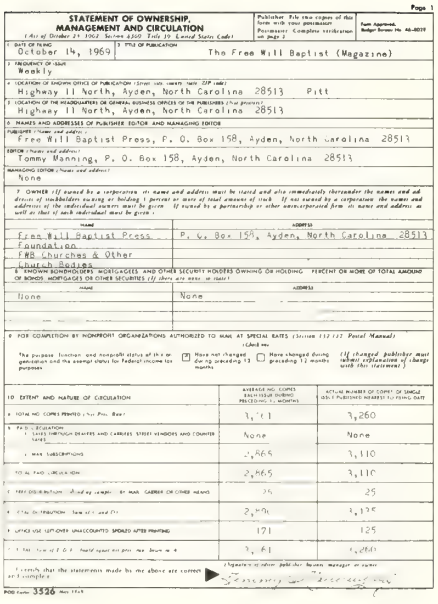
Johnny smiled and snuggled closer to his dad. He knew now who'd been praying for him.—"My Pleasure."

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Questions & Answers

(continued from page eleven)

the night (to this world) will come when no man can work. It indicates that now and only now is the accepted time; that tomorrow may be eternally too late. "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18). It calls for the unsaved to come now without delay or hesitation, making sufficiently clear that none come to Christ who do not receive salvation full and free. "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matthew 11:28-30); "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. . . . Verily, verily, I say unto you, He that believeth on me hath everlasting life" (John 6:37, 47).



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NEWS NOTES

(continued from page ten)

Revival Services
At Juniper's Chapel

Revival services will begin at Juniper's Chapel Free Will Baptist Church near Vanceboro, North Carolina, Monday night, October 27, and will continue through November 4. The Rev. Earl Glenn of New Bern, North Carolina, will be the speaker for this series of services. The Rev. Willie Stilley is the pastor of Juniper's Chapel, and he will assist Mr. Glenn each evening. The time of the services is 7:30. Everyone has a friendly welcome to come out and worship during this period of revival.

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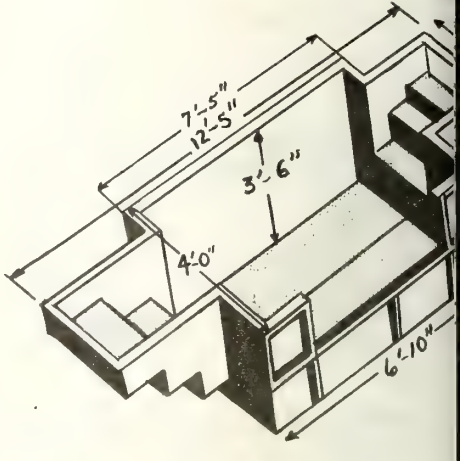
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"PLAYING" AT IT







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Editorial--

Cover Photo by De Wys

"PLAYING" AT IT

One of the first things that little children learn to do is to play; one of their first sophisticated activities is playing house. This i game of pretense. They enjoy everything that goes along with it. T watch Mama and Daddy intently. They observe their dealings with children, and then they do their best to imitate them and their behav When a group of youngsters get together, one will pretend to be mama; one will pretend to be the daddy; and those left over will pret to be the children. If there are not enough extra ones to "play" the c dren, dolls will be used. "Mama" and "Daddy" will dress up in apr priate clothes and take on mannerisms and voice tones that are typ of a real mother and father. They will scold and reprimand the err children, and they will even resort to mock spanking if this meas seems necessary. They will cook for their little ones and chide them not eating their vegetables. They will love them and watch over th with tender care when they are sick.

All this is playacting, but it has the appearance of being real. T children do it so well that it seems to be a natural part of their grow up. This type of playing is amusing to adults, but the children take seriously—and perhaps they gain some knowledge from it.

Not many mature adults play house, but some of them do play at ing a Christian. Act One: They move aimlessly about, never really s tling down to business. They consider it to be something not too impo ant, something to be taken or left at will. Why say "they" though? is not only "they"; it is we. We nearly always choose to omit oursel when we are being critical, but this is not good. When we point finger at others, three fingers point back at us. Though we seldom st to consider our own faults, we do know that there is much sound adv in the statement which suggests that before we find fault with neighbor we should stop and count ten of our own. See what follows:

Act Two: In opposition to Act One, some of us go to church regular We have settled down to business—so it appears. We never miss Sund school, prayer meeting, choir practice, quarterly conference, Sunday nig services, or anything sponsored by the church. One could set a watch our promptness. We are the first to get there, and we are the first volunteer for some committee; and any job that we perform is done we

Act Three: We are the best of Christians. We visit the sick and fer prayer for their recovery. We witness to unsaved friends, and admonish saved ones to keep themselves pure and clean—not to be lur away by Satan's enticements. We are the picture of sincerity; we cau onlookers to view us in awe.

Sad to say, many times we are just like the children. We are pla acting. We are just going through the motions. We are not really re gious. We just seem to be. We do have a form of religion, but we de the true power. It is not in us; it is about us, on the outside of us. O doesn't have to be a church member, nor does he have to attend t church to play Christian. Neither does he have to be in another's co pany to pretend. Many of us can remember that when no playmate w available, we would play alone and pretend to ourselves. Religiously can pretend to ourselves also, and we can play at being a Christian much that we really convince ourselves that we are Christian. Th could really prove to be disastrous, for we could delude ourselves a play ourselves into hell.

Thus, playing Christian carries greater consequences than playi house. Playing house really does no harm, but this cannot be said Christianity and the end results of it. We do know that heaven is not playhouse, and neither is hell. Let's remember also that Christianity no plaything. Those of us who try to "play" at it will find ourselves o stage!

Single Girl

by
MATILDA NORDTVEDT

DELAIDE sighed as she parked her blue sports car behind the apartent building. Even a shiny new car dn't fill the aching void in her heart. ither did a cozy apartment nor a closet ll of clothes. Romance? What chance as there? When she was young, she as too involved in caring for her ailing rents. And now that they were both ne and she could live her own life, e was too old for romance, it seemed.

Adelaide pulled out the car key, stepd out of the car, and locked the doors. e threw back her shoulders and walkbriskly to the apartment. No one ust ever know how empty and lonely r life was. In front of others, she ust maintain her image as the successl Christian business girl.

She looked around at her tastefully rnished apartment—quite a contrast to e poor home she had been reared in. s, she had all the things she wanted, t not contentment, inner joy, or purse.

Hearing Jeanette Lanier speak at the urch tonight had stirred up the old ngings. Jeanette had been her high hool chum, one of the most popular rls in her class. She hadn't married ther; yet she seemed happy and full of rpose. Of course, nursing in a mission spital in Africa was a far cry from beg floor manager at the Dollar Store.

"If I'd had a chance to take nurse's aining," mused Adelaide as she sank to a chair, "or become a teacher, then wouldn't be so bad to be single. I'd e helping people—doing something orthwhile. I'd have a purpose for livg."

Adelaide blinked to keep back the tears. She liked her work—Mr. Dillard said he couldn't run the store without her—but it was all so meaningless. Adelaide closed her eyes. The counters with their colorful merchandise came before her: fancy dishes, pictures, stationery, clothes, baby things, school supplies, bird cages, and goldfish. What a contrast to spending one's time healing people's bodies and souls!

Adelaide stood up suddenly. Quit envying Jeanette Lanier, she told herself sternly, and get to bed. There's work to do tomorrow. She tried to hum as she prepared for bed, but the tune died on her lips, and she found herself brooding again. At first she had thought her heart was empty because she lacked the niceties of life. Then she blamed it on her single state. But tonight she realized her mistake. Jeanette Lanier had neither nice things nor a husband; yet yet she was a radiant person.

"What's the use wishing?" sighed Adelaide, as she snapped off the light.

"I'm not a nurse, and I'm not a teacher. So I spend the rest of my life in the Dollar Store, as exciting and stimulating as —" she groped for words, "Grandma's knitting!"

A tear or two squeezed out of Adelaide's eyelids as she closed them. "Lord," she prayed, "I feel so empty, so purposeless. I haven't the self-confidence to go back to school or to start a new life at thirty-eight. You know my personality, Lord." She sniffed as she reached for a tissue. "Lord, give me something to live for."

Adelaide always felt better after she prayed. But how would God help her? What if she found a homeless, unloved baby outside her door in the morning? She let her imagination run wild. She'd buy baby things at the Dollar Store and hire one of the ladies at the church to take care of it while she worked. It would be someone to love, some reason to live.

Adelaide laughed to herself as she forced herself back to reality. A baby without a father? Ridiculous! Dismiss that one!

"I know you're not a nurse and don't have the education," she could imagine Jeanette saying, "but we could use you in the mission hospital in our supply room." Bandages, bottles of medicine, and cotton swabs—not so different from fancy dishes, bird cages, and school supplies. Things, just things.

* * *

"Please dust the pictures, Sue, and straighten out the socks according to size. Oh, yes, we also must get those clocks from Japan unpacked and priced."

Adelaide was glad to be busier than usual at the store. She always dreaded breaking in new girls. And this one, Claire Devore, looked almost like a freak with her false eyelashes and green eye shadow. She was rather stupid, too—didn't seem to hear what Adelaide said. She always had to be told twice.

She's probably been out carousing all night, thought Adelaide to herself. She won't last long here if she doesn't do any better than she has this morning!

Adelaide, hurrying out to lunch, almost bumped into the new clerk. "Excuse me," she said with a little laugh. "Didn't mean to run you down on your first day at work."

"Guess I wasn't looking where I was going, either," the new girl answered. She hesitated, her hand on the door handle. "Could you tell me where I could find a good place to eat lunch? I'm new in town and—"

"There are several good places," answered Adelaide briskly. "The Star Grill, the Coffee Cup, the Broaster. I usually go to the Coffee Cup." She hesitated. Should she invite the new clerk to eat with her, false eyelashes and all?

It wouldn't hurt. "Come on and eat with me today," she said with a smile. The look of appreciation on Claire's face warmed Adelaide's heart.

What a pair we make! thought Adelaide, as they started down the street together. Conservative me with—well, how would you describe her?

Claire seemed tongue-tied after they sat down at their table. Adelaide painfully searched for conversation topics as they munched their bacon, lettuce, and tomato sandwiches. Suddenly she thought of the missionary meeting last night. Might as well let Claire know right away that she was a Christian. Maybe it would keep her from using language that would be embarrassing.

Adelaide surprised herself by the glowing description she gave of Jeanette La-

(continued on page sixteen)

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

Young People and The Church

(Reprinted from June 11, 1958)

". . . Lord, what wilt thou have me to do? . . ." (Acts 9:6).

In this verse is a question that is being asked by thousands of Christian young people, and they are just as earnest as was Saul of Tarsus. Many of our young people are very anxious to find a place of service in their churches. I find young people anxious to do things for God and for humanity. It is my purpose in this article to point out to them the necessity of finding work under the direction of God and striving with all their might to do good and acceptable work for Him. Next week, in the concluding article of this series, I want to write about the responsibility of the church to its youth.

I think the first thing every young Christian should do, and that just as soon after conviction as possible, is to unite with some church and begin serving God in special ways that can be done only in the church. It is in the church that we can best grow in spiritual things.

Our youth today are capable, as well as willing and anxious, of doing many things in the church. One of the complaints I hear is that they are not given the opportunity. They are seeking for places of usefulness but are pushed to the back or outside. Here we find the reason so many become drifters or loafers and finally are lost again in the wilderness of sin.

It is simply not true that all Christian boys and girls feel that they know it all and are not willing to learn from anyone. On the other hand, I find most of them willing, and in fact seeking, to learn from their elders how best to do the things that will build up the church, the community, and themselves. Young people of today know that they will be the leaders of tomorrow, and I am happy that they want to learn to do the best possible when that time comes. They know, too, that there must be preparation for the tasks if they are to do what will be expected of them.

Some one has described the church as a family of families. The ideal family is the one where every single member has a task to do and must do it. You will notice that the last part of the verse from which our text is taken says, ". . . Arise, and go into the city, and it shall be told thee what thou must do." In God's plan for His people He has work for all to do, and His kingdom suffers if any of us fail in our part of the work. No one should stand by and wait for others to do what God wants us to do. Nor should any one try to push others out and hinder in the things God decreed for them. Just as one can ruin his life and usefulness by not doing his part of the work, so can many be ruined by unjust criticisms directed at them by others.

Young man, young woman, God is waiting for you; the church is waiting for you; the world is waiting for you. You are important. Find your place and fill it well. God will help you when you are about His work and in His will. To be a successful Christian there are things you must do; and the sooner you get about doing them the more successful and happy you will be.

So many young people ask me, "What can we do?" Saul (Paul) asked God, and so should you. It will not be easy. It was not for Paul, for God said, "For I will shew him how great things he must suffer for my name's sake" (Acts 9:16). But besides the blessings he brought to the multitudes, his dying testimony as given in 2 Timothy 4:6-8 shows that all his sufferings were not to be compared with his present and future glory.

Young friends, your life habits are determined early. Your adult viewpoints are being established during your teens, therefore, "Neglect not the gift that is in thee, . . ." (1 Timothy 4:14).

NOW IS A GOOD TIME TO RENEW

YOUR SUBSCRIPTION

Why?

Why should I give money to save a heathen abroad when there are heat in our own country? Other "Whys" just as logical:

Why should I give money to those other parts of this country when th are needy ones in my own state?

Why should I give to those in ot parts of the state when there are ne ones in my own town?

Why should I give to the poor in town when my own church needs money?

Why should I give to the church wh my own family wants it? Why shoul give to my family when I want it n self?

Why? Because I am a Christian, n a heathen.—Copied.

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THE JONESES DEPART

by the REV. JOSEPH INGRAM



e Rev. and Mrs. Harold Jones and their daughter, Wendy, are pictured as they prepare to depart for their mission appointment in the Philippine Islands.

t was Monday, October 20, 1969, that ut twenty-five friends and relatives hered at the Raleigh-Durham Airport watch the second group of our com-ssioned missionaries of the North olina State Convention of Original e Will Baptists leave for the foreign ssion field. The Rev. and Mrs. Harold es and their daughter, Wendy, had ne to the end of a long year and four nths of anticipation and preparation the time that they could leave for ir field of labor.

The scheduled time of departure of the ht with Eastern Airlines was to be at 0 p. m. These were anxious mo-nts as the trip was made to the air-t. We watched the Joneses as they w nervous on the way to the airport. had planned to pick them up in Clay-, North Carolina, at 2:15 p. m.; and we arrived, they were standing at the or waiting to load the car and leave. a matter of minutes we were on our y to the airport and for what for em was to become a long journey to vao City, Philippines.

As we reached the airport and was checking with the reservations, I noticed a note on the wall which stated that the flight on which they were to leave was delayed and would not be leaving until 5:55 p. m. This would make them late for their connection in San Francisco. They now could not leave on the last flight out of San Francisco, and would have to stay Monday night in that city. Previous plans were to stay in Hawaii. Also, this made the wait almost two hours at the Raleigh-Durham Airport before they could leave. This was a long and anxious two hours, and many of those who had gathered to watch their departure had to leave for other engagements; but those who could remain, did so. We waited until about 5:40 p. m., and we heard the plane as it was landing. It was announced that the plane would be on the ground only for a short time, so those who were leaving had to get ready to board the plane as soon as it was unloaded. These were the moments that were filled with mixed emotions on the part of those present. Mr. and Mrs. Jones and Wendy said their last good-byes and boarded the plane. They were allowed to return to the loading ramp for one last picture of their departure.

Harold, Sandra, and Wendy have now gone to their place of service—and also to their home for the next three years. We do hope that each of you will realize the importance of holding them up before the Lord in your prayers and also realize that in order for them to stay there and witness for God, we must give sacrificially for their support.

Original Free Will Baptists have another cause to thank God daily. Now we are represented on three foreign soils; namely, Mexico, Rhodesia, and the Philippines. For this opportunity we are most grateful. We can no longer look at our mission program and say that we can give if we want to; we must look at it and say that it is a **must** that we give that these who have been called might do all that is in their power to win the lost to Jesus Christ. Can your mission program count on **you?**

News & Notes of DENOMINATIONAL INTEREST

Hugo Church to Host Central Conference

The two hundred twenty-first annual session of the Central Conference of Original Free Will Baptists of North Carolina will convene with the Hugo church, Route 1, Kinston, North Carolina, November 5, 6, 1969. (Please note: all reports to be placed in the minutes of the conference must be turned in to the clerk. All boards are requested to have copies of reports for the delegates printed for distribution at the convening of the conference.) The scheduled program is as follows:

Wednesday Morning

9:00—Registration of Ministers and Delegates
10:00—Devotions, the Rev. L. E. Ballard
10:15—Welcome, the Rev. A. B. Bryan
10:20—Response, Albert Proctor
10:25—Moderator's Message, the Rev. N. D. Beaman
—Recognition of Visitors
—Appointment of Committees
10:45—Report of the State Convention, the Rev. Willis Wilson
10:55—Report of the Free Will Baptist Press Foundation, the Rev. Walter Reynolds
11:05—Report of the Superannuation Board, the Rev. Walter Reynolds
11:15—Report of Mount Olive College, Dr. W. B. Raper
11:30—Morning Worship:
Introductory Sermon, the Rev. Willis Wilson
Alternate, the Rev. F. B. Cherry
12:00—Lunch

Wednesday Afternoon

1:15—Devotions, the Rev. James Lupton
1:25—Business Period:
Partial Report of the Credentials Committee
Report of the Executive Committee
Report of Central Conference Missions, the Rev. R. T. Sasser
Report of Trustees
Report of Central Conference Historian, Mrs. H. L. Spivey
Report of Cragmont Assembly, the Rev. Cedric Pierce Jr.
3:15—Adjournment

Thursday Morning

9:00—Final Registration
9:30—Devotions, the Rev. Charles Sapp
9:40—Business Period:
Reading of Minutes of Previous Day
Recognition of Visitors
Report of the Obituary Committee
Report of the Temperance Committee
Report of Resolutions Committee
Report of Finance Committee
10:40—Report of the State Mission Board, the Rev. R. H. Jackson
10:50—Report of the Children's Home, the Rev. Ed Miles
11:05—Report of the Church Finance Association, the Rev. Hubert Burress
11:15—Morning Worship Service, Ordaining Council
12:00—Lunch

Thursday Afternoon

1:15—Devotions, the Rev. Robert Rollins
1:30—Business Period:
Finial Report of the Credentials Committee
Report of the Treasurer, the Rev. L. B. Woodall Jr.
Final Business and Adjournment

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LaGrange Church Announces Homecoming and Revival

Homecoming services will be held at the First Free Will Baptist Church, LaGrange, North Carolina, Sunday, November 2. Sunday school will be held at 10 a.m., followed with the worship service at eleven o'clock. The pastor, the Rev. David W. Hansley, will bring the homecoming message. During this service special music will be rendered by Mr. Carlton Lucas and Mr. Quincy Harrison. A picnic lunch will be served immediately following the morning worship service in the LaGrange School lunchroom. Bring a basket and enjoy the fellowship.

All friends, members, former pastors, and relatives are invited.

On Monday evening, November 3, the Rev. Clyde Cox of Pine Level, North Carolina, will begin a series of revival services in the LaGrange church, beginning each evening at 7:30. The pastor will assist Mr. Cox in the services which will feature good preaching and special music each evening by the church choir and others. The public is welcome to attend these services.

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Cragmont Assembly Treasurer's Report for September, 1969

Mrs. Fountain Taylor, treasurer of Cragmont Assembly, Inc., Black Mountain, North Carolina, reports as follows for the month of September, 1969:

Balance August 31, 1969		$2,64
Receipts		
Churches	$310.89	
Sunday Schools	21.00	
Sunday School Convention	18.00	
Leagues	5.00	
Unions	49.79	
Total Receipts		40
Total to Account For		$3,05
Operating Expenses		10
Balance September 30, 1969		$2,95

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C. F. Bowen to Hold Long Ridge Revival

Revival services for the Long Ri Free Will Baptist Church located ele miles east of Mount Olive, North Ca lina, will begin Monday evening, Nov ber 10, at 7:30, and will conti through Saturday evening, November The visiting evangelist will be the R C. F. Bowen, pastor of the First Free W Baptist Church of Wilson, North Ca lina.

The public is invited to attend th services. The pastor of the Long Ri church is the Rev. Eldon Brock, Kinst North Carolina.

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Revival in Progress At Saint Paul's, Elizabeth City

Revival services are in progress Saint Paul's Free Will Baptist Chur

(continued on page fifteen)

Coming Events

October 30, 31—Cape Fear Conference Original Free Will Baptists, Case Chapel Church, Route 2, Goldsbo North Carolina

November 5, 6—Central Conference Original Free Will Baptists, Hu Church, near Grifton, North Carolina

The Miracle of the Blank Page

(ROMANS 8:28)

by the Rev. Harold Jones

the early part of 1968, the Lord led us to give ourselves to Him for service as missionaries. I approached Brother Joseph Ingram, our mission director, for a list of "do's" to become a missionary. He said, "I can offer you nothing. We don't have any provision for another missionary candidate at this time. All I can advise you to do is resign your church, step out on faith, and see what God will do." I almost fell over. Step out on faith! That seems to be asking a little too much. I went home and Sandra and I began to consider this. We counted the cost and it seemed too great. I wrote Brother Ingram a postcard and told him we could not go.

For two weeks life was miserable. We had placed things and the security they brought before the will of God. The things no longer meant anything, for it seemed as though the Lord was saying, "Do you love these things more than me?" After two weeks of this misery, we decided to resign the church at Winterville, North Carolina, step out on faith, and see what God would do. We had to sell and give away almost everything we had, but there was no pain in the parting. Those words, "step out on faith and see what God will do," have proven to be some of the best advice I have ever received; for had we failed at this point, we would have failed completely.



The week after we resigned we were invited to meet with the mission board. Through this select leadership God has performed a miracle. Goals were set for God to provide. This provision was from faith, nothing else. (1) One year at Columbia Bible College must be completed; (2) visits to churches over the state must be made; (3) $6,000 cash reserve must be raised before leaving; (4) monthly support must be reached; (5) the place of service must be found in the will of God.

The year has been completed without having to draw from the general fund for our support. The Lord has provided the monthly support above this fund. Sometimes it was low, but this called for prayer and increased faith. The year at Columbia has been completed, visits to many churches throughout the state have been made, the $6,000 has been raised, monthly support reached, and the place of service found in the will of God. This is a miracle of God—seeing all of these things provided.

How does one decide upon a place of service? We had thought from the beginning that we would go to Africa. The mission board asked us to pray about going to the Philippines. We did, but I must admit with not much sincerity. I wrote Brother Ingram a letter informing him that we felt Africa was to be our place of service. The letter was a two-page letter. The front and back of one page, and front of the next. The statement about Africa was on the back of the first sheet. Brother Ingram received the letter, reading the front two sheets. He did not turn over and read the back of the first page. He read it this way for two or three times. Not being able to understand what I was saying, he came to see me. He thought we had decided to give up all together. I told him he didn't read the letter. He told me that he did. Then he told me that the back of both pages was blank. This was strange, but now I believe that God either blanked that page out so he could not read it, or blinded his eyes and mind to the writing on the back, because you could see through the paper. We might call this the miracle of the blank page. I could tell that this was unusual at that time. I asked him to pray for us at a special time in a board meeting the following Monday. On that Monday we received a letter from some missionaries that serve in the Philippines, the same island where we will be serving. These were people that we did not know. The very same day a missionary from the Philippines came to the Bible College at Columbia and I talked with him. We put these things together, the blank page, the prayers of the board, the letter from the missionaries, and the visit by the missionary from the Philippines. These things showed us the will of God in our place of service—the miracle of the blank page.

Many people have asked, "Do you need a car?" "Yes!" We always answered, "but there is no money for one.

(continued on page ten)



SUNDAY, NOVEMBER 2

YOUR CHURCH IS WHAT YOU MAKE IT

Scripture Reading—Psalm 111:1

If it's a *growing church,* it's because *you* came with your children to learn.

If it's an *active church,* its because *you* give of your time to promote its program.

If it's a *scriptural church,* it's because *you* will settle for nothing less.

If it's a *friendly church,* it's because *you* are a friendly Christian.

If it's a *tithing church,* it's because *you* give that tenth of the fruits of your labor.

If it's a *benevolent church,* it's because *you* believe no church exists for its welfare alone but must send forth its message of love and service to others.

If it's a *beautiful church,* it's because *you* regard its temple worthy of the care and attention you give your home.

If it's a *Christian church,* it's because *you* are Christian in your life.

What kind of a church would our church be if all the members were just like me?—*First Christian,* 1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

Would your church be a good one if all the members were like you?

MONDAY, NOVEMBER 3

IT IS THE LAST HOUR

Scripture Reading—1 John 2:18

The sunset burns across the sky;
Upon the air, its warning cry
The curfew tolls, from tower to tower,
O children, 'tis the last, last hour!

The work that centuries might have done
Must crowd the hour of setting sun;
And through all lands the saving Name
Ye must, in fervent hast, proclaim.

The fields are white to harvest. Weep,
O tardy reapers, as ye reap,
For wasted hours that might have won
Rich harvest ere the set of sun.

We hear His footsteps on the way!
O work, while it is called today,
Constrained by love, endued with power,
O children, in this last, last hour!
—*R. A. Brown,*
1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

Are we ready to meet the Lord when He comes to take us to His home?

TUESDAY, NOVEMBER 4

NO PLACE FOR HATE

Scripture Reading—Proverbs 10:12

Eileen B. Beath in the *Presbyterian Survey* shared this episode with her readers. During the first year of the Chinese-Japanese War, a boy of nine years, Chin Chen, was starting for bed when he said to his mother, "Shall I pray for the Chinese soldiers tonight?" "No, Chin, pray for the little Japanese children whose fathers are fighting and dying in China tonight." Many, many times I have heard Chinese Christians praying for the Japanese. Hate has never had a place in their hearts. If Christianity can do this for individuals, can it not do it for nations?—*Mennonite, W. B. Knight's Master Book.*

PRAYER THOUGHT

This world of ours needs more love and understanding between each other and less hatred in the hearts of people.

WEDNESDAY, NOVEMBER 5

BETTER THAN A ONE-WAY TICKET

Scripture Reading—Matthew 24:42

A Christian woman was once talking to a servant of Christ about the assurance of her safety in the Saviour and said, "I have taken a single ticket to glory, and do not intend to come back." Whereupon the man of God replied: "You are going to miss a lot. I have taken a return ticket, for I am not only going to meet Christ in glory, but I am coming back with him in power and great glory to the earth."—*Sunday School Times, Knight's Master Book.*

PRAYER THOUGHT

The second coming of Christ will be a great rewarding experience for all of us who are ready for His coming.

THURSDAY, NOVEMBER 6

PRAYER IN TIME OF WAR

Scripture Reading—Matthew 21:22

The following prayer was found among the possessions of a group of Russian soldiers who had been taken prisoners.

"Thou silent light, Redeemer of the world, who are encircling the whole earth with Thy love, we hear Thy prayer from the Cross: 'Father, forgive them.' In the name of all-forgiving love, we ask our Father in heaven to grant His and our enemies eternal peace. Lord, forgive those who are shedding innocent blood and causing us untold suffering, advancing at the cost of their brothers' agony. Lord, judge not those who persecute us. Let our prayer help on the work of reconciliation among those whom our feeble witness to our faith stimulated to opposition to Christianity."—*The Pulpit,* 1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

We all need to get down on our knees and pray earnestly to the Lord.

FRIDAY, NOVEMBER 7

COMMON TO ALL

Scripture Reading—Revelation 21:4

Among the parables that Chinese t
ers use is the story of a woman who
an only son. She was grief-stricken o
all reason. She made her sorrow a w
wall. Finally she went to a wise
philosopher. He said to her, "I will
you back your son if you will bring
some mustard seed. However, the
must come from a home where there
never been any sorrow." Eagerly she s
ed her search, and went from hous
house. In every case she learned th
loved one had been lost. "How selfi
have been in my grief," she said, "so
is common to all."—*How to Face*
Knight's Master Book.

PRAYER THOUGHT

*Everywhere you go you will always
someone who has more problems than
so why don't you be thankful for the
that you have.*

SATURDAY, NOVEMBER 8

WHAT KIND ARE YOU?

Scripture Reading—Hebrews 10:25

There are three kinds of church me
bers: There are the "Old Faithfuls." He
en bless them! Then, there are the "On
in-a-Whilers." They are also known
"Up and Downers," or "In and Outer
They come one Sunday, and stay away fi
There are also the "Almost Nevers." Th
never come! Perhaps, I should not ha
said, "Never." They do come on East
or on Christmas.—*Watchman - Examin
Knight's Master Book.*

PRAYER THOUGHT

What kind of church member are yo

USED ALUMINUM PLATES FOR SALE

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aluminum offset plates for sale. T
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rooftops, etc. In fact, anywhere th
tin is used for patching or repairin
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plates or desiring further informatio
concerning these should contact th
Press.**

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

Raper to Address Beta Club

Dr. W. Burkette Raper, president of ount Olive College, will address the stern Beta Club Convention on Novem- r 5, at North Lenoir High School, oute 1, LaGrange, North Carolina.

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"Mount Olive Day" at Bethany

Bethany Free Will Baptist Church lo- ated near Winterville, North Carolina, ill observe Sunday, November 2, as Mount Olive College Day," according to n announcement by the Rev. A. B. handler, pastor. President W. Burkette aper will teach the Senior Sunday chool Class and speak at the 11 a.m. orship service.

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Fellowship Dinners Schedule for Mount Olive College

Remaining fellowship dinners for Mount Olive College under sponsorship f Free Will Baptist churches throughout astern North Carolina include:

Johnston-Wake Counties: Monday, No- ember 3, 7 p.m., South Smithfield Ele- entary School, Edmund Gonzalez and erwood Parker, cochairmen.

Pitt County: Monday, November 3, 7 .m., American Legion Building in Green- lle, Stephen Walters, chairman.

Greene County: Thursday, November 7 p.m., Snow Hill Elementary School, ow Hill, Mrs. P. L. Barrow, chairman.

Jones County: Saturday, November 8, p.m., King's Barbecue Restaurant, nston, Miss Margaret Carol Banks, airman.

Edgecombe - Halifax Counties: Monday, November 10, 7 p.m., Fellowship Building, Edgewood Free Will Baptist Church near Macclesfield, the Rev. Hubert Burress and Rufus Harrell, cochairmen.

Sampson - Harnett - Cumberland Counties: Thursday, November 13, 7 p.m., Midway School cafeteria, Route 5, Dunn, the Rev. C. Felton Godwin and Nelson Stewart, cochairmen.

Lenoir County: Saturday, November 15, 7 p.m., Barbecue Lodge Restaurant in Kinston, Milton M. Lovick, chairman.

Washington - Tyrrell - Martin - Pasquotank Counties: Thursday, November 20, 7:30 p.m., Plymouth High School cafeteria, Plymouth, David Cahoon and Bill Gurganus, cochairmen.

Make your plans and encourage others to attend the dinner in your county!

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HELP ME NOT TO COMPLAIN

by Diane McGee

This life can be wearisome and my strength is small,
But thou art great; the greatest of all;
So guide with thy wisdom and lead by thy hand,
Lord help, help me not to complain.

For thou art my Saviour, my Lord, and my King,
And thou will guide me if I'll trust, and not complain;
So help me to trust thee, and praise thy holy name;
Lord help, help me not to complain.

Complain, how can I when I go in thy name?
For thou art with me; I'll no more complain,
So Lord stay close by, and guide in thy name;
Lord help, help me not to complain.

(Diane McGee, a 1967 graduate of Cleveland High School, Route 1, Clayton, North Carolina, and a sophomore at Mount Olive College, is the daughter of Mr. and Mrs. R. Z. McGee of Route 1, Angier, North Carolina. At Mount Olive she is a member of the College Chorus, Free Will Baptist Student Fellowship, and Student Government Association.)

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Western Conference Supports President In Quest for Peace

The Western Conference of Free Will Baptists of North Carolina at their eighty-third annual session, October 15, 16, adopted a resolution giving their support to the President of the United States, Richard M. Nixon, in his quest for an honorable peace in Vietnam. The letter as sent to the president follows:

October 20, 1969

Office of the President
Of the United States of America
Washington, D. C.

Dear Mr. President:

During the Eighty-Third Annual Session of the Western Conference of Orginal Free Will Baptists of North Carolina, meeting with the Calvary Free Will Baptist Church, Wilson, North Carolina, October 15, 16, the Conference adopted the following resolution:

"Whereas, the antiwar movements and the antiwar demonstrators and demonstrations have been and are encouraging the enemy to continue the war; and

"Whereas, these encouragement the enemy will cause the loss of life and maiming of many allied soldiers;

"Therefore be it resolved:

"(1) That this, the Western Conference of Original Free Will Baptists, give our 'whole-hearted support' to the President of the United States in his quest for an honorable peace in Vietnam.

"(2) That the clerk of this Conference be instructed to convey this resolution to the office of the President of the United States of America.

"(3) That a copy of this resolution be sent to the senators and congressmen from the districts covered by this Conference."

Mr. President, may I add, this resolution met with a unanimous vote.

James V. Joyner, Clerk
Western Conference of
North Carolina
Free Will Baptist Churches

BOOK REVIEWS

by ELIZABETH HILL

GOOD NEWS FOR CHILDREN by Sheri Dunham Haan. Baker, 1969, 240 pages, $4.95.

One of the things that makes this Bible storybook different is its large type. This is because it is meant to be read **by** children as well as **to** children, especially those from seven to nine years of age. The language is contemporary; the style is conversational and natural.

Another distinguishing feature is its arrangement according to topics rather than in chronological sequence. Creation, the fall of man into sin, and the punishment for sin are among the first stories. Following these are the good news about Jesus Christ, the plan of salvation, and His death and resurrection. The last topic deals with the subject, "Jesus Is Coming Again!"

"Good News for Children" is a good gift item, especially for a child who has responded to the gospel call. It is also excellent for parents to read to preschoolers.

WE WOULD SEE JESUS AND OTHER SERMONS by George W. Truett. Baker, reprinted 1969, paperback, 224 pages, $2.95.

J. B. Cranfill, the compiler of these twelve sermons, says, "To every soul in need of light and help; to every heart bowed under the weight of sin or grief or tears; to every one whose face is clothed upon with life's sunset glow; to every one tempted, discouraged, sad hearted or bereaved, this book is sent with the devout prayer that it may bring hope and comfort, and give them, each and all, new visions of the Master's grace and love."

In addition to the sermons are the "Life Sketch of George W. Truett," by the compiler; and the character sketch, "George W. Truett, the Man and Preacher," by John E. White.

(Books featured may be ordered from the FREE WILL BAPTIST PRESS, P. O. Box 158, Ayden, North Carolina.)

THE MIRACLE OF THE BLANK PAGE

(continued from page seven)

We believe if God would have us to have one, He will provide it." Even this has been provided. Some very dear friends of mine have made provision for this to be purchased at their expense when we reach the Philippines.

This has been a tremendous year. The Lord has proved Himself more than sufficient in every way. This has tru been a year of miracles.

"(For we walk by faith, not by sight (2 Corinthians 5:7).

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BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Can we know for sure when person has been converted?—**Mrs. J. J., uth Carolina.**

Answer: I think both we who are now ristians may know in most cases hether or not a person making a pro-ssion is saved and that also he who akes such a profession should know. Ye shall know them by their fruits. Do en gather grapes of thorns, or figs of istles? Even so every good tree bring-h forth good fruit; but a corrupt tree ingeth forth evil fruit. A good tree nnot bring forth evil fruit, neither can corrupt tree bring forth good fruit" Matthew 7:16-18).

Like fruit trees that produce their nd, so Christians likewise produce eir kind. They obey the Great Com-ission and win souls. They obey the mmands found in the Bible and study, ad, and meditate on the Word of God. changes their mode of life in a day-r-day process so that as they grow der they become more like Him in each ssing day. Though they are persecut-l by the world, and especially by false ofessors of Christianity; yet, they pos-ss an inner joy that the world, includ-g false professors, can neither have in eir unsaved state nor cause to be tak-from Christians. Read carefully the th chapter of Galatians. "(For the fruit the Spirit is in all goodness and right-usness and truth;) Proving what is ac-ptable unto the Lord. And have no llowship with the unfruitful works of rkness, but rather reprove them. . . . nd be not drunk with wine, wherein is cess; but be filled with the Spirit" phesians 5:9-11, 18). These four vers-not only tell us what the fruit of the irit is, but also gives us clues as to w this enables us to distinguish that hich is acceptable to God.

Unless a Christian has abused the new nscience God gave him when he was rn again by disregarding what he is ught in the Word, he has a conscience id of offense—one that is a safe guide; t if he has disobeyed so as to sear it as though with a hot iron, then he is in trouble. (Compare the following Scriptures: Ephesians 4:30, 31; 1 Timothy 4:1, 2; 2 Peter 3:17, 18.) The normal thing for a Christian is growth, and the Bible tells him how to grow. "As newborn babes, desire the sincere milk of the word, that ye may grow thereby (1 Peter 2:2). (See and compare 1 Corinthians 3:2; 9:7; Hebrews 5:12, 13.)

A calf, when first born, must have milk in order to be normal; then before long, other foods such as grass and grain. When he is finally taken off the milk diet and given solid food, he then becomes an ox of much profit to his owner. So a Christian must not only be born, but must be fed on the sincere milk of the Word, and then on more substantial food. The deep truths of God's Word must be exercised in the way of God so as to use correctly the Word to win others; thus, becoming more profitable to God, his owner, as time passes and enables and adjusts in the Christian life.

Salvation, you see, is not on the sinner's part, running into the presence of God, grabbing a handful of salvation to ward against going to hell, and running out and back into the evil throes of the world and back into the grasp of Satan. The Christian way is a new life. "Jesus is the way, the truth, and the life"; and the light of the Christian, as Jesus himself, has and holds the Christian so the Christian has Christ. He "lives, moves, and has his being" in Christ; being a member of His body and a branch of Him who is the fruitful vine. Therefore, he would of necessity see sufficient change in his own desires to know that he was different. The world of necessity sees somewhat the change such as a person has under gone, though it may not understand the significance of such a change. "And ye shall know the truth, and the truth shall make you free. . . . If the Son therefore shall make you free, ye shall be free indeed" (John 8:32, 36).

Question: Do we actually have a true Christian church in the world today?—**H.M.T., Michigan.**

Answer: Yes. All who have been born again are members of the spiritual body of Christ, and all of those are in the church of Christ, will be looking for Him, and be glad when He comes. All else are hypocrites and will be judged with the harlots and whoremongers. God recognizes all those united to Him in Christ; all else are false. There are those who have accepted the Lord Jesus as their Saviour scattered throughout the whole world where Christ's true representatives have witnessed for Him. Those, like Simeon the sorcerer, that want power of the Holy Ghost in exchange for services or money, like him have no part nor lot with the Lord of glory; but are still in the very gaul of bitterness as He was told of the apostles that he was in. So if you have not already done so, I would admonish you to take seriously the words of our blessed Lord as found in John 3:3, 5, 23. There just simply, as is made clear in the Bible, is no other way. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:11-13); "Wherefore he is able also to save [illegible] to the uttermost that come unto [illegible] by him, seeing he ever liveth to make intercession for them" (Hebrews 8:25).

There will still be some saved people on earth when Christ comes for His Church that will be raptured with those who have died prior to His coming, and will be glorified with those when they are resurrected. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thessalonians 4:16, 17); "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Corinthians 15:51, 52).

STORIES

for our youth



A HALLOWEEN TO REMEMBER

ENOLA CHAMBERLAIN

HILDA RICHARDS plopped herself down by the fire.

"Halloween!" she said disgustedly. "It's the same old thing every year. Go up to a house. Ring the bell. Hold out a bag and say, 'Trick or treat.' Isn't that the silliest thing you ever heard of?"

Greg gazed up at the darkening windows. "Well, we get cake and candy and fruits and nuts," he said.

Hilda waved her hand as if she were throwing them all away.

"And who wants them?" she said. "We have plenty of those things at home."

"I know," Greg said. "I felt ashamed last year and gave away everything I got, remember?"

Hilda stood up. Her witch costume made her look taller than she was. "Yes, I do remember," she said. "I gave mine away, too. And that was good because we gave them to children who didn't have things of that sort. But we shouldn't have had the stuff to give away."

Greg sighed. "It must have been better in the old days when they just went out and tricked and didn't let anyone know who did it."

"No, it wasn't," Hilda retorted. "Many bad things were done in those days. People even got hurt."

Greg roamed around the room. His skeleton costume made him look thin and scary. "I don't know why we have to do mean things just because it's Halloween," he said.

"We don't have to if we don't want to," Hilda said.

"Then what can we do?" Greg said, frowning. "I don't want to just stay at home and do nothing on Halloween."

"We could do nice things," Hilda said.

"That's getting to be old stuff, too," Greg snorted.

Hilda clapped her hands. "Oh, I know," she cried. "Yesterday's paper had a list of names of boys and girls who are out of school because they are sick. Let's go visit some of them—cheer them up a little."

"That's a wonderful idea," Greg said. "Let's each take one of them games, books, and magazines."

"We'll have to hurry," Hilda said. "I know Mother will take us in the car."

The twins dashed for their rooms. They came out loaded down. Mrs. Richards got the paper with the names. She contributed oranges and apples, and they all set out.

"I brought my record player," Hilda said. "I know Martha will love to have it while she's a shut-in."

"I'm going to lend my slideviewer to Tom," Greg said.

As their mother drove through the streets, the twins shouted "Hello" and "Hi" to the groups of children who were going from door to door with their bags.

"Never again for me," Greg said.

"Nor me," Hilda echoed.

After they had visited the last one of their own schoolmates who were too ill to be in school, Greg chose Tony Respoli as the first one to be visited from another school.

"It's such a funny name," he said. "He must be a funny boy."

Their mother stopped the car before the house—a little squat house down by the railroad tracks. Greg and Hilda took fruit this time because that was all they had left. A big woman answered the knock. She waved her arms angrily.

"Go way, go way!" she shoute "How many times I have to tell you have nothing to give. My Tony is sic Go way. Go way!"

"We do not want you to give, Mr Respoli," Hilda said. "We brought thes to Tony."

"Tony is sick, very sick. He can't ea He is hot all over. He cries with pai His papa is away working for the rai road. I know not what to do."

Hilda thought the woman was goin to fall. She nudged her brother. "Ge Mother, Greg," Hilda said. Then sh asked Mrs. Respoli, "Have you had a do tor?"

The woman shook her head. "I don know a doctor. Tony's papa know He's gone."

Mrs. Richards came to the door. Sh put her hand on Mrs. Respoli's arm. "Le me see Tony," she said. Then to Hild and Greg she said, "You two stay here."

It was only a minute, and Mrs. Rich ards was back.

"I think it is appendicitis," she said "I'll phone the railroad doctor. Chi dren, stay with Mrs. Respoli."

The doctor, who was always on cal was there in a few minutes. Comin quickly out of the room where Tony la he asked, "Where's the phone?"

Since there wasn't any, Greg ran t the drugstore two blocks away.

The children crowded against thei mother while the white-uniformed me moved Tony carefully from his bed to th stretcher and wheeled him out to th ambulance.

Mrs. Respoli sat at the kitchen tabl and sobbed. "My Tony, my Tony. Wha will they do to him?"

Mrs. Richards put an arm over th woman's shoulders.

"He'll be all right now, the docto said, but—" she turned to Greg and Hi da, "he said he wouldn't have been a right if we hadn't got help when w did. This is truly a Halloween to re member."

Greg and Hilda helped their mothe to get Mrs. Respoli into the car to tak her to the hospital. Later, they helpe as Mother took her back to her hom and put her to bed. As they parted fo the night, they looked at each other wit eyes that said it surely was a Hallowee to remember.—Guide for Juniors.

= = = =

If we repeat something that we hea let's be sure to leave out the static.

'ill with Thy Spirit
'ill All Shall See

by
MRS. HERSEL BOWEN
Winterville, North Carolina

UST Jesus bear the Cross alone, and all the world go free? No, there's ross for everyone, and there's a cross me."

ome people say, "While we live let live." Their arms are so laden with things of this world that their spir-al backs are broken. Are we carrying ge loads of this world for gain, or bition, or pleasure? Do we wear our-ves out peeping over the horizon to if we can keep up with the Joneses Browns? Are we actors or not? Are a lover of this world? Worldliness me is a passion for the so-called good ngs of this life, for earthly gain and nporal enjoyment, covetousness, am-ion, pride, pleasure in the affairs of s earth. Are we tainted with the vil's touch? Millions profane God's me, lie, steal, murder, and commit ny other crimes in the category of lence.

ls Christ in the hearts of the men in litics, business, and society? Is God ased with the way we look, dress, d stand before the mirror of the Bible? He pleased with the way we act? Can ners tell if we are Christian? God vs for us to come out, to be different. e we? Have we stopped to think who the source and inspiration of all pride, nity, and extravagance of fashion? Do as women bow to the shrine of the vil's work? There is not a trick or a de, not a questionable socially-estab-hed principle of which the devil is not e author. Do we hear the voice of rist as He warns us over and over t to love the world, nor the things of e world? It is true that we have to e in this world, but if we are Chris-n we are just passing time here for d, until He calls us home. Why should e want to hang onto this world and worldly things, when Christ has promised us a world of peace, joy, and a place where no pain will be experienced, and where we will be able to walk with Him forever?

The pleasures of this world leave no seeds of beauty to bud and blossom, nor do they cheer the heart of man after they have gone. Gaining this whole world profits a man nothing if he loses his soul.

Does the world love us Christians? If not, could it be that the world cannot see the difference in us? Have we fallen into the trap, still grasping for wealth, lust, pleasure, and high honors achieved by worldly hopes and aspirations? Have we let business bite away at us until our anxious greed for gain has devoured us? Where is the sting of conscience? What about this decay of virtue? Does anything go? Do we look, listen, and stop? Discontentment is all around us. What is going to happen? When a balloon is full of air, just a little more will burst it. How much more will God take of our faithlessness? Have our hearts become so hardened that we can't turn back to God? The indifference of Christians has cost us dearly in our schools, in our churches, and in our homes.

Today we know the names of our missionaries, but do we think on them often; or are our hearts just touched when they visit our church? Do we know or care about the miserable poverty and horrible diseases that might surround them? How many of us take time even to pray for them? We can't all go, but we can all pray. They need our support and our faith. The Bible tells us that faith is dead without works, so we must work.

As a poet has written:

"The world with stones instead of bread
Our hungry souls has often fed;
It promised health—in one short hour
Perished the fair but fragile flower;
It promised riches in a day
They made them wings and flew away;
It promised friends—all sought their own
And left my windowed heart alone."

Another man appropriately said, "The world is a title page without contents." If we don't destroy the love of the world, the love of the world will destroy us! We have to use and not abuse this world. This world's glory soon passes away.

Has our past been wasted in a vain effort to satisfy our thirst of sin? It is not too late to help Jesus carry the Cross. He has never yet given, nor will He ever, give us a burden too heavy to carry.

At the end of life, if all should be lost for worldliness, the withered body sinks into the grave; and of such a man Ralph Hoyte sings:

" 'The world for sale! Hang out the sign';
Calls every traveler here to me;
'Who'll buy this brave estate of mine,
And set this weary spirit free?
'Tis going! Yes, I mean to fling
The bauble from my soul away;
I'll sell it, whatsoe'er it bring;
The world at auction here today!' "

What will we give in exchange for our soul? "Must Jesus bear the Cross alone, and all the world go free? No, there's a cross for everyone, and there's a cross for me." In Luke 9:23 we are told that if any man will come after Christ, that he must deny himself, and take up his cross daily, and follow Him. Our prayer should be, "Fill me with thy Spirit till all shall see Christ only, always, living in me!"

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ST. CLAIRE BIBLE CLASS

THE SUNDAY SCHOOL LESSON

FOR NOVEMBER 9



The Faith of God's Remnant

Lesson Text: Lamentations 3:19-33

Memory Verse: Lamentations 3:22, 23

I. INTRODUCTION

It would appear that only a small group of those that were carried away captive profited from this period of exile to such an extent that they were willing to reform their lives and put their trust for deliverance in the hands of the Lord, their God. Elbert Hubbard, a great essayist and humorist of the past generation, once made the observation that it takes a steady hand to carry a full cup, and it has been observed by many discerning men that the most valuable lessons of life are gleaned from periods of uncertainty, rather than from those periods of prosperity. Both Judah and Israel abused the blessings and the privileges which God bestowed upon them during their stay in the land of promise. Now these privileges and these blessings are taken from them that they might be convinced that these were things that came to them as a reward for their faithfulness and their service to God, and that when they fail to show this faithfulness and perform this service, they no longer have any claim to the blessings and the watch care of the Lord.

Our lesson for today's study deals with the activities of remnant, who through days of adversity, despondency, and even despair, continued to put their trust in God and look forward with each anticipation to that time when God would see fit to intervene in their behalf and restore them to their lost estate.—Senior Quarterly (F.W.B.).

II. HINTS THAT HELP

1. Introduction

Why does God allow His children to suffer in this world? This is an age-old question. We are sure that we will never know the complete answer, but this lesson offers the real answer if we will accept it. God allows us to have pain and suffering for our own good only. As a holy, loving Father, He does not delight in seeing us suffer. He allows us to do so only for our own good. If you believe this, you will gain great strength in the time of difficulty.

2. Jeremiah's Hope (Lamentations 3:19-21)
   - A. The prophet suffered (v. 19).
   - B. One purpose of afflictions is to humble us (v. 20).
   - C. Even in affliction, the prophet had hope (v. 21).
3. God's Mercy (Lamentations 3:22-24)
   - A. Really man does not deserve anything but trouble, God's mercies keeps us from being destroyed (v. 22).
   - B. The Lord's mercies are new each day (v. 23).
   - C. The Lord takes care of us; therefore, we should trust in Him (v. 24).
4. The Value of Patience (Lamentations 3:25-33)
   - A. God will reward those who wait for Him (v. 25).
   - B. Waiting makes patience (v. 26).
   - C. Patience makes discipline (v. 27).
   - D. Discipline makes humility (v. 28).
   - E. Humility brings deliverance (vv. 29-33).
5. Conclusion

Whatever our difficulty or problem God can help us. He may not deliver us in the way that we feel He ought or that we want, but He will help us. So why not turn to Him for help.—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. Think on the statement, "It is not suffering that makes us strong; it is our attitude toward suffering."

The endurance of suffering may not make the child of God a better Christian. It is his attitude toward suffering that will strengthen his faith.

When suffering comes to the believ several reactions should be forthcomi

A. He should determine the purpose his suffering. If it is because of sin, should take his suffering as from Lord. If it is because of righteousne he should endure it bravely.

B. He should look to God to give h the strength to endure the suffering.

C. He should be a testimony to th around him.

D. He should learn a lesson from suffering. The child of God should n go through any experience in life wi out learning from that experience.— ble Expositor.

2. Some children punched a new h in a phonograph record about an ir off center. You can imagine the cat wauling it produced. And is not this rough analogy to what is causing the d harmonies of our world today? Our c cles of responsibilities are off cent Harmony can come only as our sense obligation is centered in God.—Adapt

A small boy asked, "Why are all t vitamins in spinach and not in ice crea where they ought to be?" The answ of a good pastor was, "I don't kno You will have to ask God that, but vi mins are in spinach—and God is in eve wilderness."

Something to remember: Maybe t Lord lets some people get into troub because that is the only time they ev think of Him.—Nuggets.

3. If we were to place a bean into t ground, it might seem to some that would destroy it. And if we would d it up in a few days, they might feel th their suspicions were confirmed, b cause it would look decayed and dead

Judah may be compared to this be seed. As punishment for her sins, J dah was taken into captivity. To ma it seemed that this was the end of t nation—that Judah would be swallow up by the heathen peoples of the Bab lonian Empire.

But man must not draw his conc sions too soon. If we are patient a wait for God's timetable, we can see h purposes unfold.

For example, if we would leave t bean in the ground a while longer, would see that it sends forth a ti shoot, giving evidence of new life.

So after a time the nation in exile b gan to recognize God's rightful place sovereign and developed renewed det mination to serve Him faithfully.

As time passes a new bean pla sprouts through the soil. The new l

(continued on page sixteen)

NEWS NOTES

(continued from page six)

abeth City, North Carolina, and will inue through Saturday night, No-ber 1. Services are beginning night-t 7:30, with the Rev. Melvin Ever-on, pastor of the Deep Run Free Will tist Church, Deep Run, North Caro-, serving as guest evangelist. The or of Saint Paul's church, the Rev. n Owens, is assisting Mr. Everington. cial music is being rendered each t by the choir. Mr. Owens and the rch membership extend a cordial in-tion to the public to attend the re-nder of these services.

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ncis Garner to Speak Aspen Grove Revival

evival services will be held at the en Grove Free Will Baptist Church r Fountain, North Carolina, the week November 3-8. Services will begin ntly at 7:45 with the Rev. Francis ner serving as guest evangelist. Mr. ner will be assisted by the pastor of church, the Rev. C. H. Overman. The lic is cordially invited to attend this es of services.

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dy Branch Church Observe Homecoming

On Sunday, November 2, 1969, the dy Branch Free Will Baptist Church r Winterville, North Carolina, will ebrate its one hundred sixty-ninth an-ersary.

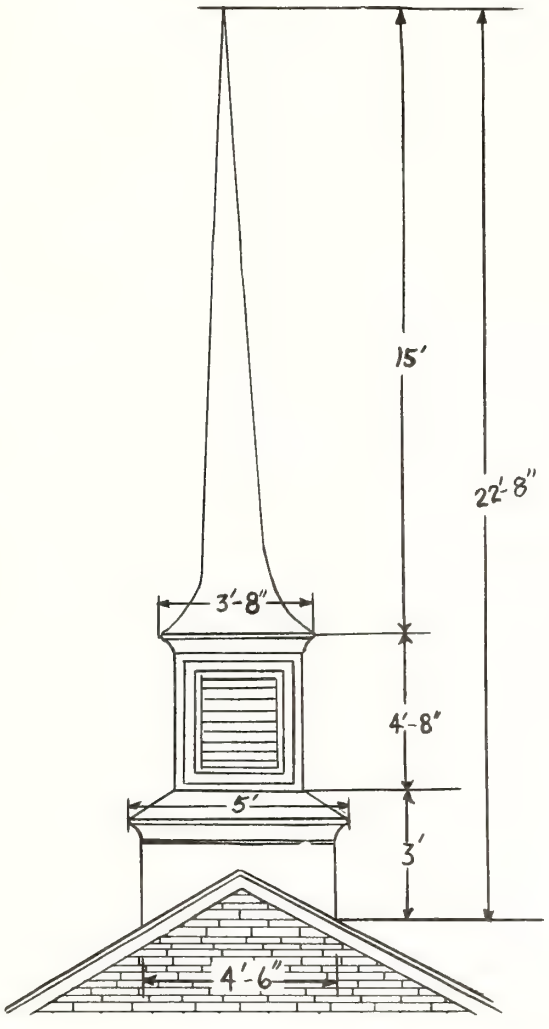
The day's activities will begin with nday school at 9:45 a. m., followed th morning worship at eleven. The stor, the Rev. Willis Wilson, will bring e morning message. Mr. Wilson is ebrating his sixth anniversary as pas-of the church.

Lunch will be served by the people of e church at twelve noon and all who end the service are invited to join in s period of fellowship.

At 1:15 p. m. an old-fashioned sing-ration will be conducted by Mr. Blanie oye, choir director of the church. Many the members of the church, along th visiting singers will participate. r. Tommy Manning, editor at the Free ll Baptist Press will play the organ d Mrs. Sammy Hodges will be at the ano.

The many friends of Reedy Branch urch, former members, and former pas-rs are invited to attend this homecom-g service.

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SINGLE GIRL

(continued from page three)

nier and her missionary work. Claire looked entranced.

"Oh," she breathed, "I wish I could have heard her. I used to want to be a missionary before—" Her voice trailed off, and a pained look came into her eyes.

Adelaide searched Claire's face. This painted doll interested in missions? There must be something under the exterior that Adelaide couldn't see.

"She's speaking a g a i n tonight and showing slides. Why not go along with me?" she ventured.

"I'd love to," breathed the girl. "You see, I don't know anybody in this town. I'm terribly lonesome. I left my hometown because—" Her lips trembled. "Oh, I might as well tell you. I—I had a baby. I went away, but they all knew." Now that she had started talking, the words just tumbled out.

"I always used to go to church, but I met this man and sort of got swept off my feet. It doesn't take a girl long to make a mess of her life. Sometime maybe I could tell you all about it."

Adelaide laid her hand on the girl's trembling hand. "How about tonight after the missionary service? You could come to my apartment, and we could make pizza."

Claire nodded. There were tears glistening on her false eyelashes.

Back at the store, Adelaide hummed a little tune as she checked the table lamps. Pizza with a young friend after church was something to look forward to. But more important than pizza, tonight after the service she was going to try to help a despairing girl get back to God. She would plan a supper later to introduce Claire to some of the young women of the church. Together they would help her start over and make something of her life.

Thoughtfully she checked her record sheets. How many other clerks in the store were like Claire underneath their self-confident exteriors? How many other people needed her right here in Minneapolis, Minnesota—right here in the Dollar Store?

"Lord, I see it now," she whispered. "I've got a job to do here, just like Jeanette has a job to do in Africa. It's living for you and helping other people find you that's important."

Adelaide put down her record sheets and started for the front of the store. She'd check out for awhile so that Louise could take her lunch break.

Louise's new wedding band flashed as she pressed the keys of the cash register. Adelaide didn't look away this time. She smiled. Single girl—single purpose. Why hadn't she seen it before? —"Gospel Herald."

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St. Claire Bible Class

(continued from page fourteen)

is visible for all to see. Soon the new plant will mature and in turn bear fruit.

So it was with Judah. From her experience in captivity she developed new faith and dedication to God. Rather than destroy Judah by the captivity, God preserved a faithful remnant, who in turn became a blessing to all people.—Standard Commentary.

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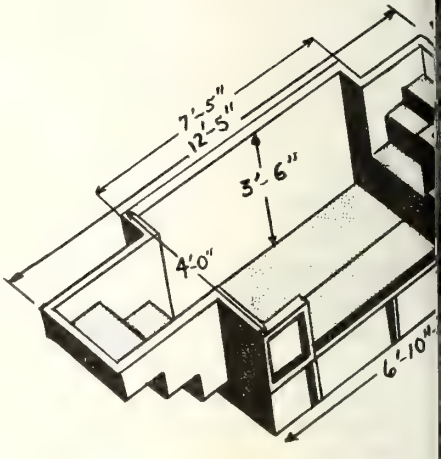
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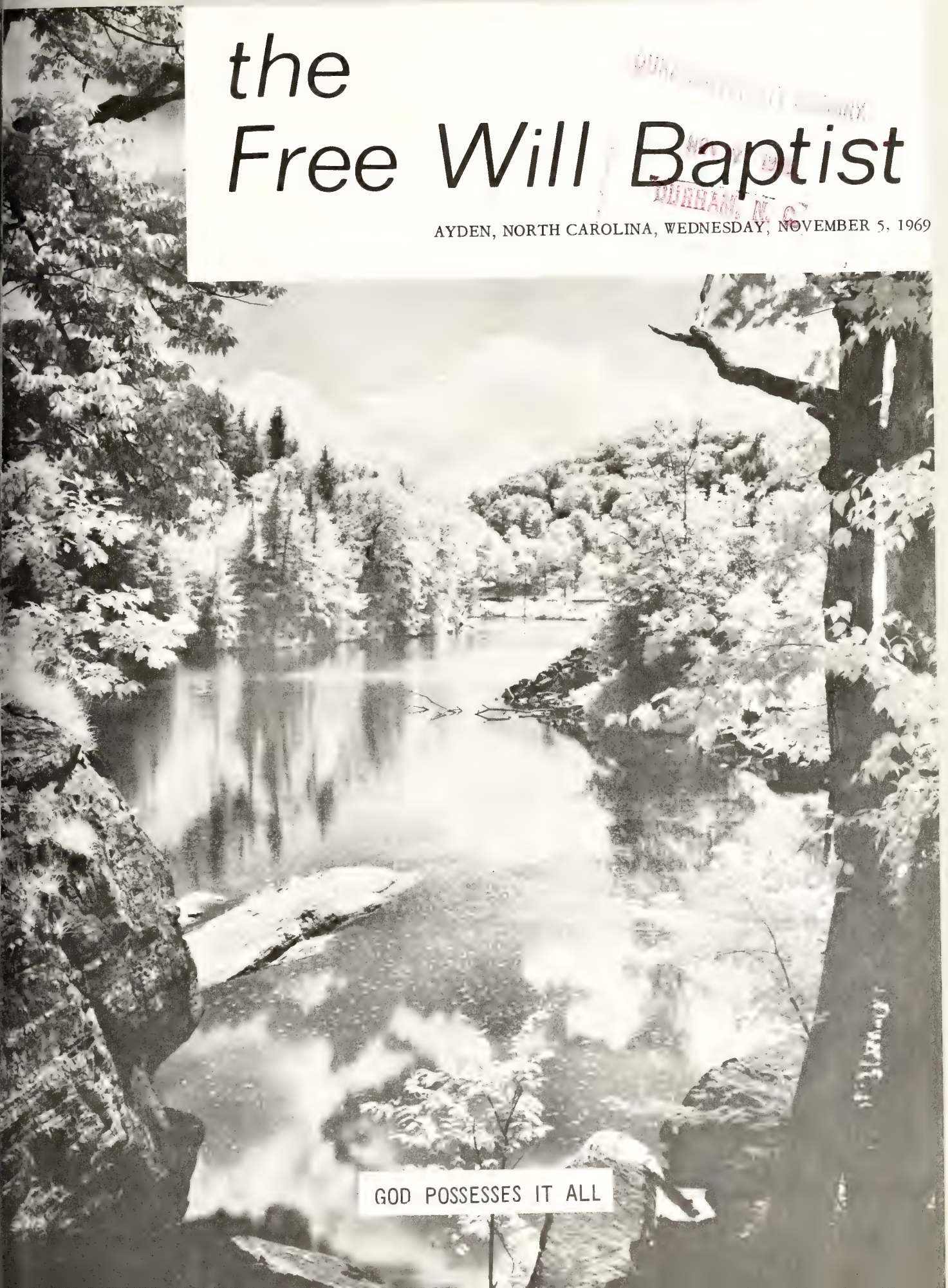
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No. 85

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DURHAM, N. C.

AYDEN, NORTH CAROLINA, WEDNESDAY, NOVEMBER 5, 1969



Cover Photo by Gene A



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Volume 84 Number 43

TOMMY MANNING, *Editor*

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The Free Will Baptist Press

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GOD POSSESSES IT ALL

Happy is the day when we reconcile ourselves to the fact tha really own nothing, that we brought nothing into the world when we born, and that we can take nothing out with us when we depart. True do claim ownership of certain material things. We have our name aff to certain properties and certain items. We claim title to homes, lands, and other assets -- but Christian intelligence teaches us that the loving hand of God we have received them all. He not only prov what we have (or claim to have), He provided the talent to acquire we have, the hours necessary to acquire what we have, and the sens value which permits us to hold onto what we have.

For many years we have known that "He owns the cattle on a th sand hills and the gold in every mine," but these are not the only thi He owns. He owns everything, and ourselves included; and since does own us, it is logical that everything we have belongs to Him. might say that He has loaned us the use of that which we claim, but of it is His to take from us if He sees fit -- and when He sees fit. In divine wisdom God does sometimes require this of us, and sometimes are stripped of our riches, of our pride, of our everything. Often, thi necessary before we are able to realize that He is God, that He is nipotent. Only then are some of us able to put Him first, but only He is the first choice and not the last resort can our lives be lived to fullest measure of happiness and usefulness.

God never asks anything of us which is impossible. He might mand that we yield ourselves and all that we possess to Him, but in manding this of us He supplies the grace needed to meet His dema When we yield to Him, He gives us His best; and though His best m not always appear grand and wonderful to worldly eyes, in the end best will be the only thing that matters. His best is peace of heart contentment of mind -- true happiness.

Those of us who lack in material wealth or accomplishment nevertheless supplied with many benefits by the Almighty Father. himself is our benefit. Of course we know that no amount of poverty wealth will commend us to God, but when we recognize that all that have or ever hope to have and what we are or ever hope to become is pendent upon Him, then whether we are rich or poor we find sufficie in Him. What greater benefit, what greater possession could any of have than God? When we have Him, we have all that we need.

Oh, God is so great and so good that no human being can poss ever comprehend the extent of His greatness and goodness; but we ca aware of His attributes. We see them displayed in other Christians, we see them in all of His handiwork. With the songwriter we are made exclaim, "Oh Lord, my God . . . how great thou art!"

He has boundless treasures in His storehouse, and He opens th to us all when we by faith have received Him. If the Lord delights in He will do everything for us to "benefit" us. He will fulfill the des of all them that fear Him, and we are taught that whatsoever we shall in prayer, believing, we shall receive. What a glorious realization!

In asking, many of us ask for too much, for that which we do need, and for that which we know is not good for us. When we le properly how to govern our desires, how to curb our asking, then ha are we. He pours out abundantly, though, and often we hoard it -- like the talent, we bury it. We hide it from view and from use. We p vent its blessing other people. But, our great God is kind. His me comes down and heaven seems nearer. He gives and gives and gives. take and take and take; then we say, "Look what I have."

Let's do look, and look closely. Isn't everything really Go Isn't all that we have and all that He allows us to obtain just ours f season? Isn't this the way it should be? God possesses it all, but often we take it from Him and misuse it.

A TEAM COMES BACK

by Jerry R. Younger



HE New Holland High football locker room shook with the sound of a roaring shout from the forty determined grid- rs. Down by thirteen points at the end of the first half ainst Springfield High, the Spartans let their coach know at the next two quarters would be something quite different.

A wide smile split Coach Bob Dixon's rugged face. This s the team he knew so well, his team—win or lose. He sig- led to them for their traditional half-time prayer.

"Heavenly Father, we have failed many by our showing far tonight—not only our parents, friends, and fans in the nds, but ourselves—and most of all, You," the head coach ayed softly. "We let You down because we forgot what is portant to You. Help us always to do our best in whatever attempt. For awhile we forgot that in addition to clean liv- g, honesty, and fair play, there is another all-important ele- nt in sports—keeping the small head."

"As young athletes, we fell by the wayside," the coach nt on. "We're not going to ask You to allow us to win to otect our winning stream. As You know, Lord, it's never our rpose to ask for a win in our talks with You. In Your name, ask for the inspiration to play our best and the knowledge at all men are equal, no matter who they are. Amen."

Fans in the home stands responded with a cheer to the ht of their team, but it was not the kind of cheer that had eeted New Holland in its previous five straight victories.

Determined, the Spartans lined up for the kick-off. Drop- ng back into his blocking area, Mike Humphrey followed the of the booted pigskin as he watched the onrushing tackler was to block. Remembering his earlier mistakes, the center proached his man carefully. The tactic paid off, as a well- rown body block cleared the Springfield boy out of the ball rrier's way at the last moment.

Only a desperate shoestring dive by Springfield's safety- an prevented a touchdown on the kick-off return. Not all was st, however, as lined up with a first and ten, the Spartans ere on the Tigers' twelve-yard line.

New Holland cracked out of their huddle. A determined t of seven linemen looked over at surprised defenders. The ar touchdown had shaken Springfield High. Expecting a nning play, the Tigers were crossed up by quarterback Bob nsom on his team's first down. Despite a severe crosswind, lofted a soft pass over the heads of a much-surprised Spring- ld secondary. Rick Johnson, lanky Spartan end, fooled his an completely with a blocking fake, and cut across the middle the end zone. All alone by five yards as the ball reached m, Johnson gathered it in and the score was only seven points the Tigers' favor.

Once again the unexpected was to pay off for the now re- arged New Holland offensive unit. Faced with a key decision the extra point attempt, quarterback Ransom elected to go for two points, rather than the safer one. His strategy called for New Holland to line up in kicking formation, but then, rather than boot, he would throw a pass to Ed Lumbeck, his blocking fullback.

Rushing the kick, as he thought they would, the Tigers overlooked Lumbeck as he slipped into the end zone. The New Holland fans went into hysterics as Lumbeck gathered in Ransom's pinpoint aerial.

Behind by five counters, New Holland might have tried an on-side kick-off then, but Coach Dixon motioned to Bill Noyes to get his foot "into the ball," and he did. Attempting to field the plummeting oval, Springfield's receiver watched helplessly as it bounced off his chest.

Big Mike Humphrey bowled over a potential blocker, as he fought his way to the crazily rolling football. A final dive brought it safely into his grasp.

It was first down on the Tigers' twenty-eight-yard line. A different Mike Humphrey looked across the ball at the Springfield middle guard. Blasting out from his position, the muscular pivotman lifted the defender off his feet and drove the boy four yards away from his area. Ed Lumbeck piled up yardage through the vacated area, going to the Springfield four-yard line before being stopped.

On the next play, New Holland scored again. Faking a pass, Bob Ransom kept the ball on a bootleg and waltzed into the end zone.

Although never a rout from that point, the game became more typical of the Spartans' brand of football. Gamely the Springfield Tigers tried to hold on, but they were facing a team that had returned from a near loss.

After the final gun, Mike Humphrey shook hands with as many Springfield players as he could. He felt no elation at beating them; it was just great to know that the team could come from behind and win.

"What happened to you boys?" a tired Tiger asked. "We were sure we had it wrapped up at half-time."

Mike smiled, remembering a prayer.—"Gospel Herald."

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

LIGHTS THAT SHINE

(Adapted and reprinted from October 17, 1962.)

"Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:14-16).

We want to consider Christ as the true Light that lights the pathway for His people through this unfriendly world. As the true Light, Christ shines through His faithful followers. In Philippians 2:15, 16, Paul prays that those in the church may be ". . . blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; Holding forth the word of life; . . ."

Now that many people want to shine —strive hard to shine brightly—is not to be disputed, but the important question comes at this point. For what and for whom do we send forth our lights? Some shine for the acclaim they expect to receive from their fellowmen. Some want more than anything else the praise of the world. Some must be at the top in everything, even to the extent of wrongly treating their brothers in Christ.

Then there are some who strive to shine as Christ instructed in the text, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The purpose of our lives as shining lights in the world is to glorify God. Any other effort on our part is not pleasing to God.

We, of ourselves, or of our own power, cannot send out spiritual light. We must let Christ shine through us, not that men may look at us and our abilities and boost us or praise us, but that we may glorify our Father who is in heaven. It is a hard task in this age when men strive to outdo the other fellow. It is hard to do, too, when one lets himself get so big in his own eyes that his light can go no farther than himself.

Remember that no man shines of himself. We, like the moon, can only reflect light. Science tells us that the moon has no light of itself but that it reflects the light of the sun. When the moon is out of focus for the sun's light to be reflected to the earth, the nights are dark. So we, when out of focus because of sin, self-righteousness, hatred, malice, and a thousand other causes, cannot reflect Christ's light. As a result there is spiritual darkness.

It is the duty of every Christian to so shine that the world may see God and glorify Him. Christ commanded it in the text. Paul commanded it of the Philippian church. God commands it of us in this age of darkness.

When we all come to obedience as is set forth in Luke 12:35, 36, "Let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately," we will be in position to glorify God by our lives instead of bringing about confusion, division, hatred, and destruction.

= = = =

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BOOK REVIEWS

by ELIZABETH HILL

THANKSGIVING FEAST AND FESTIVAL
Mildred Corell Luckhardt. Abingd
cloth edition, 1966, $5.95.

Countless people of other lands c
brated a day or season of thanksgi
long before the Pilgrims settled
North American shores.

Cherished stories, poems, essays,
factual accounts of many thanksgi
customs and traditions are collec
here. Into two parts is the book di
ed:

"The Pilgrims and Thanksgiving"

"Thanksgiving and Harvest Time N
and Far"

Among the new selections is a port
of Major L. Gordon Cooper's prayer, c
ing his seventeenth orbit in the mid
of the night over the Indian Ocean:

"Father, thank you . . .

"Thank you for letting me fly
flight.

"Thank you for the privilege of be
able to be in this position; to be in t
wondrous place, seeing all these m
startling, wonderful things that you h
created.

"Help, guide, and direct all of us t
we may shape our lives . . . trying
help one another and to work with
another rather than fighting and bick
ing . . .

"Help us to complete this mission s
cessfully.

"Be with all our families. Give th
guidance and encouragement, and
them know that everything will
okay."

GOD'S CHRISTMAS VESSELS by Vivian
bach. Moody, paper, 1969, 50¢.

Here is Moody's 1969 Christmas p
gram—refreshingly new. It cente
around a teen-ager who volunteers to
a vessel for God—an instrument to h
bring Christ to man.

Songs, recitations, and exercises ide
ly suited for both large and small chur
es are included here. The performan
time is one hour.

The aim of the author is to prove th
only the obedient, Spirit-filled Christi
can be the "golden vessel" which G
still needs and uses.

(Books featured may be ordered from
FREE WILL BAPTIST PRESS, P. O. Box 1
Ayden, North Carolina.)

WHY OUR YOUTH GO WRONG

by Mrs. Bobby Harrell
wife of the Rev. Bobby Harrell
Route 1, Seven Springs, N. C.

)DAY we are blessed with the knowl- edge of more scientists than the ld has ever known. Man has been mitted to walk the surface of the on. Still we want to go beyond the on. Just how far God will permit h to go in space is yet to be seen.

Today we have the best provisions pos- le. Education is no longer a problem one desires it enough to apply him- f. As adults we cry out, "Why are children demanding more and re?" But somehow we manage to et these demands rather than see our ldren being different from others. As provide these for our children, do teach them that the reason we are ing them these things is to help them ter themselves rather than go out and d a destructive life? Do we teach m to ask God to lead them with the s we have given them and to grant m wisdom and understanding rather n to cheat on a test or take anything granted?

Without God's guiding hand that boy girl who is handed the keys to the could very well be led out into a rld that is filled with profanity, drink- , dope, and sex. Along with this we d parents lifting the curfew hour un- the "wee" hours of the morning. ents arise the next morning—some er taking time to talk with that son daughter due to the fact they are too y getting off to work to provide the ngs their children demand of them. ny never stop to council with the lives d blessed them with to see if there he smell of liquor on their breath or if their eyes are blurred from the use of drugs in the various forms. Instead, these children find themselves addicted to alcohol and drugs from which doctors and nurses have little chance of freeing them.

These children will be our leaders to- morrow. As parents we should ask our- selves, "Where do we fit into this puz- zle, and what can we do to help preserve this generation which is filled with chaos?" If we fail them now, they are left to the mercy of the world, to search for something that will add meaning to their lives. In this search they find illiterate literature, obscene magazines, dope, liquor, and sex. These are the things that are destroying America to- day.

On Sunday morning where do we find Mother and Father? Some are too tired to go to Sunday school to hear a lesson taught that will help guide them in lead- ing their children to something worth- while; or maybe they manage to make it to Sunday school, but find it hard to give an additional hour for the worship ser- vice. Therefore, the younger genera- tion watches Mom and Dad. Now do we wonder why so many of our youth are failing to live up to our expectations?

On Sunday evening we find the doors of most of our churches closed because people are just too busy to be bothered with such things. Then we cry, "Why are our children doing these things?" Do you realize that each move you make some child is watching you? Some child saw you take that drink; and when you left home for that game of poker until the "wee" hours of the morning, you was also being watched.

Some farmers look at their crops and are heard to grumble, "Why so much rain, Lord?" or "Why don't you let it rain?" To them nothing seems to get any better. Have we really counted the cost? God ask that we give one tenth of that He blesses us with. Compare that with what He gives us. Is that not a small price to pay? Or would we rather see a member of this generation caught up in the evils of this world?

As parents we should never ask our- selves why our children fail. Instead, we should set the example and live with them with an understanding and an open mind to listen to their problems. Bring them up in a home where love abides.

Tomorrow our youth will be the lead- ers of our nation. What kind of a na- tion will it be? The answer lies in the home where Mom and Dad molds this life in a Christian atmosphere in a man- ner pleasing to God. Pray, let's point them to Christ and let Him lead the way!

= = = =

Wycliffe Plane Crashes in Ecuador

A single-engine mission plane crashed in the jungles of Ecuador on October 13. Pilot Ralph Schellenberger, the only per- son on board, escaped with minor injuries. The aircraft was a total loss.

Schellenberger had just taken off from the airstrip at Champana with a full load of meat and other supplies for the Auca station at Tiwaeno. The plane came down in the dense jungle a mile from the airstrip. The left wing and landing gear were sheared from the fuse- lage, and the tail section broke off be- hind the cabin. The tubular steel cabin saved Schellenberger from serious in- jury. He was evacuated to the Shell Mera hospital for observation.

The Wycliffe JAARS program in Ecua- dor operates with two similar planes. Service to the Auca and other jungle tribes will not, therefore, be cut off by the loss of one plane; but there will be a considerable strain on the program until it can be replaced.

NOW IS A GOOD TIME TO RENEW YOUR SUBSCRIPTION

News & Notes of DENOMINATIONAL INTEREST

Wintergreen Church To Observe Homecoming

The Wintergreen Free Will Baptist Church, Cove City, North Carolina, will hold its annual homecoming on Sunday, November 9. Worship services will be conducted at 11 a. m. by the pastor, the Rev. Rudy Shepard, and will be followed by a picnic lunch at noon. All members, former members, former pastors, and friends are invited to attend this period of fellowship.

A program of music will be presented during the afternoon.

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Pleasant Grove Revival In Progress

The Rev. C. F. Bowen of Wilson, North Carolina, is the guest evangelist for revival services which are in progress at Pleasant Grove Free Will Baptist Church, Route 2, Pikeville, North Carolina. Services began Monday evening, November 3, and will continue through Saturday evening, November 8. The pastor, the Rev. J. B. Starnes, is assisting Mr. Bowen in the services which begin each evening at 7:30. Special music is being rendered each evening by the church choir and visiting singers. Each evening at 7:15 a prayer service is being held in interest of the revival. You are cordially invited to attend the remainder of these services.

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Rose Hill Church Announces Revival

The Rose Hill Free Will Baptist Church, Route 1, Winterville, North Carolina, announces revival services beginning Monday evening, November 10, and continuing through Saturday evening, November 15. The services will begin each evening at 7:45 with the Rev. Cedric D. Pierce Jr., pastor of the Black Jack church, Route 3, Greenville, as the evangelist. Good singing and special music will be featured during these services.

The pastor, the Rev. N. Dan Beaman, and the church membership extend a cordial welcome to the public to attend these services.

Revival Services At Elm Grove Church

Revival services will be held at the Elm Grove Free Will Baptist Church, Route 1, Ayden, North Carolina, the week of November 10-15, with the Rev. A. Graham Lane of Ernul, North Carolina, serving as guest evangelist. The services will begin nightly at 7:30, and a good time in Christian fellowship is expected. Special music will be featured during the week by local and visiting musicians. The public is cordially invited to attend these services and to be much in prayer for the success of the revival.

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Homecoming Day Observed At Rooty Branch Church

The annual homecoming day was observed Sunday, October 12, at the Rooty Branch Free Will Baptist Church in the Summerlin Cross Roads community in Duplin County, North Carolina. Services began with Sunday school at 10 a. m., followed with the morning worship service at which time the pastor, the Rev. David Hoke, spoke. Lunch was served at noon on the church grounds.

The afternoon program included devotions by the Rev. Hermon Wooten of Garner, North Carolina, who was pastor of the Rooty Branch church when the present church building was erected in 1927-1928. Mr. Wooten in his remarks challenged the congregation with thoughts based on Scripture taken from Matthew 4:4. He was introduced by Mr. D. W. Cherry of Mount Olive, North Carolina, a former member of the church, who reminisced over the years of Mr. Wooten's pastorate at Rooty Branch.

Mrs. Alan Brown was in charge of the memorial service. The choir from the Little Rock church, Lucama, North Carolina, and the local choir rendered special music during the day. Approximately 250 persons attended these services, including former pastors, former members, and friends.

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Seeking empties a life; giving fills it.

POLIO STRIKES AUC TRIBE

Tragedy has struck the Auca trib Ecuador. Polio has taken a total c least fifteen dead, and as many as s have been affected.

The disease apparently first struc Auca early in September. He was a of one of the "downriver" groups have come out during the past yea Tiwaeno, the location of translator chel Saint. At the time he was no the village, and the source of the in tion is not known. It is known, h ever, that polio has occurred during past year in other jungle tribes.

Most of the polio cases have occur in the new groups that have joined Christians at Tiwaeno. They have the least opportunity to build resista to such diseases, and do not yet fu understand the benefits of modern m cine. Some have refused to take remedies offered.

Currently, at least eight of the Au are in the HCJB Hospital at Shell Me Those at Tiwaeno who have recove but have been left with varying degr of paralysis will be airlifted to Wycliff base at Limoncocha for physiothere This will place a heavy burden on p sonnel and facilities there.

The work among the Auca Indians h been the principal responsibility of W cliffe translator Rachel Saint for t past twelve years. Considerable pro ress has been made in translation a training of the original Auca group. D velopments in the past year have broug in new groups of previously uncontac ed "downriver" Indians who have not yet accepted Christian teaching n adapted their lives in the same degr to new ideas from the outside wor There is already some indication of version to ancient practices of witc craft in the face of the epidemic on t part of these new groups.

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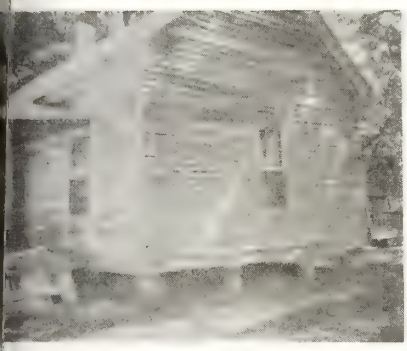
Change of Address

The Rev. Robert May would like announce a change of address. His c address was Route 4, Ahoskie, Nor Carolina. His new address is: Route Box 489, Goldsboro, North Caroli 27530; and all correspondence should directed to this address. Mr. May now serving as pastor of the Ston Creek Free Will Baptist Church.

CN HOMECOMING
ROOTY BRANCH

by the Rev. Hermon Wooten

arrived at the Rooty Branch Free Baptist Church, Duplin County, Carolina, October 12, at 11:45 , and went to the cemetery to see names of those who had departed life in the past forty-two years. As



might expect, there were many rest- and waiting for the trump of God ound. Almost all of the men who d by me while the new church was g built were in that number; and of rse we had to meet a new congrega- . That we did, and we enjoyed it tly. After the dinner hour was r, we all went back into the church a worship service in the afternoon.



irst, there was a song by the choir. n, a prayer by the pastor, the Rev. id Hoke. Mr. D. W. Cherry then in- duced me as the afternoon speaker, giving details of the suffering in- ved in putting up the new church lding. My part was short and snap- giving the thoughts and words of ist when He said that man should not live by bread alone, but by every word out of the mouth of God. In closing I invited every Christian and non-Christians who wanted to be ready to meet God to come and pledge that they would pray for each other. There wasn't a person left in the pews, and needless to say there were tears from all—old and young.

In the picture with me you can see two sisters on the back row who invited me to Rooty Branch church in 1926. The one in the front row was Miss Outlaw at that time. The other picture shows the old church building. May I say here that I greatly appreciate the gift given by the people to help me on my way. I do want to say in these last words that I do appreciate His kindness and His fellowship.

NOW IS A GOOD TIME TO RENEW

YOUR SUBSCRIPTION

A SPIRITUAL GROWTH AT STONY HILL CHURCH



by Mrs. Jimmie A. Strickland

About two and one-half years ago the Rev. Robert D. Jones was elected as pastor of Stony Hill Free Will Baptist Church near Middlesex, North Carolina. At that time our membership was one hundred twenty, with an average Sunday school attendance of approximately sixty-five.

During these years with Mr. Jones as our leader, we have had forty persons to accept Christ as their Saviour and become members of the church; also four members have come into the church by letters from other churches. We now have an average attendance in Sunday school of ninety-five. The elder members of the church feel very fortunate to have such dedicated Christians to become members of our church.

On our homecoming day this year our pastor and church members were happy to participate in a ground-breaking ceremony for the beginning of a new building project. We are in need of more space because of the growth of our church.

We attribute this wonderful spiritual growth to much prayer and effort put forth by every Christian in our church, and to the many spiritual worship services our pastor has given to us.

We, the members of Stony Hill church, do not fail to give thanks to God for having blessed us with such a growth. We ask for the prayers of every Christian as we go forward with this building program.



SUNDAY, NOVEMBER 9

TESTING TIME

Scripture Reading—Psalm 45:11

The weather test: Am I a fair-weather Christian? No church can long survive if rain or snow keeps the members away.

The wallet test: Am I regular in my contributions to my church? Closed pocketbooks soon result in a closed church.

The worry test: Do I worry about items that should be committed into the care of God, or am I a confident Christian?

The work test: Am I willing to work for my church? Can my church count on me to visit, teach, or usher as I am needed?

The worship test: Am I faithful in attending the worship services? Am I loyal to Christ?—Copied, 1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

We as Christians should be loyal to Christ and serve Him as the Bible teaches us.

MONDAY, NOVEMBER 10

WITH GOD ALONE

Scripture Reading—John 14:17

He who opens the doors of the day with the hand of mercy draws around His people the curtains of the night, and by His shining presence makes the outgoings of the morning and of the evening to rejoice. A promise at dawn and a sure word at sunset crown the day with light, sandal its feet with love. To breakfast with Jesus, and to sup with Him also, is to enjoy the days of heaven upon the earth. It is dangerous to fall asleep till the head is leaned on Jesus' bosom. When divine love puts its finger on the weary eyelids, it is brave sleeping.—C. H. Spurgeon, *Knight's Master Book.*

PRAYER THOUGHT

Sometimes we all need to get down on our knees and be alone with God and pray to Him earnestly.

TUESDAY, NOVEMBER 11

AS I GROW OLD

Scripture Reading—Isaiah 46:4

God keep my heart attuned to laughter
When youth is done;
When all the days are gray days, coming after
The warmth, the sun.
Ah! keep me then from bitterness, from grieving,
When life seems cold;
God keep me always loving and believing
As I grow old.

—Author Unknown,
Quotable Poems.

PRAYER THOUGHT

As we grow old God will keep us still in His heart, and we should keep Him in ours.

WEDNESDAY, NOVEMBER 12

BOTH GREAT AND SMALL

Scripture Reading—Psalm 34:8

An infidel saw a Christian walking, and asked him where he was going. "To church, sir." "What to do there?" "To worship God." "Pray tell, whether your God is a great or a little God?" "He is both, sir." "How can He be both?" "He is so great, sir, that heaven cannot contain Him; and so little that He can dwell in my heart!" The infidel afterward admitted that that answer had affected him more than volumes he had read by gifted authors. —*Sunday School Times, Knight's Master Book.*

PRAYER THOUGHT

God's presence in our daily lives is something wonderful to live by.

THURSDAY, NOVEMBER 13

A TALENT TO BE BURIED

Scripture Reading—Psalm 34:13

One of the best stories told at a missionary conference in Shanghai was of a man who said he was afraid he was going to be of no use in the world because he had only one talent. "Oh, that need not discourage you," said his pastor. "What is your talent?" "The talent of criticism." "Well, I advise you," said his pastor, "to do with it what the man of one talent did with his. Criticism may be useful when mixed with other talents, but those whose only activity is to criticize the workers might as well be buried, talent and all."—*Expositor, Knight's Master Book.*

PRAYER THOUGHT

A lot of us have the talent of criticism, so we should pray that the Lord will help us use such a talent wisely.

FRIDAY, NOVEMBER 14

A MOTHER'S PRAYER

Scripture Reading—Deuteronomy 11:19, 20

Make me a wise mother, O Lord. Keep me calm and give me patience to bear the small, irritating things in the daily routine of life. Give me tolerance and understanding to bridge the gulf between my generation and that of my children. Let me not be too ready to guide my children's stumbling feet, but allow me to be ever near to bind their bruises. Give me a sense of humor that I may laugh with them but never at them. Let me refrain from preaching with words. Keep me from fo
their confidences, but give me a sy
thetic ear when my children come t
Help me to teach them that life mus
be filled with compromises, but mu
replete with victories. Make me hu
Keep my children close to me, O
though miles may separate us. An
Thy light so shine upon me that they
will perceive Thy glory. Amen.—Co
1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

All families should pray together have respect for one another.

SATURDAY, NOVEMBER 15

THE DEVIL'S REASONS FOR NOT TITH

Scripture Reading—Numbers 18:28

In January because of Christmas
due.

In February because of fuel bills and
upkeep.

In March because of income taxes.

In April because of clothes for Easte

In May because too much rain threa
the crops.

In June because too little rain threa
the crops.

In July because of vacation expe
coming up.

In August because of vacation expe
to be paid.

In September because of the childr
school needs.

In October because of winter clothes
doctor bills.

In November because of the Thanks
ing trip.

In December because of the Christ
shopping.

—Copied, 1010 *Illustratio*
Poems and Quotes.

PRAYER THOUGHT

What are your reasons for not tithi

= = = =

Panic is the father of failure.

Bookstore Hours

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* The Free Will Baptist Pr
* Bookstore, Ayden, North Ca
* lina, is now observing the
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MEMBER OF FIRST CHURCH, KINSTON, RECEIVES "HANDICAPPED CITIZEN OF THE YEAR AWARD"



Hulon Whitehead (right) is pictured as he received the annual Handicapped Citizen of the Year Award from Mayor Simon Sitterson Kinston in ceremonies held at the mayor's office Monday, October 13. Left to right are: Mayor Sitterson, who presented the award to Whitehead; Jaycee Chairman Dennis Taylor; Whitehead's employer, Gerald Lester; and Whitehead.

(Photo by George Denmark Jr., staff photographer, "Kinston Daily Free Press")

HULON WHITEHEAD, who is described by his pastor, the Rev. James A. Evans, as "one of our most dependable men," was honored recently in ceremonies in which he was presented the Handicapped Citizen of the Year Award. Whitehead is a dedicated member of the First Free Will Baptist Church, Kinston, North Carolina, where he performs numerous chores for the benefit of the congregation. Included in these chores (which are always done with a smile) is the opening and closing of the church for services. Whitehead can be depended upon to be at the church on time, and in all of his duties he expresses a zeal which is lacking in many more fortunate individuals.

He resides at 405 West Washington Avenue, Kinston, and he was presented the award Monday, October 13, by the mayor of the city, Mr. Simon Sitterson. Mr. Sitterson presented the award on behalf of the Mayor's Committee for the Handicapped, and the project is sponsored jointly with the Kinston Jaycees.

Whitehead is twenty-seven years of age and is a former resident of Caswell Rehabilitation Center. He is both physically and mentally handicapped, and also suffers from a speech defect. These impairments are not considered bothersome by Whitehead, and he has been heard to emphasize the fact that he is aware of his handicaps, but that he is "thankful" that he is as well as he is. He does not feel sorry for himself, and that part of his makeup which might have developed into self-pity is exercised by him in doing deeds for others and for his Lord.

In spite of his difficulties he has held a job with Lester Hardware Company in Kinston for the past five years, and in the words of his employer, "He has been as helpful and valuable to us as anyone could be." His employer cited Whitehead for his punctuality, stating, "If Hulon has been late a single day in the past five years, I don't know of it."

Whitehead is self-sufficient and sustains himself in the community without charity. He has established a considerable savings account, which speaks well for his foresight. He looks ahead at things to be done and worries little over problems resulting from his handicaps. He is enthusiastic and can really get "worked up" about something which particularly interests him. Of particular interest to him is the work of Cragmont Assembly.

The son of Mrs. L. H. Whitehead of Dover, North Carolina, Hulon was stricken with polio at the age of six. As a result of this he was crippled in his left leg. He did recover sufficiently to attend the public schools in Dover through the fifth grade, but was admitted to Caswell in 1954 when he was thirteen. In referring to his admittance there Hulon explained, "Public school work was hard for me to do, so I went to Caswell so they could help me learn to do more things." At Caswell Whitehead underwent evaluation, work adjustment training, and speech therapy. His progression was such that in February, 1965, he was accepted by the Lester Hardware Company in the capacity of janitor and stock clerk. Here he has proven to be a competent worker and an asset to his employer.

Much credit is due Hulon Whitehead who, despite multiple handicaps, has proven himself an asset to his community, to his church, and to his Lord. When so many who share his plight would have given up, Hulon Whitehead has risen above this to take his place in society and in the service of his Lord. With pride the Kinston church can claim him. He is a worthy recipient of the Handicapped Citizen of the Year Award.

Ford Crusade Makes Impact in London

London, Ontario—The two-week Leighton Ford London Crusade drew to a close recently in the London Gardens with a crowd of 5,500.

The total impact of the Crusade involved much more than the nightly meetings at the Gardens, with a penetration made into many areas of the city.

During his time in London, Leighton Ford addressed various businessmen's luncheons, including the Mayor's and Citizens' Luncheon where he received a standing ovation from 335 leading professional and businessmen of the city. He addressed a Teachers' Brunch, theological students at Huron College, and spoke to students at the University of Western Ontario.

A highlight of the Crusade was the very definite impact made on youth. The Kinsfolk singing group from Australia, who joined the Crusade team in London, performed at numerous high school assemblies, reaching many thousands of students with the message of the gospel. They also sang nightly in the Crusade Coffee House, in the heart of the city, drawing the "clean cut" kids as well as the hippie types into the contemporary coffee house atmosphere.

A Kids' Crusade Rally was held with Rev. Tony Capon, of Scripture Union, with some 600 boys and girls in attendance. A ministers' School of Evangelism received enthusiastic interest from more than 50 London ministers who attended the four sessions.

As well as the Kinsfolk, who took part in Youth Night Services, other guests who joined the Crusade were Miss Ethel Waters, and Mr. Tedd Smith who was born and raised in London and returned to take part in one Music Night Service.

In his final message, Leighton Ford spoke of the three classes into which men divide when they confront Christ. "Some receive Him, and some reject Him; and then there are some who know Christ is the answer to their longings, but they are afraid to identify themselves with Him. Jesus Christ identified Himself with us, with our sin, with our suffering, hunger, and poverty. I ask you to identify yourself with Him; and let your faith be seen by love in action!"

Of the 40,300 who attended the Crusade, 580 came forward as inquirers.

Leighton Ford's next Crusade will be held in Columbus, Georgia, November 9-23.

NEW CHRISTMAS PROGRAM MATERIALS

PLAYS, PAGEANTS, CAROLS, AND WORSHIP MATERIALS

PRELUDE TO CHRISTMAS 3
(Gives every group in Sunday school a chance to share in a one-hour presentatic of who Jesus is and why He came.)

GOD'S CHRISTMAS VESSELS 5
(Unusual program centering around a young man who volunteers to be a vess for God—contains parts for adult and youth choirs—one-hour performance time.)

STANDARD CHRISTMAS PROGRAM BOOK NO. 29 5
(Recitations, readings, exercises, music, and dramatic materials.)

CHRISTMAS PROGRAM BUILDER NO. 22 75
(Features five pages of new songs, selected items for each department—skit pantomime, and service for choir and readers.)

THE PRICE OF A CALF 5
(Dramatized in six scenes—eight men, three women, and two boys—30 minutes

HIS NAME SHALL BE CALLED 3
(Five new, easy-grade songs interwoven with readings and Scripture.)

THANKS BE TO GOD 3
(A children's cantata—2-part songs, a round and Scripture-choral speaking— 3 Minutes.)

THE BIRTHDAY OF A KING 75
(A play assisted by choir—five characters—20 to 45 minutes performance time

THE SPIRIT OF CHRISTMAS 25
(A family faced with commercialism of Christmas, three speaking parts—3 minutes.)

LET US TELL THE STORY 3
(Pantomime in which reader and choirs describe the ten scenes with Scriptur and traditional hymns—about 50 minutes.)

THE INN AT BETHLEHEM 3
(Two acts—complete worship service—small cast.)

THE HOLY NATIVITY 3
(A pageant with music—one scene; one man, one woman, readers, extras, an choir.)

CHRISTMAS PROGRAM HELPER NO. 15 4
(Unified program for ages 2-17, plus playlets, exercises, songs, etc.)

PRIMARY CHRISTMAS BOOK 75
(For ages 4-14, complete program, 48 recitations, 11 exercises, playlets, etc.)

WHY THE CHIMES RANG 5
(A pageant based on "Why the Chimes Rang" by Raymond MacDonald Alden wi additions and revision.)

SING NOEL 6
(41 pages of Christmas Carols and songs.)

CHRISTMAS CUSTOMS AND CAROLS 4
(Includes significant dates, origin and meaning of Christmas symbols, and mar carols.)

THE DARK, DARK NIGHT 75
(A program of inspiration with a well-rounded spiritual emphasis—written wi smaller Sunday schools in mind, but can be adapted to needs of larger groups.)

CAROL OF CHRISTMAS $1.2
(Cantata by John W. Peterson, S. A. T. B.)

NO PILLOW FOR HIS HEAD 5
(A Christmas drama in four scenes—playing time, approximately 40 minutes.)

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: How may I know for sure at I am saved?—**J. G. G.**

Answer: If you are a Christian God's irit "beareth" witness to your spirit, stifying that you are a son of God. ead the eighth chapter of Romans.) ut ye are not in the flesh, but in the irit, if so be that the Spirit of God ell in you. Now if any man have not e Spirit of Christ, he is none of his . . . . r as many as are led by the Spirit of d, they are the sons of God. . . . The irit itself beareth witness with our irit, that we are the children of God: d if children, then heirs; heirs of God, d joint-heirs with Christ; if so be that e suffer with him, that we may be also orified together" (Romans 8:9, 14, 16,).

As this chapter in Romans indicates, e who is a Christian and who is read- g and obeying the Word the best he n and trusting God to help him do this tter with each passing day, will, I ink, become more keenly aware in the ssing of each day that he is not a part the world, but that he is being hated pre by the world as time passes and as grows in grace and in consecration to d and the cause of Christ.

He will also become more and more mpletely aware of who in the world, en though they may be members of me local church, are of the world and pocrites instead of born-again Chris- ans. A Christian who is obeying the ord will not mingle with the world as e of its number. He is in the world t not of the world, so he hates all orldliness. Instead of being confused hen hardship and temptation come, he ill humbly submit to the Lord as a bul- ark against all the evil devises of Sa- n.

The Christian that has committed his ay to God (Proverbs 3:5, 6; Psalm 37: 5) understands from Romans 8:28, hen considered in the light of James nd Hebrews, that he is called upon to alk by faith in and obedient commit- ent to Christ; even though he does not see the end from the beginning in every detailed experience, yet he has complete assurance that a "just reward of recompense" awaits him at his journey's end in the pilgrimage of the Christian life. We either give Christ all or nothing when Bible truth brings sufficient conviction upon us to make a decision. If we respond with an unqualified yes, when the Spirit through the Word makes clear to us we are lost and need a Saviour, then we are saved. (See Romans 10:9-11.)

If we say by how we react and by our attitude, "You are right and I am almost persuaded, but come again at a more convenient time," we just simply remain lost; as much so as if we had never heard of or had an opportunity to choose whom we serve. Joining the local church, giving to good causes; yea, even giving our bodies to be burned as a sacrifice as some heathen do, would be worthless.

It is as simple as "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36); "And brought them out, and said, Sirs, what must I do to be saved?" (Acts 16:30). Then believing as the Bible depicts believing is the essential prerequisite to salvation. To keep on believing and demonstrating this belief by one's works is necessary to a life of growth in faith, grace, happiness, and understanding. (See Philippians 3: 12-16; James 4:17; also James 2:17, 18.) One person whom I know said that he knew he was saved, for when the change took place, he began to love all the people whom he despised before he believed in Christ, and that he wanted them to get saved. He began to pray for those that he formerly regarded as enemies.

One of the Scriptures pointed out above says, "Commit thy way unto the LORD, trust also in him; and he shall bring it to pass" (Psalm 37:5). Only a saved person may so give himself and what he is engaged in to the Lord. If you are not a born-again child of God, you cannot obey the Bible in its exhortations on personal moral conduct. You do not have the Spirit of God as Romans 8 indicates the Christian does.

If you are a Christian you may live day by day, perfect in Christ, positionally speaking, but imperfect in the activities of this life. You can have a perfect attitude—one in which you are running the race with patience, looking unto Jesus the Author and Finisher of your faith; but at the same time seeing your lack of perfection in the move of every effort you put forth, saying with Paul, "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:12-14).

Whatever our past, let Christ be our goal and Him, through the Word, our guide. Also let us turn with all the speed we are able to manifest from perishable things of the world, to the Christ who saved us and washed us in His own precious blood, that people may see a difference in us and in our ways. Let us pray that we, in this kindly Christ-like manner, may love more lost sinners into the Christian life than what our past behavior has helped Christ do.

USED ALUMINUM PLATES FOR SALE

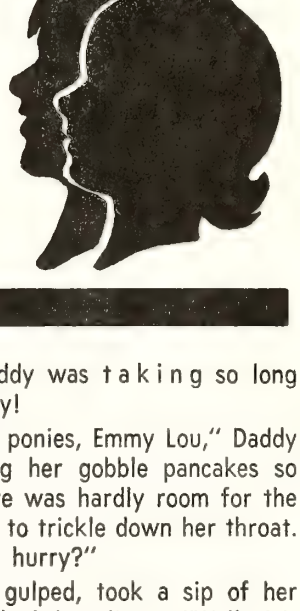
The Press has a quantity of used aluminum offset plates for sale. The plates are available in two sizes: 22¾ by 26 inches, and 11 by 18 inches. The costs of these used plates are 75¢ and 35¢ respectively.

These plates have a number of uses, including the patching of farm buildings, rooftops, etc. In fact, anywhere that tin is used for patching or repairing, these plates will serve a similar purpose.

Anyone interested in securing these plates or desiring further information concerning these should contact the Press.

STORIES

for our youth



SECOND BEST

ESTHER L. VOGT

EMMY LOU CALDWELL shook her yellow curls and gasped at the thought of wearing her pale pink taffeta-and-net dress to the Friday afternoon class program. Oh, it was the most gorgeous, the smartest creation she'd ever owned! Ever since she'd worn it as a junior bridesmaid at Cousin Sharon's wedding, she'd felt as though it were really a gossamer gown.

I wonder whether Mother would consider today's program special enough, she thought idly, as she brushed the yellow curls into a crown over her forehead. After all, I'm to recite that beautiful bluebird poem.

Should she ask Mother? Emmy Lou wrinkled her nose. I'll wait till lunch time, she decided finally. Then she won't have time to change her mind—in case she says yes!

She danced down the carpeted stairs and whirled into the dining room.

Her brother Biff, sitting solemnly at the table, whispered out of the side of his mouth, "Lazy bones!"

Emmy Lou slid into her chair and bowed her head impatiently while Daddy read the Bible. The verse that she only half heard was something about "the eyes of the Lord" being "in every place." Then he prayed his long breakfast prayer. Oh, everything nice was happening today—pancakes and syrup, the poem she was to say at school, and maybe—just maybe—the gossamer dress she'd wear! Sure, God ought to bless the missionaries and America and everybody—but Daddy was taking so long about it today!

"Hold your ponies, Emmy Lou," Daddy said, watching her gobble pancakes so fast that there was hardly room for the melted butter to trickle down her throat. "What's your hurry?"

Emmy Lou gulped, took a sip of her milk, and licked her lips. "Well, it's such a special day today."

"Like what?" Biff scoffed. "Like maybe you're having decimal fractions and prepositional phrases all in one day?"

Emmy Lou tossed her yellow curls. "Silly! Not in the fifth grade, I hope! It's our very special Friday afternoon program. We're going to have visitors—our mothers are to be there!"

Mother poured a second cup of coffee into Daddy's blue cup. "I'm not sure I'll be able to come, Emmy Lou. Your Aunt Theresa's quite sick, and I must run over there to see what I can do to help."

"Oh, Mother! It's going to be a very special program, and we're all going to wear our best and most beautiful—"

"Wear your second best, then," Mother said briskly.

"But, Mother—" she began.

Her mother was pointing to the kitchen clock with one hand and picking up the blue coat with the other. "You'll have to hurry now, or you'll be late for school."

She hurried out of the house and down the walk, looking scarcely to the right or left. Ordinarily she would have skipped joyfully down the street, catching the falling leaves of the golden-tipped elms and holding out her hands to the great splashes of brilliant maples, or she would have skipped through the park among the bronze-leafed oaks. But today she felt a cloud blotting out some of the brightness of the day because her mother couldn't come to the program and because she was to wear her secon best dress.

At school, Charlene Gerber rushed u to her in the hall. "Oh, Emmy Lou Guess what. I'm going to wear m bright-red velvet dress this afternoo The skirt swirls out and covers the whol piano bench when I play! And whe Mrs. Esther Endicott sees me—"

"Mrs. Esther Endicott!" Emmy Lo breathed excitedly. "She's going to b here? Why, she's practically the riches person in town!"

"But, of course," Charlene went o giving her dark head a knowing no "She's Miss Drummond's aunt or som thing."

Emmy Lou groaned. Oh, why is lif so unfair? And I have to wear my se ond best, she told herself sadly.

The morning dragged by as if on tire feet. Emmy Lou missed two words i spelling and became mixed up in geogra phy.

At noon when she went home fo lunch, she found a note on the kitche table. It read: "I've had to go to Aun Theresa's earlier that I'd expecte There's hot soup in the thermos and pud ding in the refrigerator. Don't forge to change your dress."

As if she had to be reminded! It wa going to be awfully hard to put on th blue-and-gold plaid for the special pro gram when the pink, swirly, gossame gown hung alone in the closet, unless—

"Unless I wear it!" Emmy Lou caugh her breath sharply. "Mother will neve know it."

The soup went down in a fast gulp and the tapioca pudding raced after i There was no time to lose if the flounce of the lovely gown were to "set" righ

Emmy Lou was breathless as she dash ed up the broad stone steps of Lincol Elementary School. Already a sprink ling of pretty mothers and proud gran mothers were heading toward the aud torium.

The program began. Charlene playe "Winter Night" with scarcely a mistak the red velvet dress covering most o the bench; Marty Zanders' solo also go terrific applause. Then Emmy Lou march ed onto the platform, her rustly taffet swishing with each prancing step. Smi ingly coyly, she recited the bluebird poe perfectly. The applause was deafenin

It had turned out to be a perfectl wonderful day after all, even thoug Mother wasn't there. She'd known th poem. The dress had made her look lik

(continued on page fifteen)

MISSIONS

ee Will Baptist sponsibility eater Than Ever

by Joseph Ingram,
Director-Treasurer

s I think of God's blessings to the e Convention of Original Free Will tists, I am made to praise His name thank Him more everyday. Along n this blessing God has made the re- nsibility a great deal more than ever. Ve as Christians today have the great- opportunity of witness this world ever known. We can now communi- e with the other parts of the world hout even leaving our own living ms. We can see things and oppor- ities that await us on every hand.

Free Will Baptists of North Carolina v have their own missionaries in three ntries. Only a few years ago we re sitting here as a small group of ple, feeling sorry for ourselves, in t we had no avenue to reach the er parts of the world. Prayers were de, asking God to allow us to help th "The Great Commission" as a de- mination. These prayers are now an- ered. The reality is, we now have e Will Baptists in countries of Rho- ia, the Philippines, and Mexico. These ve been glorious and satisfying ac- nplishments in themselves, but we not sit and rest on the past accomp- ments for the future. We will never ke progress looking back. We must ss forward to greater things for ist.

After fifty generations have passed re are still two thirds of the world t have never heard the gospel. There some fourteen times as many people ng born each day as is being reached h the gospel. We cannot afford this e of progress. We must make our ef- ts greater than in the past. Certainly as a Christian are concerned about above figures. Of course each of us , "Well, there is not anything I can individually about this," but there is. u can, along with many others, begin a sacrificial life in order that you might give more to get the gospel out.

I realize that our churches and people are being asked by all our institutions for help. We are concerned of course with the crisis of our Children's Home. We are being faced with the benefit dinners of Mount Olive Junior College, and each of these are very worthy of our support. It is necessary in order for their existance.

October has been somewhat slack in the support of our mission program. We realize that there are reasons for this, but we also realize that we are obligated to those that have committed themselves to service and are now serving in foreign lands. We cannot let them down. October support was almost $2,000 less than a year ago. Will you help this not to happen in the months ahead by keeping Missions on your prayer list and before your church for support?

= = = =

Faye Barrow Writes

Dear Auxiliary Members,

Summer has arrived at Rusitu! It is 90 degrees in the shade many days. Usually it is hot and sticky until the rains come in the last of October or first of November. It rains most of November and December.

Joe, Sheila, and I are doing fine. Joe has almost completely recovered from infectious hepatitis. Sheila has been blessed with good health except for a cold or two.

Last week we took our written language exam. We passed the exam with some to spare. Thank you for your prayers in regard to our language test. Next week we will take the oral language exam which includes a message in Chindau not less than 10 minutes, reading any Scripture in the Bible in Chindau, and conversation with three Africans. Please remember this prayer request. It will be the harder part of the exam.

Near the end of October or the first of November we will be moving to Biriiri Mission Station which is only 30 miles from Rusitu. We will be only 70 miles from town with no dirt road to travel on. The reason for the move is that if we stayed here, next year Joe would have had to be the principal of the school with no teaching experience. At Biriiri, Joe will be teaching in the school. I will teach an hour or so a day. At Biriiri it will be hotter and drier. Even though Rusitu is a prettier mission station we feel that moving to Biriiri is God's will in our life.

Sheila enjoys the climate here. She would stay out of doors all day if we would let her. She has gotten a good tan. Someone must stay with her most of the time because of the possibility of snakes. Joe found a snake a short distance from where she was playing the day before. A Cobra was killed a short distance from our house the other day. Remember to pray for Sheila's safety while playing.

Remember also to pray for a young European boy who accepted Christ as Saviour after hearing Joe give a message. This decision took place while we were visiting some missionaries in South Africa about a month ago.

Thank you for your prayers, letters, and interest. Letters are welcome! Being your missionary in Rhodesia, if there is anything you would like to know or any way I can help, please let me know.

Yours in Christ,

Faye Barrow

P. S. Our new address is: The Rev. and Mrs. Joe Barrow, Biriiri Mission Station, P.B.M. 7295, Umtali, Rhodesia.

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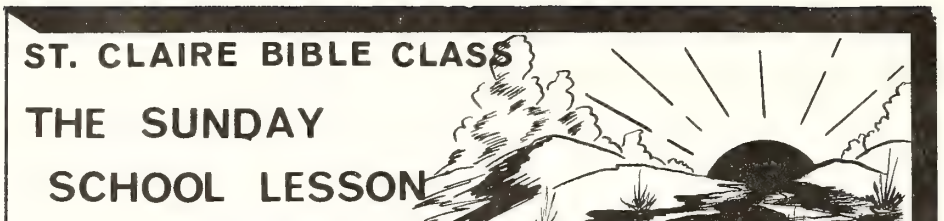
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THE PROMISE OF RETURN

Lesson Text: Isaiah 40:1-11

Memory Verse: Isaiah 51:11

I. INTRODUCTION

The prophet had cried, "Great is thy faithfulness" (Lamentations 3:23), and putting this with the promise of the Lord that they would return from Babylonian captivity, kept hope burning, if sometimes dimly, in the hearts of the exiles. Jeremiah had written, "For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place" (Jeremiah 29:10). Then, speaking for the Lord, he added, "And ye shall seek me, and find me, when ye shall search for me with all your heart" (Jeremiah 29:13).

Not only did Jeremiah give this promise to the exiles, but over one hundred and fifty years before the destruction of Jerusalem and the captivity of Judah, the Prophet Isaiah had prophesied the capture of the people (Isaiah 39:5-7), their subsequent return to Jerusalem, and the ultimate redemption of the city (Isaiah 1:25-27). Very little significance was attached to Isaiah's prophecy when it was first given but when it came to pass, those involved most certainly recalled his words.

The prophecy of Isaiah, recalled in those days of distress and suffering, brought a new thrill of hope to anguished hearts. They found in his words, written before they were born, the comfort and solace needed for such an hour. As they found this comfort in the words of Isaiah, may we, as Christians today, take renewed hope and comfort in the words of Christ, "I will come again and receive you unto myself."

Isaiah 40 opens the second section of the book and its theme is "Jesus Christ in His suffering and the glory that shall follow in the Davidic kingdom."—Advanced Quarterly (F.W.B.).

II. HINTS THAT HELP

1. Introduction
   - A. Read Psalm 137:1-6 which shows the suffering and sorrow of God's people while they were in captivity.
   - B. Compare the Book of Isaiah to the Bible as a whole. Two divisions—Old Testament and New Testament; two divisions of Isaiah; 39 books in Old Testament, and 39 chapters in first part of Isaiah; 27 books in New Testament and 27 chapters in second part of Isaiah.
   - C. The prophecies concerning the return of Israel, partly fulfilled at end of captivity, partly fulfilled in establishment of nation of Israel, part yet to be fulfilled at Christ's return.
2. The Prophet's Message (Isaiah 40:1, 2)
   - A. A message of comfort (v. 1).
   - B. A message of forgiveness (v. 2).
   - C. A message of good news—". . . her warfare is accomplished, . . ." (v. 2).
3. The Ministry of John the Baptist (Isaiah 40:3-5)
   - A. A voice in the wilderness (v. 3).
   - B. A message to prepare for the Lord's coming (v. 3).
   - C. A revelation of God's glory (v. 5).
4. The Greatness of God (Isaiah 40:6-11)
   - A. The weakness of man (vv. 6-8).
   - B. Good tidings out of Zion (v. 9).
   - C. The coming of the Lord (v. 10).
5. Conclusion
   - A. Read a portion of Psalm 126 to show the thanksgiving and praise of God's people.
   - B. Point out that our lesson next Sunday will show how the promise of God was partially fulfilled.

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. A shepherd led his sheep up a zi zag path along a high cliff. Behind the trotted two little lambs, playing alor the way and falling farther behind. The finally slipped and dropped to a ledg from which they could not move. Th mother sheep, finding them, stood b their side, all three crying, while tw great eagles soared menacingly nea Their cries reached the ears of the she herd who came and tucking the lamb under his arms, and followed by th mother sheep, brought them to safety.

A little Chinese boy who wished t join the church gave this touching an swer to those who thought him to young: "Jesus has promised to carry th lambs in His arms. I am only a littl boy, it will be easier for Jesus to carr me."—Selected.

2. God had blessed the nation of Juda and had given them His special care a His chosen people.

But as the years passed, God's peopl forgot Him and served other gods. Go sent prophets to warn Judah that the must either repent and return to Hin or be punished.

But the people of Judah would not lis ten. They were determined to go thei own way. And, because of their stub bornness, they were punished by bein taken captive to Babylon.

However, Judah felt that all was lost They felt that God had turned away from them forever. But this was not the case

After some time had passed, many of the people acknowledged their guil before God and turned in search of Him again. Perhaps then Isaiah's prophecy foretelling their glad homecoming began to have meaning for them. The captive nation began to hope again and to look forward to the day of their release.

Then the day came. God had kept His word. Important too was the lesson Ju dah learned. It was a hard experience for the nation, but their captivity in Babylon taught them the necessity of serving Jehovah faithfully.—Adapted from "Standard Commentary."

3. "Once, in Palestine, we watched a man weaving one of those beautiful oriental rugs that we prize so highly. At first, we did not see the weaver at all; we saw only a horizontal frame set up under an olive tree, with threads running horizontally and vertically across it. Every now and then, we saw a long needle come through to the front of the frame, pushed from behind. We walked around to the back of the frame, and

(continued on page fifteen)

INFORMATION ABOUT

FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

MIDDLESEX, NORTH CAROLINA

THE REV. EDWARD W. MILES, Superintendent

ovember – Children's Home Month

hanksgiving is a most wonderful sea- of the year. It is a time when we can ect back over the past year, taking ntory of our blessings and project- our lives into the future. All of us e at the Home have much for which be thankful. In fact, Free Will Bap- s as a whole have much for which to thankful. A generous offering to Home is an excellent way for you to ress your thankfulness. "To care ns to share."

ree Will Baptists have remembered vember as Children's Home Month for ny years. The November gifts consti- e a major part of our annual support. se gifts will help determine our pro- m of child care tremendously. The s at the State Convention were $8,- 4.80. We spent over $5,000 of this ount getting our children in school. s included clothes, books, lunches, ., for the first month of school. Our acco brought $9,550.69. We spent 635 of this amount in paying off an farm debt. The level of giving had reased up until the last three weeks. must continue to receive an increas- level of giving to meet our ever-grow- needs.

Please try to see that your church, nday school, auxiliary, etc. give a lit- more this November than last No- nber. It is our hope that every church North Carolina will make a gift of ne size during the month of Novem- . We welcome you to bring your gifts the traditional Thanksgiving service Thanksgiving Day. The traditional door picnic will follow the worship vice which starts at 10:30 a. m. The ldren will be ready to leave for anksgiving vacation at 1:30 p. m.

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A two-faced friend is your worst ene- l

Boys' and Girls' Stories

(continued from page twelve)

a princess. And Mrs. Esther Endicott had seemed impressed!

After the program, the mothers and the pupils gathered in the fifth-grade room for cocoa and sandwiches. Out of the corner of her eye, Emmy Lou watched Mrs. Esther Endicott talking to the mayor. The perfect ending to the perfect afternoon was sipping the hot chocolate and eating the dainty sandwiches. Emmy Lou was so glad she'd worn the taffeta instead of the second-best blue-and-yellow plaid. Mother never had to know. Of course, she hadn't been home to ask—

Mrs. Esther Endicott looked in Emmy Lou's direction and smiled. Emmy Lou began to gobble her sandwich in her excitement, and somehow her cup of cocoa jiggled. With a soft, whispery splash, the brown liquid spilled over the side of the cup. Horror-stricken, she watched it run down the front of the pink net ruffles like an angry brown river!

Just then Emmy Lou heard a murmur of voices at the door, and she turned. She caught a glimpse of Mother's blond head, and her heart skipped a beat.

Quickly she clapped her hand over the cocoa stain as she felt the red color sweep up into her pale face.

Suddenly Mother was standing in front of her. "Since I went to Aunt Theresa's this morning, I was through earlier, so I thought I'd come to your program. I guess I was a little too late to hear you recite your poem. But, Emmy Lou, you're wearing your pink taffeta dress!"

"Mother—"

"Of course, I know you wanted to look your prettiest—"

"But, Mother—"

"Even if I did suggest that you wear your second best."

Emmy Lou burst into tears. "Please, Mother! Will you listen? At first I thought you wouldn't know. But you would have to know anyhow, even if you hadn't come here. Look, Mother."

She relaxed her hand slowly and let it drop. The brown chocolate stain looked uglier than ever.

Her mother didn't say a word. She just looked at Emmy Lou with eyes that were sad—and not because of the spot on the lovely taffeta, either.

"Cheer up," Mother said as she chucked her palm under Emmy Lou's sagging chin. "The cleaners can remove the spot, I'm sure. It's a lovely day outside. It's a perfect day to be outdoors. Shall we walk home now, Emmy Lou?"

Mother understood. And that was something special to remember. A very special day—in every way!—Junior Trails.

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St. Claire Bible Class

(continued from page fourteen)

there he was, the creator of the rug. He worked from behind, but on the front of the rug there slowly developed a perfect pattern, woven in all the colors of Joseph's coat. A hidden weaver did it.

"Or look at a weaver working on a loom; notice how this weaver moves his shuttle back and forth among the threads, developing a pattern that exists only in the mind of the weaver. Little by little, the little threads dropped from the shuttle create in the finished work a pattern that is orderly, colorful, and a thing of ultimate beauty. . . .

"God is the weaver of our human lives; the basic plan is in His mind, not in ours. And He works from behind the scenes, hidden, yet creating, yet slowly working out something fine and rich in colors dark and bright. His thoughts may not be our thoughts, but His thoughts prevail."—Tarbell's Teacher's Guide, 1969.

Bookstore Hours

The Free Will Baptist Press Bookstore, Ayden, North Carolina, is now observing the following hours:

Monday-Friday—8 a.m. to 5 p.m.

Saturday—9 a.m. to 12 noon.

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Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

Fellowship Dinners Schedule for Mount Olive College

Only six fellowship dinners remain on the schedule in a series of 17 being held throughout eastern North Carolina for Mount Olive College under sponsorship of Free Will Baptist churches. They are:

Greene County: Thursday, November 6, 7 p.m., Snow Hill Elementary School, Snow Hill, Mrs. P. L. Barrow, chairman.

Jones County: Saturday, November 8, 7 p.m., King's Barbecue Restaurant, Kinston, Miss Margaret Carol Banks, chairman.

Edgecombe - Halifax Counties: Monday, November 10, 7 p.m., Fellowship Building, Edgewood Free Will Baptist Church near Macclesfield, the Rev. Hubert Burress and Rufus Harrell, cochairmen.

Sampson - Harnett - Cumberland Counties: Thursday, November 13, 7 p.m., Midway School cafeteria, Route 5, Dunn, the Rev. C. Felton Godwin and Nelson Stewart, cochairmen.

Lenoir County: Saturday, November 15, 7 p.m., Barbecue Lodge Restaurant in Kinston, Milton M. Lovick, chairman.

Washington - Tyrrell - Martin - Pasquotank Counties: Thursday, November 20, 7:30 p.m., Plymouth High School cafeteria, Plymouth, David Cahoon and Bill Gurganus, cochairmen.

Make your plans and encourage others to attend the dinner in your county!

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In order to be strong, one must be obedient.

College Directors To Meet

The next regular meeting of the Mount Olive College Board of Directors is scheduled for Tuesday, November 11, at 10 a.m., in the Moye Library.

Expected to attend the first meeting since his appointment to the board this fall is Bonner D. Sawyer, an attorney from Hillsborough. He is a native of Pamlico County and a member of Rock of Zion Free Will Baptist Church at Grantsboro. He attended Ayden Seminary, Oak Ridge Military Institute, and the University of North Carolina at Chapel Hill.

Lewis F. Cockerill, dean, and Charles L. Sapp of the social studies and religion faculty, are expected to report to the board on whether or not to recommend a cooperative education program for Mount Olive College. They recently visited colleges in Ohio which have these programs.

Officers of the board are: Ralph A. Morris of New Bern, chairman; L. B. Wilson of Newton Grove, vice-chairman; and Mrs. Frances A. Cassick of Greenville, secretary.

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First Symposium Held

On October 28 the first Symposium to be held at Mount Olive College was conducted "to help the students understand the relationship of their religious faith to the totality of their lives." According to the Rev. C. Sheldon Howard, campus minister, "The Symposium provided an opportunity for us to discuss with each other and competent discussi leaders these relationships."

Three groups met simultaneously fr 8:30 a.m. to 2:00 p.m. Dr. Cecil R bins, president of Louisburg College, the discussion on "What does Christi ity have to do with my life as a memb of an academic community?"

Randall Mishoe, minister for the B tist Student Union at East Carolina U versity, was the discussion leader "What does Christianity have to do wi my life as a citizen in our society?"

Leaders for the group consideri "What does Christianity have to do wi my life in my chosen vocation?" we Clyde Patterson, professional musici from Goldsboro; Lewis F. Cockerill, de of the College; Charles Whitley of Mou Olive, attorney; L. W. Pittard of Mou Olive, certified public accountant; a Mrs. Lillian B. Lee of Mount Olive, se retary.

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the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, NOVEMBER 12, 1969

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ON REARING A CHILD





The Free Will Baptist

NOVEMBER 12, 1969

Volume 84 Number 44

TOMMY MANNING, *Editor*

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Editorial—

Cover Photo by Cameri

ON REARING A CHILD

Tears run down his cheeks. He looks at you with painful eyes. Y notice the print of your hand on his leg where you have just struck hi to reprimand, perhaps too severely. Your throat tightens up and yo heart aches. You want to hug him and tell him that you are sorry, th you wish you had not hit him. He asks you why you hurt him. Y tell him that he had misbehaved and that you must punish his wron doing. He cries some more. His heart is breaking. You turn away- you, a big man—almost at the verge of tears yourself. He thinks y don't love him as much, but the fact is that you love him more; and yo fatherly affections urge you to reach out to comfort him and to wi away his tears. You do, and he smiles. The lump leaves your thro and your heart seems a little less heavy. You once again look at th print of your hand on his leg. You stroke it gently to erase its sting an its redness. The redness stays. You wet a cloth to soothe it more. is still red. You pray that there will be no bruise tomorrow to remin you of this incident, but you are afraid there will be. You know that it useless to tell him that this hurt you more than it did him, but it reall did; so you humor him to prove it.

A parent's life is not easy. Often he must punish when he woul rather not; and sometimes he punishes more severely than he intend Yet, when a child is placed in his care to be molded and to be trained, parent must exercise whatever action necessary to fulfill his divine obl gation—and rearing children correctly is a divine obligation. It is se forth in the holy Scriptures.

Not many parents punish to the extent that they can be called abu sive, but they receive much criticism. It is a hard life, for parents fre quently have to contend with grandparents who think the little darling can do no wrong. Then, there are authorities on child rearing, the great est of whom usually have no children of their own. They study what on book says, and they write another book and relate to us the proper meth ods. This is supposed to work: "Don't raise your voice, and never strik with the hand. Pretend not to care what he does, and the child will tir of disobeying." Horse feathers! This philosophy has never worked an never will. It's just like expecting a horse to turn to the right whe you're pulling on the left rein. Children must be guided. Their ideal must be formed at an early age, lest their unruly natures take the upper hand. True, they are not to be beaten unmercifully, but they are to b corrected!

It would be wonderful if force were never required in rearing a child but it is sometimes necessary. In applying force, however, it is impera tive that the child sees in his corrector qualities which will allow the child to accept the correction. Parents have to be examples of the right way. Hence, parents would do better by leading, not driving. Obedient souls might be driven, but more often they are led.

It might be hard, at a given moment, for a child to understand how his mother or father can love him and hurt him at the same time; and it is hard for parents to explain this. A friend of this writer explained it this way to her punished child: "Darling, I would love you no matter what you do; but I want other people to love you too—so you must be good." This satisfied the child, and there is much wisdom in this statement. Because we are the parents, natural affection (if we are normal) will compel us to love the child even if he ends up in prison; but, there is no compelling force to make other people embrace our sentiments. Therefore, since society is like it is, it is vital that children learn to behave— and to be good. Too, it develops good character.

Further, there is a God in heaven who needs to be considered. He tells little children that they should obey their parents. Parents also receive instruction from the heavenly Father—they are admonished to train up the children in the way that they should go. Parents have to be certain, however, that they know the way and that they walk in it themselves.

Call to COMMITMENT

by
THE REV. BOBBY G. BAZEN

"And he that taketh not his cross, and followeth after me, is not worthy of me" (Matthew 10:38).

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:24).

INTRODUCTION

I HAVE been quite concerned for the past few months (and more so the few days) concerning a lack of commitment on the part of church members the cause for which Christ died. Perhaps it is because the average person does not understand what a full commitment to Christ means; or if it is understood, maybe there is a lack of leadership in effecting this commitment.

In the Gospel of Matthew 10:32-39 16:24-25 we have the terms of discipleship spelled out for us:

"Whoever declares publicly that he belongs to me, I will do the same for before my Father in heaven. But whoever denies publicly that he belongs me, then I will deny him before my Father in heaven. Do not think that I have come to bring peace to the world; I did not come to bring peace, but a sword. I came to set sons against their fathers, daughters against their mothers, daughters-in-law against their mothers-in-law; a man's worst enemies will the members of his own family. Whoever loves his father or mother more than me is not worthy of me; whoever loves his son or daughter more than me not worthy of me. Whoever does not take up his cross and follow in my steps not worthy of me. Whoever tries to in his own life will lose it; whoever loses his life for my sake will gain it."

"Then Jesus said to his disciples: 'If anyone wants to come with me, he must forget himself, carry his cross, and follow me. For the man who wants to save his own life will lose it; but the man who loses his life for my sake will find it.'"—"Good News for Modern Man."

These are most difficult words for us to understand and accept, because we are carnal minded. "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (1 Corinthians 3:3). We want safety and comfort for this life and eternal peace in the life to come. It is in keeping with the saying, "We want to have our cake and eat it too." But if Christianity is worth anything, it is worth everything.

What then is involved in a total commitment to Christ?

A. It means putting Christ before our nearest and dearest relations: father or mother, son or daughter (see Matthew 10:37).

B. It means putting Christ before our ease and safety (see Matthew 10:38).

C. It means putting Christ before life itself (see Matthew 16:25).

The problem with the church today is that we have become an "evil and adulterous generation" (see Matthew 13:39). When Christ spoke these words the reference was not to physical adultery but to unfaithfulness to God, which to me is the worst of all unfaithfulness. Several references in the Bible to show our relationship to God as husband and wife are: "thy Maker is thine husband; the LORD of hosts is his name: . . ." (Isaiah 54:5); "Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the LORD" (Jeremiah 3:20). Also the Book of Hosea in the Old Testament and the comparison of the Church as the bride of Christ in the New Testament support this idea.

One does not have to look hard at the church to see its adultery (unfaithfulness to God). James describes it as becoming friends with the world and enemies of God. ". . . whosoever therefore will be a friend of the world is the enemy of God" (James 4:4). It reminds us of being straddle the fence. That is trying to keep one foot in the world and the other in the kingdom of God.

This brings us to the main point of the message. If being a Christian and a disciple of Christ involves total commitment; that is, placing Christ above every thing else in life—what guidelines or disciplines will have to be used to make this a reality?

Of course the first thing is to be converted, born again.

"There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3:1-3).

But then what? Does it end there? No, by no means! It is this time after conversion that I am concerned with; that is, the total commitment to Christ. I shall try to give five guidelines or disciplines leading toward a full commitment.

I. PERSONAL DEVOTION

This is something that is not seen by anyone but yourself; so you neglect it, and it begins to show in your everyday life. Personal devotion can be divided into two areas—Bible study and prayer.

A. **Bible Study:** "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15).

Can you honestly say that you have studied at least two chapters of Scripture this week? Yet, how many hours have you spent reading the newspaper and secular books?

B. **Prayer:** Read Luke 18:1-8. How many have spent at least one hour this week in earnest and sincere prayer? I am sure that some have spent many hours gossiping and criticizing.

"Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf." (2 Corinthians 1:11).

II. ATTENDANCE AT SERVICES

"And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another and so

(continued on page fifteen)

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

PURE RELIGION

(Reprinted from October 11, 1961)

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:27).

Bishop Pierce once said, "We are now in a crisis, socially and politically, where nothing but the power of God embodied and manifested in a general revival of religion can control and eliminate the elements of evil. The moral atmosphere is full of malaria. We need a Pentecostal revival—mighty, rushing—to purify it. Mere human agencies may modify, abate the trouble, and thus postpone the disastrous issue, but they cannot reform and redeem the nation. The catastrophe will come."

These words were uttered almost a hundred years ago, and I wonder what the good Methodist bishop would think and say were he living today.

Travail in soul is needed now as never before for those for whom Christ died. Nothing should satisfy the redeemed of the Lord but success. Let us pray and work for another Pentecost. His power is sufficient, let us test it.

Now, the point is this: The world is dying, we are all passing. We cannot afford to wait on the slow processes of moral and social improvement. Culture, enlightenment, civilization, social amenities may make the world better looking —may veneer depravity, hide many ugly spots—but refinement is not regeneration. We must be born again—remolded by the Power that created us, and which alone can raise us from the death of sin or the bondage of the grave.

I steadfastly believe that a Christian man may fall from grace; but I have great confidence that a true convert will not. People may be impressed, but not decided; convinced, but not converted; reformed, but not renewed; in the church, but out of Christ; profess religion, but love the world as fondly, passionately as the gayest devotee or the covetous idolator. A profession of religion ought to be a guarantee of all that is true, pure, honest, lovely, and of good report—the highest type of citizenship, the bond and pledge of patriotism, philanthropy, fidelity to God and man.

The pure religion that James was talking about was a religion that converts people, renews them in the spirit of their minds, creates them anew in Christ Jesus, delivers them from the bondage of sin, injects new ideas—purer, better than the old—brings them out of the world, and separates them unto Christ; a religion that redeems man from all sin, and sets him on holy living, on self-denial, paintaking, circumspection, and prayer; a religion that imbues his spirit with love; seasons his conversation with grace, and makes him a witness for the truth as it is in Jesus. In a word, pure and undefiled religion is a sin-killing, sin-hating, sin-forsaking, God-serving, man-loving religion; a religion that lifts up the fallen drunkard, the immoral and sets him upright on his feet, makes and keeps him sober and pure; a religion that crucifies the pride of life, the lust of the eye, and the lust of the flesh; a religion that roots out the love of the world, and fills the soul with the love of the Father; a consistent, steadfast, uncompromising religion, always abounding in the work of the Lord.

To be able to realize the fullness of pure and undefiled religion—Christianity, we must have a more thorough, active, earnest consecration of both the ministry and the church. Let us stick to the landmarks. Inquire for the old paths, and walk therein. Think often of standing in the presence of the Master, surrounded by a multitude of the redeemed, some of whom you persuaded to go with you to heaven, and let the vision inspire you, give tenacity to your purpose and wings to your zeal to a greater consecration to Christ showing others what He is to you.

"Let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (James 5:20).

BOOK REVIEWS

by ELIZABETH HILL

PICTORIAL BIBLE DICTIONARY by Me C. Tenney. Zondervan, 1969, pages, $10.95.

Completely new, elaborately illust ed, the Zondervan "Pictorial Bible tionary" contains more than 5,000 tries, nearly 1,000,000 words, and m than 700 photos, charts, and drawin

Persons, places, events, and objects the Bible are treated fully and concis Included are full-color, trans-vision o lay maps which add to the usefulness this dictionary.

Pastors, Sunday school teachers, yo people, and even older children will fascinated and enlightened by this cellent reference book.

TOPICAL BIBLE edited by Edward Vi ing. Zondervan, 1969, 1114 pag $9.95.

This new book directs the reader any subject or topic in the Bible furnishes all the passages in Script that relate to it. Instant reference any topic, person, place, object, or ev is provided.

Also, the Zondervan "Topical Bib provides information on recent archa logical discoveries, definition of ma proper names, suggested preachi themes, and practical outlines on h dreds of subjects.

PICTORIAL BIBLE ATLAS edited by E. Blaiklock. Zondervan, 1969, 4 pages, $9.95.

Here is a contemporary, authoritati overview of Bible lands with 220 phot and over 85 maps.

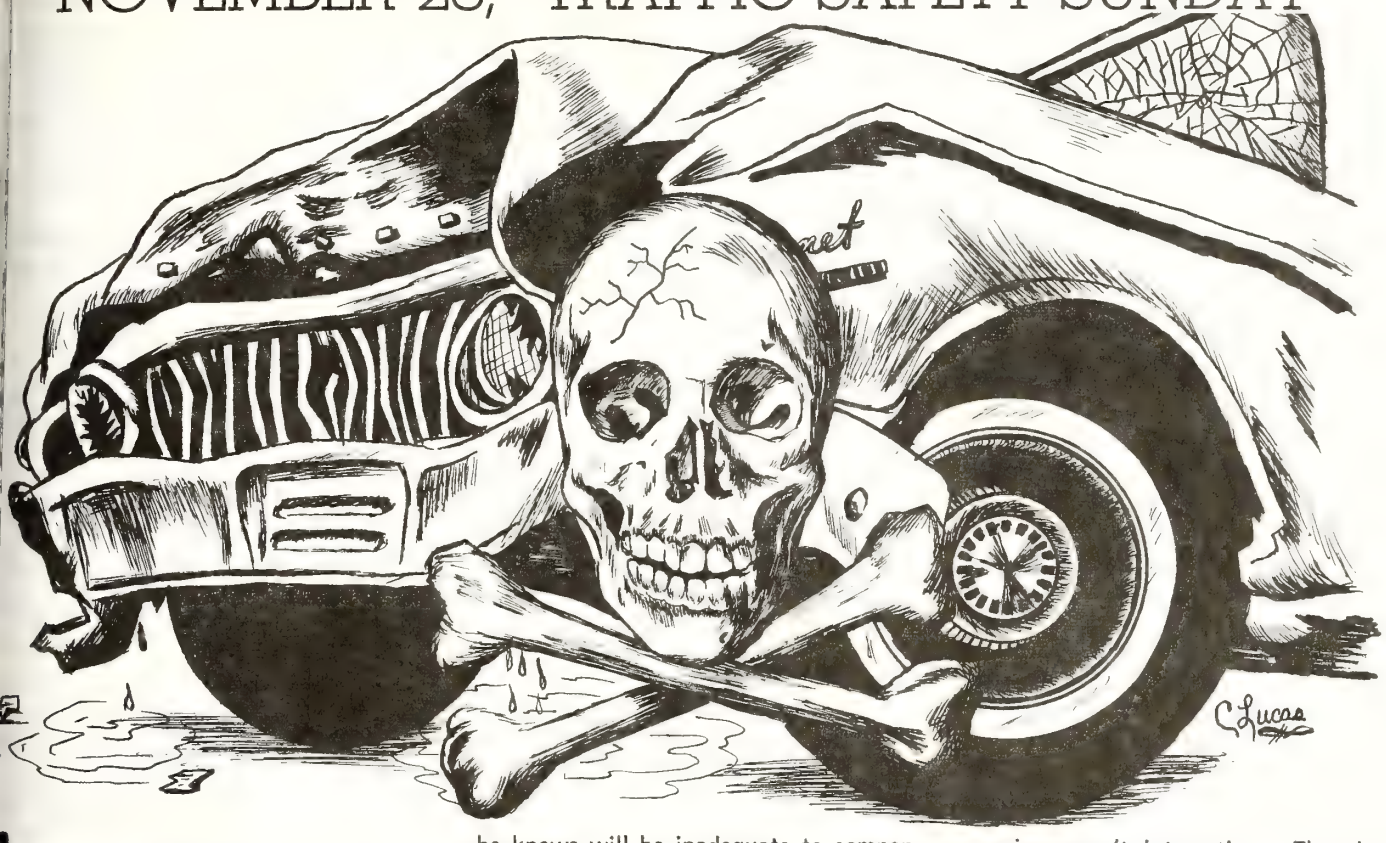
Following the chronology of Biblic events, the 16 chapters include the sto of man's earliest activities along t Tigris and Euphrates Rivers through t expansion of the Church from Jerusale to Rome.

Another section features the descri tion of Bible cities, languages of Bib lands, and geology of Bible lands.

This, along with the other two refe ence books, will make an excellent ad tion to any church or home library.

(Books featured may be ordered from t FREE WILL BAPTIST PRESS, P. O. Box 15 Ayden, North Carolina.)

NOVEMBER 23, "TRAFFIC SAFETY SUNDAY"



OVERNOR ROBERT W. SCOTT has designated Sunday, November 23, as Traffic Safety Sunday in the Churches f North Carolina." The Sunday of November 23 was purposefully chosen for his observance because it immediately precedes the Thanksgiving holiday weekend. Traditionally, the Thanksgiving weekend is one of the most dangerous so far as traffic safety on streets and highways is concerned. For example, last Thanksgiving there were 1,703 accidents in the state of North Carolina. Thirty-three persons were killed and 28 were injured during this period.

Religious responsibilities and traffic safety responsibilities go hand and hand; and with this in mind, Governor Scott has issued the following statement:

"The rising toll of deaths and injuries on the streets and highways of North Carolina should be a matter of urgent concern to all North Carolinians. It should especially concern the religious leaders of our state who, by the very nature of their responsibilities, deal almost daily with the tragic aftermath of highway collisions.

"The clergyman knows well the tragedy of the sudden and, in most instances, needless loss of a father, a mother, a child, or other loved ones in a traffic collision. He is all too frequently called upon to console a family with words that he knows will be inadequate to compensate for the family's overpowering grief.

"I am therefore calling on all the pastors, priests, and rabbis of North Carolina to devote one day of worship to the instruction of their congregations in the relationship between religious responsibility and obedience to the traffic laws that govern and promote highway safety in North Carolina.

"Toward this end, I am designating Sunday, November 23, 1969, as

'TRAFFIC SAFETY SUNDAY IN THE CHURCHES OF NORTH CAROLINA'

and am urging that all clergymen take advantage of this opportunity to make a significant contribution to the family life and general welfare of our state and to the cause of highway safety."

(Relative articles appear elsewhere in this issue.)

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THE REAL VILLIAN

I have finally discovered the real villain that destroys Sunday night attendance. Do you remember the automobile being roundly condemned for keeping people away? Then the radio came in for blame for a few years, and in more recent times, TV. Then there have always been rumors that the Sunday night service wasn't interesting. The church suddenly becomes too far away, or the highway is too congested. But after all is said and done, the real enemy of the Sunday night service is the average Christian's lack of self-discipline. Nothing in our Christian character can be built without self-control. True, we are free to do what we like, but true freedom comes when we do what we ought. The average church member has long since ceased struggling with his conscience about the Sunday night service.

In this push-button age of easy living, self-denial has become meaningless. We have lost the power to deny for Christ's sake. To seek first the kingdom of God is limited to Sunday morning. Some persons clamor for something special in the night service so they can enjoy themselves. But their appetites are soon jaded and they move off to other noisy places, piously seeking something better in religious vaudeville (or something non-religious.) Few hear the still, small voice of God whispering, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Thank God for those few!

Would you like to shake off the dust and ashes of satiety and come praise the Lord every Sunday night?—New England Minister, in "1010 Illustrations, Poems and Quotes."

News & Notes of DENOMINATIONAL INTEREST

First Union Meeting, Western At Northern Church, Bahama

Following is the program of the First Union Meeting of the Western Conference which convenes with Northern Free Will Baptist Church, Bahama, North Carolina, Saturday, November 29. To get to Northern Church, Take U. S. 501 from I-85 at Durham, going north toward Roxboro. About seven miles out of Durham on 501 will be seen a sign on the right of the highway giving the name of the church. Turn right here and go about a quarter of a mile. The church is on the left of that road.

Morning Session

10:00—Opening Devotional, the Rev. C. F. Bowen
10:15—Welcome, the Rev. Harry Brown, Host Pastor
—Response (to be selected)
10:20—Business Session
11:00—Morning Worship
—Congregational Singing
—Offering for the Children's Home
—Special Music by Northern Church
—Sermon, the Rev. David Hoke, Pastor of Rooty Branch Church
12:00—Recess for Lunch

Afternoon Session

1:00—Devotional, the Rev. Harold "Mac" Wallace
1:15—Business Session
2:15—Adjournment

The Rev. C. F. Bowen, secretary, has issued the following notice to churches in First Union: Please make an effort to attend this session since it is the first time we have visited this church. These are wonderful people and you will be glad you went to see them.

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Third Union Youth Fellowship To Meet November 15

The Third Union District Youth Fellowship of the Eastern Conference will meet Saturday night, November 15, at 7:30 p. m., at the Piney Grove Free Will Baptist Church near Beulaville, North Carolina. The host pastor, the Rev. W. H. Willis, invites all members of the fellowship and other interested parties to be present.

Fall Revival Planned For Union Chapel Church

A fall revival has been planned for the Union Chapel Free Will Baptist Church, Route 1, Middlesex, North Carolina, for the week of November 17-22. The visiting evangelist for this series of services will be the Rev. Edgar Benton, pastor of the Rose Bud Free Will Baptist Church, Wilson, North Carolina, who will be assisted by the Rev. Walton Parrish, host pastor. Services will begin nightly at 7:30, featuring special music and good gospel preaching. The public is cordially invited to attend these services.

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Fifth Eastern Union Meeting Oak Grove, Vanceboro

The Fifth Eastern District Union Meeting will convene with the Oak Grove Free Will Baptist Church, Vanceboro, North Carolina, Saturday, November 29. The host pastor will be the Rev. Wayne West. The program is as follows:

9:30—Hymn
—Devotions, the Rev. Owen Arthu
—Welcome, the Rev. Wayne Wes
—Response, the Rev. Willie Stilley
9:45—Roll Call of Ministers
—Recognition of Visiting Ministe
9:55—Reading of Minutes
10:15—Appointment of Committees
—Roll Call of Churches
—Offering for Children's Home
10:30—Report of Denominational Ente prises
10:45—Business
11:30—Special Music, Host Church
—Report of Finance Committee
11:40—Announcements
11:45—Worship Service
—Hymn
—Message, the Rev. Jack Mayo
—Adjournment
—Lunch and Christian Fellowship

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Long Ridge Revival, November 17-22 Rather Than November 10-15

The previous announcement concerning the Long Ridge Free Will Baptis Church revival, stated to be held Novem ber 10-15, was incorrect. According t an announcement by the pastor, the Rev Eldon Brock of Kinston, North Carolina the correct date of the revival is Novem ber 17-22. The Long Ridge church is lo cated eleven miles east of Mount Olive North Carolina. Services will begi

(continued on page fifteen)



NORTH CAROLINA WOMAN'S AUXILIARY CONVENTION TREASURER'S REPORT

The following is a report from Mrs. Raymond T. Sasser, treasurer of the North Carolina Woman's Auxiliary Convention, for the second quarter of the fiscal year, August 1—October 31, 1969.

Balance in Bank July 31, 1969		$2,346.79
Receipts		
Convention General Fund	$ 28.89	
Promotional (CSF)	109.62	
Denominational Enterprises	5,440.10	
Total Receipts		5,578.61
Total to Account For		$7,925.40

Disbursements

Convention Expenses and Allocations	$ 801.18	
Denominational Enterprises	5,440.10	
Total Disbursements		5,241.28
Balance in Bank October 31, 1969		$1,684.12

Summary of Bank Accounts

General Fund	$1,483.22
Interest	200.90
Total	$1,684.12

Banks

Edgecombe Bank and Trust Company (checking)	$ 983.22
Tarboro Savings and Loan (savings)	700.90
Total	$1,684.12

DENOMINATIONAL ENTERPRISES REPORT

	Itemized	Received	Disbursed
Home Missions	$	$ 231.89	$ 231.89
Foreign Missions		208.71	208.71
Missions Designated:			
Harold Jones	139.48		
Mexican Institute	35.00		
Mexican Missionary Salary	90.00		
J. E. Timmons	5.30		
Central Conference Missions	154.00	423.78	423.78
Mrs. Joe Barrow Fund		1,313.17	1,313.17
Mount Olive College:			
General Fund	239.39		
Alice Lupton Scholarship	120.80		
J. C. Griffin Scholarship	40.00		
Chapel Fund	164.15		
$1,000 Club (Albemarle)	56.00	620.34	620.34
Free Will Baptist Children's Home:			
General Fund	360.82		
Clothing	825.00		
Building Fund	10.00		
Steeple Fund	5.00		
Spending Money and Christmas Gift	51.00	1,251.82	1,251.82
Superannuation:			
General Fund	121.02		
Widows and Ministers	3.00	124.02	124.02
Cragmont Assembly:			
General Fund	347.86		
Debt	125.00		
Floyd House Roof Repair	150.00	622.86	622.86
Life Membership Fee (Cragmont)		20.00	20.00
Anna Phillips Loan Fund		29.00	29.00
ECU Fellowship Debt		150.00	150.00
Miscellaneous:			
Evelyn Herring	3.00		
Tony Hill	3.00	6.00	6.00
Christian Service Fund:			
Missions	109.63		
Mount Olive College	109.63		
Children's Home	82.22		
Cragmont	82.22		
Superannuation	54.81	438.51	438.51
Totals		$5,440.10	$5,440.10

AN URGENT APPEAL

by Mrs. Nora Winstead
State Field Secretary
Woman's Auxiliary Convention

As Field Secretary of the State Women's Auxiliary Convention, I sincerely urge every auxiliary in the state to have a Bible study in evangelism in their church, for the purpose of winning lost souls to Christ, and for a spiritual awaking to the lost around us.

Since there is a terrible breakdown of the morality in our public schools; and the young people dabbling in dope and whiskey; and the indecent dressing of our men and women; and all the other evils of today; truly, Almighty God is not pleased.

Acts 8:22 says: "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee."

Proverbs 1:24-29 says: "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; But ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: For that they hated knowledge, and did not choose the fear of the LORD."

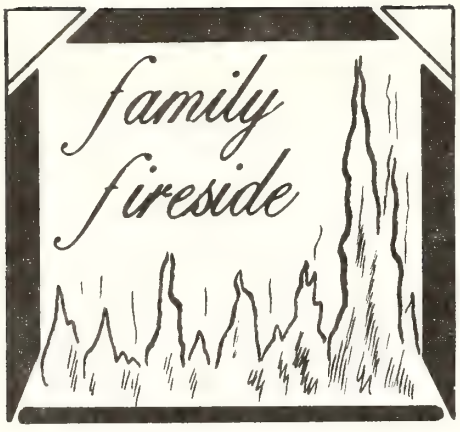
Luke 13:3 plainly tells us: "I tell you, Nay: but, except ye repent, ye shall all likewise perish."

Our people are far, far from God, and we all need to repent. We need to cry mightily unto God and beg for mercy before it is too late.

My humble prayer to God is that He will send an old-fashioned, repenting, converting revival in America today.

CATALOGS READY

The Free Will Baptist Press Foundation, Inc. Catalog is now ready and available at the Press. The catalog is up-to-date and contains a virtual treasure house of supplies, literature, and gift ideas. One has to see it to appreciate it. Those desiring catalogs may have these by picking them up at the Press or by requesting them by mail.



SUNDAY, NOVEMBER 16

THE FIFTH COMMANDMENT

Scripture Reading—Exodus 20:12

An old schoolmaster said one day to a clergyman, who came to examine his school, "I believe the children know the catechism word for word."

"But do they understand it? That is the question," said the clergyman.

The schoolmaster bowed respectfully, and the examination began. A little boy had repeated the fifth commandment, "Honor thy father and thy mother," and he was asked to explain it. Instead of trying to do so, the little boy, with his face covered with blushes, said, almost in a whisper, "Yesterday I showed some strange man over the mountain, and the sharp stones cut my feet. The man saw they were bleeding, and gave me some money to buy shoes. I gave it to my mother, for she had no shoes either, and I thought I could go barefooted better than she could."—Selected, *Knight's Master Book.*

PRAYER THOUGHT

Is each of us willing to do without something and give to someone who needs it worse than we?

MONDAY, NOVEMBER 17

FORGETTING TO LOOK UP

Scripture Reading—Hebrews 10:22

A man went to steal corn from his neighbor's field. He took his little boy with him to keep a lookout, so as to give warning in case anyone should come along. Before commencing he looked all around, first one way and then the other. Not seeing any person, he was just about to fill his bag, when his son cried out, "Father, there is one way you haven't looked yet!" The father supposed that someone was coming, and asked his son which way he meant. He answered, "You forgot to look up!" The father, conscience-stricken, took his boy by the hand, and hurried home without the corn which he had designed to take.—"Prairie Overcomer," *Knight's Master Book.*

PRAYER THOUGHT

God is always looking down upon us wherever we are or whatever we may be doing.

TUESDAY, NOVEMBER 18

SOMETHING NEEDED INSIDE

Scripture Reading—Acts 7:51

I heard of a poor half-witted fellow whose companion, working beside him, dropped dead. He was found trying to hold up the dead man, trying to make him stand and sit upright. Finding his effort without avail, he was saying to himself, "He needs something inside him." I suspect that is the reason we live at a poor dying rate. We need a living Spirit within to control and uphold us.—"Sunday School Times," *Knight's Master Book.*

PRAYER THOUGHT

A lot of us need something inside of us to guide us in the right directions of life. We need the Spirit of God in our hearts.

WEDNESDAY, NOVEMBER 19

WHEN JESUS SANG

Scripture Reading—Psalm 95:1

Perhaps the greatest significance of any song was that which Jesus sang at the last supper. With persecution behind and suffering in the offing, Jesus joined with His disciples in singing a hymn. Then He went out to Gethsemane to pray.

It would be thrilling to know just what song Christ sang. But the significance of the incident is that He was able, though on the way to His death, to raise His voice in song. But He did sing, and at one of the most difficult moments of His life.—Mrs. Sherman Staton, 1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

Are we able to praise God at our most difficult moments in life?

THURSDAY, NOVEMBER 20

GOD EVER NEAREST

Scripture Reading—1 Chronicles 16:11, 35

O Father of comfort and peace divine,
I rest my soul on Thy loving care
And bow in faith at Thy holy shrine,
To seek for help and for solace there.
Then hush me to rest in the happy thought,
No matter how close my sorrow be,
The sorrow and anguish to mind and heart
Were never so near as Thou to me.

—E. M. Bewley, 1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

The Lord is able to help us if we will only seek him for the guidance that we need.

FRIDAY, NOVEMBER 21

PRAYER

Scripture Reading—Matthew 21:22

Prayer is putting your hand into the hand of God when the way is dark!

Prayer is expecting God to give courage and steadfastness when life gets hard!

Prayer is knowing that God is with y when the heart is heavy and confused!

Prayer is willingness to let God deci what is best for you in any experience!

Prayer is trusting your life to God!

Prayer is the joy of companionship wi God!

Prayer is living in a mutual partnersh with God!

Prayer is God's opportunity to do som thing with you!

Prayer is the answer to the longing our restless spirit!

Prayer is the union of the highest a best in man with the ever-present spirit God! Thus prayer is man and God t gether!—Author Unknown, 1010 *Illustr tions, Poems and Quotes.*

PRAYER THOUGHT

Prayer is the answer to every proble that one may have. Have you ever tri "real" praying?

SATURDAY, NOVEMBER 22

HAVE YOU EVER KNOWN—

Scripture Reading—Esther 1:8

A man to lose his job because he dra too little?

A doctor to tell a patient, "Your chan would be better if you had been a drin er"?

An employer to say, "Give me a drink every time"?

A husband to say, "My wife would be better mother to my children if she spe more time at the cocktail bar"?

A wife to say, "My husband would b the best man in the world if he only dra more"?

A defendant in court to seek acquittal o the plea, "If I had been drunk, I woul never have committed this crime"?

An insurance company to offer reduce rates to drinkers?

The value of a business or home to ris because a tavern was opened next door?

A community to list its taverns, beer pa lors, and roadhouses among its advertisin assets?

A chief of police who advocated mo liquor selling as a means of reducin crimes?

A community that wanted its saloo open on election days to secure more ho est elections?—"Oklahoma Christian," 101 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

Drinking is never the solution to one problems that may comfort him during h lifetime.

NOW IS A GOOD TIME TO RENEW

YOUR SUBSCRIPTION

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

WHY I CHOSE TO ATTEND MOUNT OLIVE COLLEGE

by Ann Hinnant

(Miss Hinnant is a freshman at Mount Olive College from Selma, North Carolina, and a member of the Selma Free Will Baptist Church. Her article relates to the coming Founders' Day, November 20, when Dr. James Batten of East Carolina University will be the guest speaker.)

From page six of the Mount Olive College catalog one reads: "Mount Olive's place is that of the small college. Large colleges and universities are essential to the progress of our nation, but small colleges also play vital roles. Many of the greatest experiences of education grow out of the interaction of concerned students in small classes led by interested professors. In such a situation, learning is an intimate experience in which a student's opinions are encouraged and his ideas valued. He is not an object of instruction, but a member of a community living a unique life in which his professors are fellow learners." This is why I chose to attend Mount Olive.

I have spent weekends at the University of North Carolina in Chapel Hill and Greensboro, and at East Carolina University. I have found that the increased detachment of students and teachers is not that they want it this way, but with so many students it is hard to really become interested. A friend of mine told me last week that she was failing biology at a neighboring college. When I asked her about the class she said there were 96 pupils in the room. The teacher was rather old and didn't know how to use the microphone which made it hard to hear and understand in the back of the auditorium.

As I live here at Mount Olive, I am amazed at the versatility and helpfulness of the faculty. An outsider can say this, but only a student will know.

I have seen a faculty member get dripping wet while in a car wash at the local fire station. Another recently broke his glasses while playing with some of the boys in an intramural football game. A beam of light could be detected on a recent night as our faithful dean of students kept a close watch over a very cold, wet, and exciting water fight held on the football field.

The most amazing features I have seen at Mount Olive College are the student retreats. On these special days, once in the fall and once in the spring, there are no classes. Each student is invited, voluntarily, to attend a special session held off campus. This year the fall retreat was held around the lake at the Cliffs of the Neuse State Park. Dr. Lester Hale, director of student affairs at the University of Florida, attended the retreat as our guest speaker. As we sat on the sand by the lake and listened to Dr. Hale, and later when we broke up into "gripe" sessions, I kept saying to myself, "Think what it would be like if all of the University of North Carolina went on a retreat. Impossible."

Deciding what college to attend is a most important decision. One must decide what his personal needs are, what he wants to gain by this college experience, and if this college or any college can supply that need. I chose Mount Olive because it filled my need as an individual.

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SPECIAL NOTICE

Members of the Mount Olive College Board of Directors are asked to remember the change in date for their next meeting which was postponed from Tuesday, November 11, to Tuesday, November 25. The meeting will be held at 10 a.m. in the Moye Library.

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Plans of 1969 Graduates

An analysis of plans of 1969 graduates of Mount Olive College, prepared by Miss Hilda F. Owens, director of counseling services, indicates: Atlantic Christian College, 21; Appalachian State University, 3; Campbell College, 7; East Carolina University, 17; High Point College, 2; Meredith College, 1.

Also, North Carolina State University, 5; University of North Carolina at Chapel Hill, 6; Wake Forest University, 1; employment, 5; military service, 2; undecided, 2; and information not available, 1.

In addition to the 73 June graduates, 7 students completed their graduation requirements during summer school. Plans of these students have not been announced.

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Coming Events at Mount Olive College

November 20—Founders' Day. Dr. James Batten of the East Carolina University faculty, speaker. Schedule to be announced.

November 26-30—Thanksgiving holidays for students and faculty.

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Fellowship Dinners Schedule for Mount Olive College

Only three fellowship dinners remain on the schedule in a series of 17 being held throughout eastern North Carolina for Mount Olive College under sponsorship of Free Will Baptist churches. They are:

Sampson - Harnett - Cumberland Counties: Thursday, November 13, 7 p.m., Midway School cafeteria, Route 5, Dunn, the Rev. C. Felton Godwin and Nelson Stewart, cochairmen.

Lenoir County: Saturday, November 15, 7 p.m., Barbecue Lodge Restaurant in Kinston, Milton M. Lovick, chairman.

Washington - Tyrrell - Martin - Pasquotank Counties: Thursday, November 20, 7:30 p.m., Plymouth High School cafeteria, Plymouth, David Cahoon and Bill Gurganus, cochairmen.

Make your plans and encourage others to attend the dinner in your county!

HAVE YOU RENEWED YOUR SUBSCRIPTION

AN INTRODUCTION TO:

"HE RIDES BESIDE YOU"

by
Dan Hollingsworth and Ona Belknap

This is a story of America.
Not the beautiful, freedom-loving America we all cherish,
But it is a story of America just the same.
It is a sad story.
This is why it was written:

It was late suppertime. Americans were settling down to their favorite TV programs. In New York state a seven-year-old boy dashed across his yard and disappeared. He dropped into a twenty-foot, unfinished well. News was flashed from the Atlantic to the Pacific and millions of Americans, millions of tired, busy, sentimental Americans watched—and prayed.

That night, every mother who placed a seven-year-old boy in his bed clutched him a little tighter to her breast—and a part of her wept for another mother.

For twenty-four hours, twenty-four g r u e l i n g, anguishing, heartbreaking hours, America watched as every facility possible was used to reach the child crammed into a narrow, sand-filled hole twenty feet down in the earth.

When the news finally came that the child was being brought to the surface, that the child was alive, a seasoned news commentator's voice broke as he flashed the news to a waiting nation, "The child —is—alive!"

That same week a blue-eyed, eight-year-old boy left home in the morning for school. He was happy, full of life, and busy with his plans for the day. As he dashed into the street from between parked cars, a motorist who had failed to have his brakes checked, did not see the boy in time to stop. They had his funeral two days later. The news of this did not pass beyond the local newspapers.

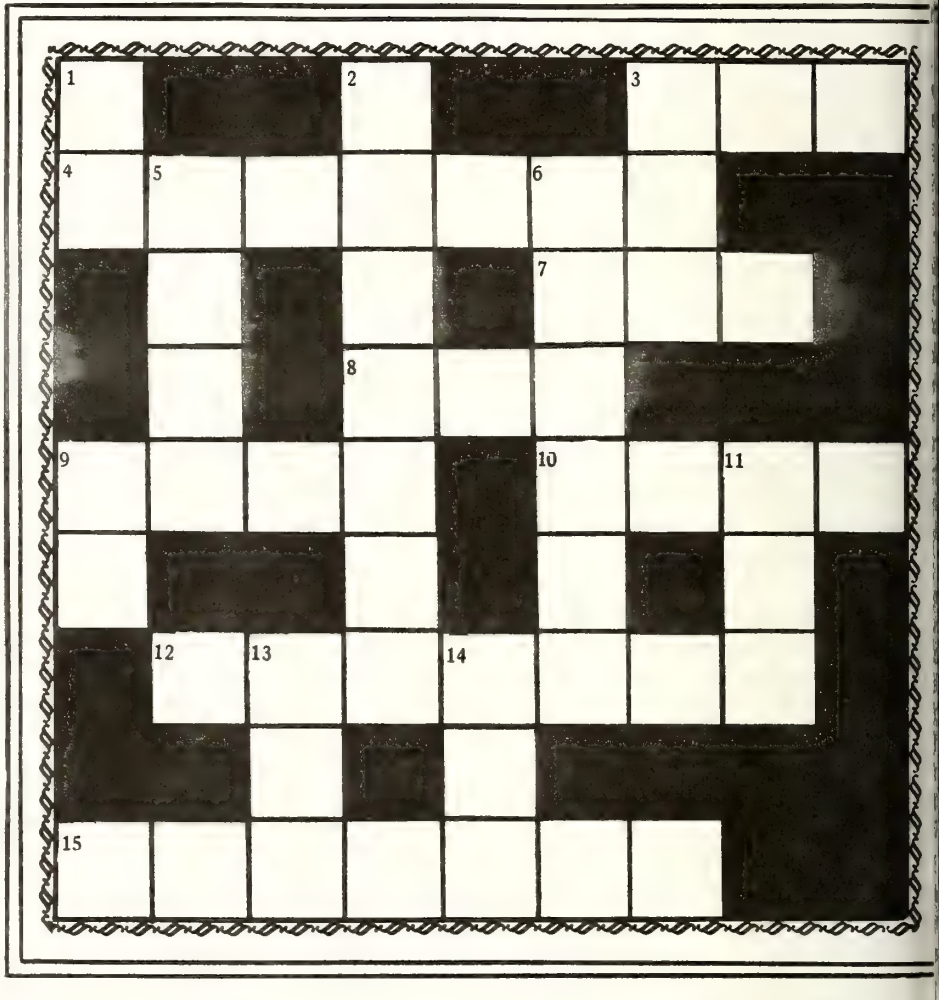
He was just another child killed by another motorist.

The indifference of the general public to the tragedies of automobile accidents on our streets and highways is little short of appalling. When, and how, did the American people become lulled into this apathy about death on our highways?

Let some uncivilized tribe on an island murder some of our fine missionaries and Americans rise up in a body of protest—and they should. Let an American be treated unjustly on foreign soil and we become incensed.

Yet some of America's most ardent and otherwise conscientious church members, through sheer carelessness or through lack of adult responsibility, get out on the highways and disregard practically every traffic rule, and they threa en human lives and property daily. A they still remain "good" and respect church members.

Until attention—the attention of t entire nation—is focused on the fact th it is morally wrong to jeopardize hum life and property on the highways, a that we should not leave God behi when we step into our motor cars—un that time comes—our highways will co tinue to be littered with battered hum sacrifices made in the name of free a unrestrained automotive transportatio



ACROSS

3. Son of Jacob (Genesis 30:6)
4. Jesus calmed a storm on this sea
7. Second member of the Trinity
8. Abraham's nephew
9. King of Israel (1 Kings 16:16)
10. Destination of all sinners
12. Excited to wrath; enraged
15. Time of day in Psalm 119:147

DOWN

1. King of Bashan (Numbe 21:33)
2. "The spirit is ———————." (Matthew 26:41)
3. Latin word for god
5. First man
6. Queen who thwarted Haman plan
9. The sun (Genesis 41:45)
11. Child of Shem (Genesis 10:2
13. Second Testament
14. Priest who reared Samuel

(Answers will appear next week.)

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Please explain, "But grow grace, . . ." (2 Peter 3:18). How can e grow in grace as we are commanded re?—**L. C. D.**

Answer: To grow in grace one must vance and develop in spiritual experice and power. A Christian grows in ace as he grows in faith. By believ- on or committing himself to Christ; t is, trusting his whole self to Him, becomes a Christian. This is being ved by grace, for Christ had to die on lvary's Cross, shedding His precious ood for him before this could happen. e sinner did not deserve this favor m Christ, but Christ freely gave His e a ransom in this way. Then the sin- r believes this and accepts it as a free t from God, for God gave Christ, His n, for this purpose. (See John 3:3, 5, , 36.)

To begin with, the sinner just simply cepts this or believes what the Bible aches concerning this free gift—and s we call faith. (See Hebrews 11:1-6.) en as this Christian (or sinner saved by ace) studies the Bible and obeys it, his th increases. He sees more clearly o that which he came by believing. ee 2 Timothy 2:15; 3:16, 17; Psalm 9:11, 105; 1 Peter 2:1-3; Psalm 1:2.) Being a Christian is being Christlike, d to be Christlike one must obey the ord of God; and in order to obey it he ust know it. This cannot be done in e sense we are taught in the Bible thout being subjected to a complete e of activities influenced and per- tuated by the Word. The sinner's life one given over to the gratification of e flesh, or natural man, before he is ved; but then with a new, a Godward ture, he has been crucified with Christ. guratively speaking, all that natural ntiment and fleshly nature, with the sires fostered by it, are nailed to the oss; and the life which he now lives, lives by the faith of the Son of God o has washed him in His own precious ood. He is responsible to God to live, rk, and act in every way according to that new mind in Christ Jesus that he acquired when he took Christ by faith. And in a life of such activities, it must follow as the day follows the night—he will be growing in grace, in faith, and in the knowledge of his Lord and Saviour Jesus Christ. The disciples were not first called Christians at Antioch until those who nicknamed them took knowledge of them that they had been with Christ. Stephen's face was not seen by his and Christ's enemies, shining like the face of an angel, until he had become obedient unto death. (See Acts 6:7—7:60.)

It takes a man of faith—faith that works, or bears fruit, as James would have us to understand—and one filled with the Holy Ghost, as was said of Stephen, before a man can come up to God's standards.

Christ was God's standard, or medium, by which this way of life is held up before us as a challenge. Then there were John, James, Peter, Stephen, and Paul (with other disciples presented in the Bible) to be regarded by us as examples, urging us to dare to be different from the world, and from so-called Christians who merely make a sadistic jest of being Christlike. None of us want to pattern our lives after Judas Iscariot, Ananias and Sapphira, or Simeon the sorcerer; but rather after Christ and His followers so that at the end of this life's journey we can look back and say, "I have fought a good fight; I have kept the faith; henceforth a crown awaits me."

Soul-winning, fasting, praying, Bible study and meditation, being kind one to another, and being instant in season and out of season, witnessing (or telling the whole truth, about Jesus to saint and sinner, and to strangers as well as those we know best) are very important for us to grow in grace properly.

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Question: Please explain, "The elder unto the elect lady and her children, whom I love in the truth: and not I only, but also all they that have known the truth" (2 John 1:1). Who is this "elect lady"?—**Mrs. J. R. Priest, California.**

Answer: Even though many theories have been advanced to prove the identity of this honorable person, or church, addressed in Second John, it would appear that no final or valid conclusion has been arrived at. Dr. W. M. Smith makes the following observation on Page 382 of **Peloubet's 1968 Select Notes:** "This Second Epistle of John is addressed to 'the elect lady,' but who she was we are not sure, . . . The supreme purpose of the Epistle was to caution Christians against extending hospitality to certain enemies of the Church and of the truth, who were wandering from city to city attempting to promote their false teachings regarding Jesus Christ."

This Epistle of John with all else he wrote (as is true of all to be found in the New Testament), deals severely with false religious teachers and with false religions. In that day Gnosticism, together with other false religious or antichrist philosophies, was plaguing the Church; and in that time as at any other point of history, God and God's Word admonishes the true Christian to form no compromised relations with such. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people" (2 Corinthians 6:14-16).

The Free Will Baptists with whom I associated adhered more specifically to this Scriptural admonition 50 years ago than they seem (to me) to be doing in this, our critical age of so-called tolerance and broad-mindedness.

Bookstore Hours

The Free Will Baptist Press Bookstore, Ayden, North Carolina, is now observing the following hours:

Monday-Friday—8 a.m. to 5 p.m.

Saturday—9 a.m. to 12 noon.

STORIES for our youth



THE BALLOON BURSTS!

by
MONA CREE

LARRY stopped in front of a toy counter in the dime store. He picked up a long, hollow stick with a balloon on the end of it. After he twirled it around in his hand a few times, he put the stick to his mouth and began to blow.

Larry's mother glanced back at him as she went on around the end of the counter. "Larry, don't blow that up. You haven't bought it."

Larry put the balloon and stick back on the counter and his mother went on.

Larry began to dig around in the pile of balloons. Some were red, some blue, and some yellow. Some had faces. He picked up a stick with a yellow balloon and a red face on it.

Larry wondered how that face would look if he blew up the balloon, so he put the stick to his mouth and blew. The face of a clown laughed at him. When Larry laughed back at it, the air went out of the balloon and it flopped on the end of the stick. Larry tightened his lips on the stick and blew again. His eyes twinkled as the clown came back. He blew harder.

Bang! The balloon burst!

Larry stared at the stick in his hand for a second. The pieces of the balloon hung limp on the end of it. He dropped it on the pile of balloons on the counter as if it were something hot, and ran. As he rounded the end of the counter, he saw his mother looking at flowers. He didn't want to talk to her now, so he darted to the other side of the store.

He saw model airplanes and stopped. This was what he had planned to buy. He put his hand in his pocket and jingled his money. A clerk started down the aisle toward him. Maybe she was going to ask him about the balloon!

Larry walked away as calmly as he could, hoping the clerk couldn't hear his heart pound.

Next he saw a pile of funny-looking round things, the kind his mother used to do her hair. She called them rollers.

Larry saw another clerk coming his way. Had the clerk seen the broken balloon and come to find him?

He hurried toward the back of the store. He passed a counter of pots and pans; then he came to lamps and lampshades. The lampshades were piled high on a shelf and it seemed to Larry they were ready to pounce down on him. He turned and ran until he came to the candy counter.

But the candy did not look good to him now. His stomach felt uneasy. He looked at the suckers, then screwed up his mouth and shook his head. He wanted to get out of this store.

He started to find his mother to see if she was ready to go home.

Then he s t o p p e d. His shoulders slumped. He knew he should tell his mother about the balloon. But he didn't want her to know! He stood still for a minute and blinked back tears. What was he going to do? He had a wild desire to rush home and hide. But he couldn't go without his mother.

He hung his head and kicked the bottom of the counter. He hadn't obeyed his mother and now he was in trouble. He stood several minutes.

Finally he knew what he should do. He straightened up and went to look for his mother.

A little later, Larry followed his mother to the check-out counter. He carried the stick with the pieces of t yellow balloon in one hand. He put t broken balloon on the counter, reach into his pocket, and pulled out h money. Slowly, he c o u n t e d out cents, the price of the balloon, and p it on the counter.

Then he counted the rest of his mo ey. He didn't have enough now for t model airplane he had planned to bu But he had a good feeling inside.

He looked up at his mother. S smiled and patted him on the shoulde —"Wonder Time."

= = = =

"JESUS DID TELL THEM . . ."

A little shoeshine boy, with ragg clothes and worn-out shoes, was shini the shoes of a wealthy man one da While he worked, he sang, "Jesus lov me, Jesus loves me . . . ." The m stopped the boy and asked, "If Jes loves you so much, why doesn't He t the people to buy you some shoes a clothes?" The little boy, with tears his eyes, replied, "Jesus did tell the Mister, but they forgot."—from 10 Illustrations, Poems and Quotes.

THE VALLEY

A Poem of My Experience with the Lo

by Huldah Mills
Greenville, North Carolina

I have been through the valley of weepin
The valley of sorrow and pain;
But the God of all comfort was with me
At hand to uphold and sustain.

As the earth needs the clouds and sunshin
Our souls need both sorrow and joy;
So He places us often in the furnace,
The dross from the gold to destroy.

When He leads through some valley
trouble,
His powerful hand we can trace;
For the trials and sorrows He sends us
Are part of His lessons of grace.

Often we shrink from the purging a
pruning,
Forgetting the Husbandman knows
The deeper the cutting and paring,
The richer the cluster that grows.

Well, He knows that affliction is needed
He has a wise purpose in view;
And in the dark valley He whispers her
after;
Through it, He knows what I do.

As we travel through life's shadowed valle
Fresh springs of His love ever rise;
And we learn that our sorrows and losse
Are blessings just sent in disguise.

So we will follow wherever He leadeth,
Though pathways be dreary or bright;
For we have proof that our God can gi
comfort,
And our God can give songs in the nigh

OBITUARIES

Mrs. J. M. Mitchell

On July 20 of this year, at the age of 2, we lost through death one of the dest and most faithful members of our urch, Mrs. J. M. Mitchell.

Mrs. Mitchell was a charter member the First Free Will Baptist Church of ldsboro, North Carolina, which was iginally organized at Waynesborough, d later moved to Simmons Street, ldsboro. It is believed that she was so a charter member of the woman's xiliary, or the ladies' aid, as it was en called; although there are no records ailable to verify this. She was a acher in the Sunday school for approxiately forty years, and the Cora Mitchell ble Class is named in her honor. On me occasions she would fill the pulpit r a minister who was unable to be esent. She was thoroughly conversant ith the Holy Scriptures; and those who ew her intimately, testify that she acticed the Christian virtues that she ught. She was faithful in visiting the k and bereaved in the community.

Mrs. Mitchell was born on April 10, 77, the daughter of James R. and Sal- Evans Dail. She was married to John . Mitchell, and they were the parents three children: Lilley, Earle, and ank, of whom Earle is the only survivg child. She was an exemplary moth-, and a loyal and helpful companion to r husband.

Mrs. Mitchell maintained an active inrest in the church and its various ornizations throughout the years. When iling health restricted her active parcipation in the church, young and old ke enjoyed visiting her. On occasions nen she was unable to attend, and felt ell enough to have visitors, she would k her Sunday school class to meet with r in her home for the Sunday school sson.

While she is gone from us, we do not el that she is lost to us. The memory her Christian life will remain to inire and challenge us.

In the last few years of her life, when e felt that she could no longer actively rve her Lord, Mrs. Mitchell often exessed a longing for her heavenly home. e feel that the words of Revelation 14: may most appropriately be said of r: ". . . Blessed are the dead which e in the Lord from henceforth: Yea, ith the Spirit, that they may rest from their labours; and their works do follow them."

The following poem by Washington Gladden expresses the life as lived by our dear sister in Christ:

"O happy soul, be thankful now and rest!
Heaven is a goodly land;
And God is love; and those He loves are blest;
Now thou dost understand;
The least thou hast is better than the best

"That thou dids't hope for; now upon thine eyes
The new life opens fair;
Before thy feet the blessed journey lies
Through homelands everywhere;
And heaven to thee is all a sweet surprise."

Submitted by,
Woman's Auxiliary
First Free Will Baptist Church
Goldsboro, North Carolina

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Sam Kennedy

One day God looked down from heaven and saw Sam Kennedy; and the Lord said unto him, "Follow me," and Sam Kennedy became His servant.

Born February 7, 1917, in Duplin County, North Carolina, he was the son of the late Rev. George and Lola Kennedy. Mr. Kennedy was ordained November 1, 1941, in Pink Hill, North Carolina. His membership was at Cabin Free Will Baptist Church, and after ordination he pastored for twenty-eight years in eastern North Carolina.

Mr. Kennedy had served at the Verona Free Will Baptist Church, Verona, North Carolina, for only a short while, when at the age of fifty-two, on September 27, he was called to be with our Lord.

Memorial services were held Sunday morning, September 28, at the Verona church; and funeral services were conducted at 3:30 p. m. at the Cabin Free Will Baptist Church, Beulaville, North Carolina. He is survived by his wife, two daughters, two sons, and four brothers.

Mr. Kennedy was a faithful servant of our Lord and well-loved by all who knew him. He will be greatly missed by all of us.

Submitted by,
Verona Free Will Baptist Church

INFORMATION ABOUT

FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

MIDDLESEX, NORTH CAROLINA

THE REV. EDWARD W. MILES, Superintendent

Annual Thanksgiving Service

The annual Thanksgiving service is an important event on our campus. Friends and relatives come from far and wide for this occasion, and our friends are again urged to attend this year's service to be held in the Memorial Chapel on November 27, at 10:30 a. m. The service will be followed with the usual picnic lunch on campus at twelve noon.

This is an excellent opportunity for you to bring your Thanksgiving offering and share together in this service. "To care means to share." This visit will also provide you with the opportunity to see the recent improvements of the Home.

The Home will again furnish barbecue, drinks, plates, napkins, etc. for lunch. Those of you who can are invited to bring a regular picnic lunch for the occasion. All alumni are urged to return for the day.

The children will begin their Thanksgiving vacation after the noon meal on Thanksgiving Day. Those who will be coming for children to spend Thanksgiving vacation with them are urged to come in time to join us in the worship service at 10:30 a. m., and the picnic at twelve noon. The children's Thanksgiving vacation will begin at 1:30 p. m.

HAVE YOU RENEWED YOUR

SUBSCRIPTION



GOD'S REMNANT REBUILDS

Lesson Text: Ezra 1:1-4; Nehemiah 4:15-20; 6:15, 16

Memory Verse: Nehemiah 4:6

I. INTRODUCTION

During the early years of the captivity, the people had a great inclination to give up in despair, to develop a defeatist attitude, as they believed that God had cast them off forever. God, through the medium of His prophets, sought to reassure them, to bring them to repentance, and to instill the element of hope once again in their bosoms. God's prophets declared that, though afflictions and sorrows were now very prevalent in their midst, God had not completely forsaken them; but that in the fullness of time, He would visit them to turn their hearts once again unto Himself. At this time they would be privileged to leave Babylon, return to Jerusalem and their native land, and enjoy the covenant relationship which they had once known with the Lord, their God.—Senior Quarterly (F.W.B.).

II. HINTS THAT HELP

1. Introduction
   - A. Compare and contrast the three books of this period of Bible history—Ezra, Nehemiah, and Esther.
   - B. Can God use a wicked man to accomplish His purpose? Let your class discuss this for a few moments and then tell how God used Cyrus.
2. The Decree of Cyrus (Ezra 1:1-4)
   - A. Some general statements about the Book of Ezra.
   - B. The decree is made (vv. 2-4).
   - C. Zerubbabel and the rebuilding of the temple, how the enemies stopped the work.
3. The Work Continued Under Nehemiah (Nehemiah 4:15-20)
   - A. The Book of Nehemiah in general.
   - B. The opposition to rebuilding the wall.
   - C. How the work progressed in spite of opposition.
4. Conclusion

Zerubbabel is credited with rebuilding the temple, and Nehemiah with rebuilding the walls around the city. Study these stories carefully and point out some of the characteristics of the work that exists in the church today. We can learn much about the work of the church from the history of these two men.—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. Dr. Henrietta Miers in her book, "What the Bible Is All About," gives us the following interesting comparisons of the Books of Ezra and Nehemiah:

"Again we find that Ezra and Nehemiah were one book in the Hebrew Bible as were the two books of Samuel and Kings. These books tell the story of the return of God's chosen people after the exile. They give the record of one of the most important events in Jewish history—the return from exile in Babylon.

"The time covered by these two books is about 100 years.

"Both books begin at Babylon and end at Jerusalem.

"Both center around the man of God who wrote it.

"Both stories begin with a Persian's decree.

"Both tell of building as their chief theme.

"Both books contain a long prayer of humiliation and confession in the ninth chapter.

"Both end with the purification of the people."—Selected.

2. The Israelites were still in captivity in Babylon. Nehemiah was the cupbearer of Artaxerxes, king of Persia. His was a position of honor, and it brought him into relationships of familiarity. Nehemiah was a loyal subject of the king; yet he had no intention of forsaking his own people of Israel. He stayed well-informed of his fellow Isr ites in Palestine by asking questi concerning them.

(1) **Nehemiah Saw a Need.** To many good deeds go undone because one sees the needs that are prese Some are preoccupied with their o affairs; others simply do not care. Wh ever the reason, the needs of many not being met.

(2) **Nehemiah Wanted to Do So thing.** Many see needs to be filled, l are unwilling to make the effort to s isfy the need. Let someone else do they often say.

(3) **Nehemiah Scouted the Situati** He counted the cost. In Nehemiah 12-16 we see him analyzing the ne We must first familiarize ourselves w what needs to be done before we can anything about it.

(4) **Nehemiah Enlisted Help.** (See N hemiah 2:17, 18.) He knew that the j was too much for himself alone, so got others to help.

(5) **Nehemiah Prepared to Meet t Opposition.** He had been told of l enemies' planned attack, and he a quately prepared to meet it. (See Neh miah 4:7-14.)

(6) **Nehemiah Stayed at the Task Un It Was Finished.** He let no one or no ing keep him from his duty. Nothi was more important to him than co pleting the work he had begun.—Star ard Commentary.

3. When we are attacked and slande ed by our enemies for the glory of Go let us remember what a wise man on said: "The worthiest persons are f quently attacked by slanders, and have learned that the best fruit is th which the birds have been pecking a

This lesson writer remembers t time when a somewhat lazy preacher knew asked the host in a home in whi they were visiting to "draw him so water from the well." The host repli impatiently, "There's the well buck preacher, draw your own water." T preacher decided he had rather go thi ty. Perhaps he should have. If we a not willing to do for ourselves, how c we expect others to do for us?—A vanced Quarterly (F.W.B.).

HAVE YOU RENEWED YOUR SUBSCRIPTION

Call to Commitment

(continued from page three)

ıch the more, as ye see the day ap-
ɔaching" (Hebrews 10:24, 25).

This involves more than just attending
ervice on Sunday morning. It involves
al commitment to the program of the
ırch. I am not so sure that we should
t forget about the traditional three
vices a week and think of new ave-
es of worship and service. Maybe we
ould think in terms of one church ser-
e as a collective group, and divide the
mbership into small groups to meet
ring the week to study and earnestly
y for God's leadership in becoming
olved in some type of service for him,
ich brings us to the third point.

III. BEING ON MISSION FOR CHRIST

It is Christ's call to His followers to
resent Him to the masses of people
the earth. He expects us to do some-
ng for Him sacrificially. In James 4:9
read: "Be afflicted, and mourn, and
ep: let your laughter be turned to
urning, and your joy to heaviness."
this there are three things that James
nands:

A. He demands what he calls afflic-
n. This is not necessarily physical af-
tion, but he is pleading with people
to make comfort the standard by
ich they judge all life. As one looks
the great society, comfort is the great
ire of all men. If we have a com-
table car to drive, a comfortable home
live in, comfortable clothes to wear,
l enough to eat, we think our future
secure.

B. He demands that we should mourn,
t laughter should be turned to sor-
v, and joy to gloom. This is the first
p of the Christian life. When one
s his life in the light of Christ, there
deep sorrow for the sin and misery
the way which he thought offered
n security. By no means is this sor-
v the end, but it leads to the joy of
s forgiven.

C. He demands that we should weep.
should become aware of the world's
row and need, and weep for it. A
n is not a Christian until he becomes
are of the need of the world and
cts to that need. Some needs of the
rld are: sin-sick people who are lost;
erty and hunger; injustice toward
owmen; and corrupt politics, in which
can all become involved to some ex-
t.

IV. GIVING, AS A MINIMUM, A TITHE OF ONE'S INCOME TO THE CHURCH

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Malachi 3:8-10).

Many will say, "That is Old Testament law, and since we live under New Testament grace it does not apply." Then let us examine Matthew 23:23. "Woe unto you, scribes and Pharisees, hypocrites! for you pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."

On May 27, 1967, I visited a church with ninety members that had a 1966-67 budget of $84,085; and it was because they were totally committed to Christ and were required to tithe before they could be members. However the tithe is only the beginning. For some the tithe would be no more than a token gift. ". . . For unto whomsoever much is given, of him shall be much required" (Luke 12:48).

V. LOVING EVERYONE

"This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends" (John 15:12, 13).

"Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matthew 5:43, 44).

There are many things that prevent us from loving one another as the Scripture instructs, but I will just list these since they speak profoundly for themselves: jealousy, envy, covetousness, strife, and gossip.

CONCLUSION

Here are five guidelines or disciplines that I think are a must for the Christian: personal devotion, attendance at services, being on mission for Christ, tithing, and loving everyone. My question and invitation to you is: "Are you willing to step out on faith and say that you are ready to follow these disciplines for your life and for the welfare of your church?"

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NEWS NOTES

(continued from page six)

nightly at 7:30 with the Rev. C. F. Bowen, pastor of the First Free Will Baptist Church, Wilson, North Carolina, serving as guest evangelist.

The public is invited to attend these services and is urged to note the correction as announced by the pastor.

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Revival Services in Progress
At Oak Grove, Vanceboro

Revival services are now in progress at Oak Grove Free Will Baptist Church, Route 1, Vanceboro, North Carolina. The guest evangelist, the Rev. Jerry English, pastor of Antioch Free Will Baptist Church, New Bern, North Carolina, is being assisted each evening by the pastor, the Rev. Wayne West. The public is cordially invited to attend the remainder of the services, which will close on Saturday night, November 15. Services are beginning nightly at 7:45 p. m.

NOW IS A GOOD TIME TO RENEW

YOUR SUBSCRIPTION

USED ALUMINUM PLATES FOR SALE

The Press has a quantity of used aluminum offset plates for sale. The plates are available in two sizes: 22¾ by 26 inches, and 11 by 18 inches. The costs of these used plates are 75¢ and 35¢ respectively.

These plates have a number of uses, including the patching of farm buildings, rooftops, etc. In fact, anywhere that tin is used for patching or repairing, these plates will serve a similar purpose.

Anyone interested in securing these plates or desiring further information concerning these should contact the Press.

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Traffic Laws Not of Divine Origin,

but —

WHAT ABOUT THE DOCTRINE OF CHRISTIAN LOVE?

by the Rev. George Selway
Lansing, Michigan

A situation which involves the violent death of thousands of people and the maiming of hundreds of thousands more, which brings an awful burden of grief and suffering for more hundreds of thousands of persons over long periods of time, is one which must have its moral and religious as well as social implications. We have wrongly assumed that traffic laws have no connection with morality and righteousness. Of course, traffic laws are not directly of divine origin, but the truth is that the more important ones have been instigated for the benefit of human welfare and out of respect for human life, and therefore they have a basic moral and righteous foundation.

The authorities tell us that most of the fatal accidents on our highways are a result of a deliberate violation of a traffic law. Such violations are a potential attack against the well-being of others and are therefore essentially immoral, or they represent an attitude of contempt for the value of human life and therefore are in essence sacrilege.

The doctrine of Christian love requires respect for the life and person of others. And many a person who displays the utmost love and respect for others in most human relationships will forget them almost entirely when behind the wheel of a powerful automobile. The r u l e of every man for himself suddenly takes over on the crowded highway, a philosophy which most people would be shocked to see put into other areas of life.

The result we call an "accident." Maybe our terminology is mistaken. If a man should become drunk and then walk into a bank and steal $100.00, he, when caught, would not only receive a prison sentence, but have remaining over him a stigma for life. He is a bank robber. But if a man becomes drunk and robs someone of his life while driving an automobile, while he receives a certain punishment, not terribly severe, there is often a sentimental pity rather than a stigma which attaches to him.

Of course, there are many occurrences on the highways that kill and maim which are truly accidental and therefore have no moral connection. But when we modern drivers deliberately and selfishly show contempt for human life, which is adjudged sacred, by scorning the safeguards set up in society to protect that life, then we cannot escape the fact that our acts are not only criminal, but sinful.

The traffic authorities rightly tell us that this is everyone's business. Policemen and judges try to enforce the laws, but they cannot form the basic attitudes in our society. We citizens must do this. And if we could place the criminal acts, making them out to be the sin they are, we would be really attacking the source of one of our greatest social evils.

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TRY ASKING YOURSELF:

HOW WOULD JESUS DRIVE?

If Jesus were the driver of a car, how do you think He would drive it? Your honest opinion is that He would be driving quite differently from the way many people are. Would He drive as you drive?

It is time that Christian people gave the subject some thought. The savage slaughter on the highways has reached alarming proportions. How many of the accidents involve a lack of courtesy or downright selfishness? Anyone who sits behind the wheel of an automobile assumes a responsibility to God and man for the way he drives that car.

We can be sure that Jesus would be a safe and careful driver, the kind you would like to meet on the road. Since He said to treat others as we would like to be treated (see Matthew 7:12), and to love our neighbors as ourselves (see Mark 12:31), we would expect Him to always be fair with others. He would leave them half the road, give them their turn at stops, not crowd them intersections.

Would Jesus stop for a stop sign ev if He thought no traffic was comir Would He drive faster than the le speed limit? Remember, Jesus had gr respect for civil government and tau that God stood back of its authority. said to "render unto Caesar (the c authority) the things which are Caesar (see Matthew 22:21). The apostles, wh passing the teachings of Jesus on to said, "Let every soul be subject to higher powers (civil government)" (mans 13:1). And also, ". . . the pow that be (civil governments) are ordair by God. Whosoever therefore resist the power, resisteth the ordinance God: . . ." (vv. 1, 2).

Must Christians have police stand over them before they will obey the t fic laws? Can anyone break those la and get by God with it?

Do you think Jesus would take chan on the road? Tired of poking behin line of cars, would He pull out with opening ahead on the chance He co get in farther up the line somewhere? was He who said, "In your patience p sess ye your souls" (Luke 21:19). Wo He drive faster than a safe speed for time and place and His ability? No. would not drive dangerously at all. member that once when the devil as Jesus to take a chance, He replied p tively, ". . . It is written . . . Thou s not tempt the Lord thy God" (Matt 4:7).

Any traffic accident is unpleas causing unhappiness and sufferi Would anyone want the lifelong mem and regret of the victim whom he ma ed or killed one day? Isn't it bette be as careful, as patient, and as c teous as possible when you are the d er—always asking God for wisdom help? Jesus is not here in person drive a car. But we who are Christi represent Him. Are we a menace c blessing on the highway?—M. M. kett, "Gospel Herald."

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A full heart can always contain m love.

D.U.K

The Free Will Baptist

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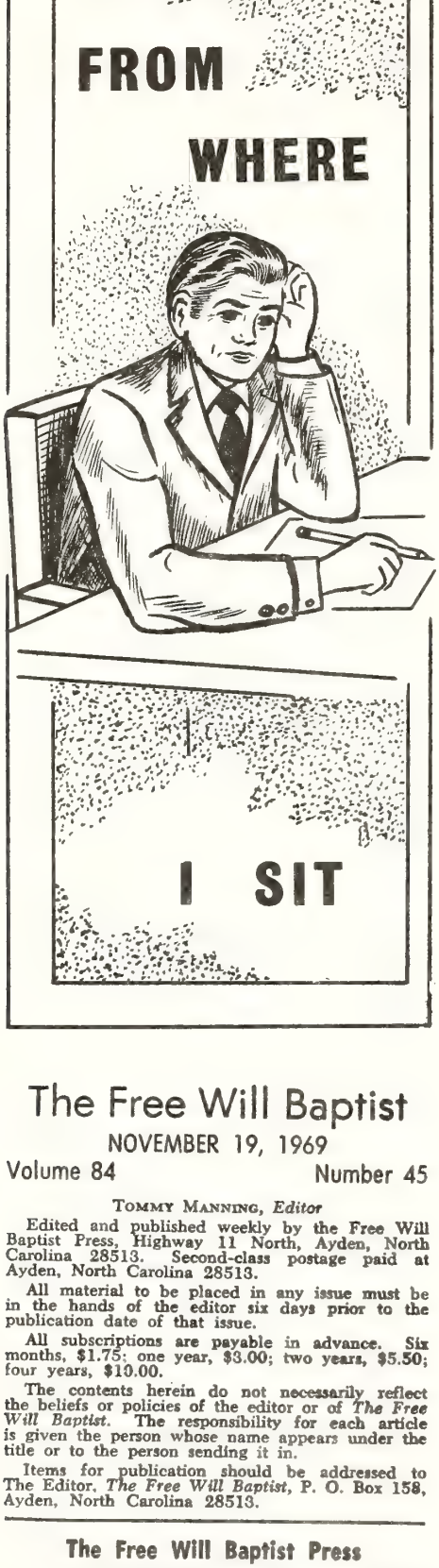
AYDEN, NORTH CAROLINA, WEDNESDAY, NOVEMBER 19, 1969

IS THIS A SAD CHURCH?





Cover Photo by Gene Ahr



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TOMMY MANNING, *Editor*

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A SAD CHURCH

There it sits, framed by the multicolored leaves of a midautumn d Its freshly-mowed grass smells sweet, and its sculptured, green hed compliment the redness of its bricks. Its gleaming, white columns refl the warmth of the afternoon sun. Its towering steeple lifts above t trees, upward to heaven, praising God. Little birds, who for some reas have not flown south, chirp a peaceful song; and nearby, a gray squir scampers to retrieve an acorn for a winter meal.

The double doors, with their polished, brass knobs, are opened. Y walk in, nearly sinking into the plushness of the muted, green, carp ing. Rays of sunlight pierce the stained-glass windows, bathing t interior in the colors of a thousand precious jewels. The off-white wa are contrasted by the rich mahogany of the pews; and the light fr the windows invades even the corners, giving the sanctuary an aw some atmosphere of reverent wonder. Yet, there is something wrong

You walk down the long aisle, your every step echoing silently the stillness. You stand in front of the big altar adorned by its bra and rich velvet. You pause for a moment, visualizing the burning ca dles and the money-laden offering plates. You close your eyes. cricket interrupts your revery and hops behind the pulpit, out of sigh scolding you for invading his privacy. The shine of the tall cross in t center of the altar catches your eye; and as you gaze at it, you a startled by something—but you don't know what. For some reason t choir loft compels your attention. You can almost hear the choir sin ing; you can almost see them in their elegant robes. The organ ton seem to swell into a crescendo, ending the anthem; then, you notice What a grand organ it is! The fine, rich grain of its wood match the pews and the pulpit furniture. It has been added since you we last here. You open its cabinet, activate the power switch; and soo melodic notes respond to your touch. You push the swell pedal, and sounds forth with a majestic air, filling the sanctuary with a migh sound, worthy to praise the Father to whom it was dedicated. You eyes scan the congregation to see their smile of approval or some expre sion of appreciation. There is no congregation; and you stop playin embarrassed that you had forgotten yourself for a brief moment. Yo switch off the organ and close its cabinet. Your reflection is capture by an adjacent stained-glass window, and you nod your head to the pe son looking back at you. Amused at yourself, you turn from your r flection and open a door near the organ. Soon, you find yourself i front of a set of double doors bearing the sign, "Educational Depar ment." The doors swing open as you push against them, revealing corridor with rooms on either side. On these doors you read, "Pre school," "Primary," "Junior," "Intermediate"—you stop reading. Yo try one of the doors; it is locked. You try another; it, too, is locke You try another and another; they are all locked. At the end of the co ridor is a room marked "Adult Class." You try this door too; and t your surprise, it opens. In the semidarkness you find the light switch You see the speaker's stand, the blackboard, the maps—all the visua aids are there; yet, the room seems bare. You suddenly realize th reason—there are only five chairs. Cobwebs hang from the ceiling an dust covers somebody's forgotten Bible which has been opened at th third chapter of John. The Bible looks familiar; you want to pick it up and you want to sweep down the cobwebs; but something tells you no to disturb this scene. So you switch off the light, close the door, leav the educational department, walk down the adjoining corridor, and onc more enter the beautiful sanctuary. You touch the organ; you touch the altar. You begin to leave in haste, getting away from it all. Half way down the aisle, you turn to survey the scene once more. For th first time you notice the record board: "Attendance Last Sunday, 5." Now you know what is wrong.

You leave quickly, closing the doors with their polished, brass knobs behind you. You drive off into the sunset, looking back at a sad church You can almost see God standing in front of it, weeping. You weep, too for this is YOUR church!

Whom the Lord Loveth He Chasteneth

RA L. VINAL

S born-again Christians we should greatly appreciate the many blessis which come from our heavenly her, both material and spiritual. We ould seek earnestly the best gifts. We ould delight ourselves in His tender rcies, and rejoice in His goodness, and ise Him for His wonderful works. t how about spiritual discipline? Are just as thankful when He corrects us when He commends us? Can we g His praises when He reproves us? are we so lacking in understanding t we murmur and complain beneath chastening rod? "For whom the d loveth he chasteneth, and scourgevery son whom he receiveth" (Hews 12:6).

Oh, certainly it would be much easier the flesh if God's Word could be de to read like this: "For whom the d loveth He indulgeth, and never reveth nor correcteth." But God can- allow His children to do as they ase. He must do everything needful conform them to His own likeness, d to make them worthy of His holy me. One translation reads: "For the rd corrects and disciplines every one om He loves, and punishes, e v e n urges, every one He accepts and welnes to His heart, and cherishes." Thus learn that the chastening rod is in hand of the One who lovingly draws repentant child to Himself.

Why then does God chasten His own? is for our profit, that we might be rtakers of His holiness. And evidentthat is the best possible reason. But w deeply have we entered into it? may know what it is to have our s forgiven. We may be fairly wellstructed in the doctrines of God's ord. We may have had many remarkable answers to prayer. But how much do we really know about being made partakers of His holiness? For in the sight of heaven it is the divine likeness reproduced in us that really counts for the kingdom of God. And God is a holy Being. He is altogether immune to the defilements of this world. His holiness speaks to us of absolute purity, a nature free from everything that tends to corruption. And His great desire from the beginning is to have sons and daughters fashioned after His own image.

"But if ye be without chastisement . . . then are ye bastards, and not sons." Our heavenly Father has no particular favorites that He chooses to pamper. The ones that are without chastisement are not members of His family. Such ones are bastards. And how many persons would desire to be in that class? Nevertheless Jesus said: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matthew 7:22, 23). Something to think about.

Is it not also true that in these end-time days many professing Christians have never experienced the new birth? Therefore they do not belong to the family of those whose names are written in heaven. It would be useless to chastise them, for no amount of correction can change an unregenerate person into a child of God. But once having been truly converted, and having received Christ as personal Saviour, then God has a perfect right to see to it that His own children receive proper discipline. And is it not better to be corrected than to be ashamed before Christ at His coming?

"Now no chastening for the present seemeth to be joyous, but grievous: . . ." (Hebrews 12:11). And how well we know that to be true. We would much prefer to receive sympathy, but we may have greater need to be rebuked. We may have aspired to render some outstanding service to God, but we chafe and complain when we are set aside and someone else is called to serve. And the many undesirable processes which our heavenly Father employs to instruct us are quite apt to seem very grievous. We would fain be on the mountaintop of blessing, but lo, we find ourselves in the valley of testing. We would choose to be ministering to others, but we find ourselves shedding tears of self-pity. The chastening rod sometimes seems exceedingly heavy. And we may think that God is too severe. But should the disciples of the crucified Christ be coddled, or should they be taught to obey?

But someone may say: "Did not Christ suffer for us? and was not the chastisement of our peace laid upon Him?" Yes, certainly. But we cannot profit by it if we continue to walk after the flesh. "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Romans 8:13). But if we fail to crucify the flesh, with the affections and lusts, then it will be necessary to come under the chastening rod. The love of God was manifested on our behalf at Calvary, but His love is also made known all along life's way by His faithful reproofs and corrections. And whenever His children become unruly or disobedient He must use some kind of discipline to bring them back in fellowship with Himself.

"Nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." The chastening will result in great profit if accepted patiently. However we must not think that every kind of misfortune is from the hand of God. Yet if we have departed from the plain teaching of God's Word, and the correcting rod comes down heavily upon us, we should not despise the needed chastisement. But we should respect our heavenly Father, and honor Him, and strive more diligently to please Him. The psalmist could say: "The LORD hath chastened me sore: but he hath not given me over unto death!" (Psalm 118:18). And again: "Before I was afflicted I went astray: but now have I kept thy word" (Psalm 119:67). The chastening had not been in vain. Likewise the patriarch Job knew well the meaning of affliction, for he cried out in the time of his great suffering: "Even to day is my complaint bitter: my stroke is heavier than my

(continued on page sixteen)

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

THE CHURCH AND THE PASTOR

(Reprinted from May 15, 1961)

"And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work's sake. And be at peace among yourselves" (1 Thessalonians 5:12, 13).

No relationship is more solemn and important than that existing between the church and its pastor, except the relationship between Christ and the individual. It is a spiritual relationship also. It is a dignified relationship. It is a relationship clearly defined in the Word of God. The duties of both the pastor and the people are comprehensively stated, and plainly placed before us. By taking heed to the inspired oracles, the Christian minister cannot mistake his duties and the way in which they should be discharged; and churches, by the same holy rule, will at once perceive the returns which they are to make to the minister God has placed with them. The Scripture quoted above refers both to the office of the minister and to the people of the church. The pastor is over the church as he labors in it; he is an under shepherd, who is to watch over the flock and to feed it. He is to rule over the church as Christ's servant by enforcing the authority of the truth and by instruction, exhortation, warning, and admonition; and he is to labor earnestly that he may present every one perfect in Christ Jesus. Now that the office and the duties of the pastor have been placed before you, let us consider the obligations of the church to the pastor.

In the text there are duties of the church to its pastor specified. It says, "And we beseech you, brethren to know them that labour among you and are over you in the Lord, and admonish you." To know them means more than acquaintanceship or personal recognition. It signifies that you are to acknowledge them as the servants of God, and to approve them as such; to receive them in their spiritual capacity and office, as your teachers and overseers in the Lord. Now, you are especially bound to do this, from the fact that your pastor is the man of your own choice, by majority vote of your church which believes in and practices majority rule. He has not been forced upon you by any bishop, synod, or presbytery. You elected him and called him to preach the gospel to you. Then you are to know and acknowledge him in his official character as the man of your own approval and choice.

The text continues, "And to esteem them very highly in love, for their work's sake." There must be great affectionate regard by the church for its pastor. You are to esteem him; to regard him of great worth, for so the Word signifies. You are to esteem him highly, very highly. You are to esteem one another. You are to esteem all the Lord's people everywhere; but your pastor must have a high place, and a deep place, and an extensive place in your regards. Someone has said that "next to Christ, he should have no equal, nor compeer in your hearts." Your esteem for your pastor should be in sincere affection—"very highly in love"—not c o l d admiration. Again I quote, "Esteem, without love, is like the light of the moon, cold, and will sure wane; but esteem grounded in love is like the beams of the great orb of day, cheering and delightful, and will encompass him with heavenly radiance everyday." Now, if the conduct of the church toward the pastor is influenced by this high esteem in love, it will be evident; and it will produce a condition quite clear to all. On the other hand, if the contrary is the case, if there is coldness caused by a lack of love, that too will produce an adverse condition that will be just as clear.

Every church, every member of every church, should remember that their love to their pastor will be made manifest by their conduct more than by their words. There is no better way to show your love to your pastor than by your attendance at all services, when possible. If the minister is bound by God's command to preach to you God's Word, the obligation is equally binding upon t church to receive the Word he dispens Nothing will compensate for the negl of this important privilege and du This is a great, yes, one of the greate evils in all churches. Many attend, best, only occasionally. Many are on a-day attenders. Others are travel like the gypsies, apt to be any place cept at home. It has always been t feeling of this writer that your chur needs you more than any other, and th members can do more good in their ow church than they can by going from pla to place. Nothing will encourage a cheer your pastor more than to see y in your place in the house of God every service possible.

Churches show their love to their pa tors by cheerful and affectionate coo eration in his labors. The church is family, and all members are to be us fully engaged in its work. God says all His born-again children, "Son, work today in my vineyard." There a many spheres of labor, and many d mands on your talents. Your minist must take the lead, and you must rall around him to support him. But a must be done, by both pastor and churc in love and to the glory of God. Then can be truly said of your minister, tha he is laboring with a chosen peop whose hearts God has touched.

There is no g r e a t e r way for you church to show its love for your pasto than by giving him a constant place i your prayers and supplications. Wha stress the greatest of all the apostles lai on this when he said to the church a Colosse, "Continue in prayer, and watc in the same with thanksgiving; Witha praying also for us, that God would ope unto us a door of utterance, to spea the mystery of Christ, for which I am i bonds" (Colossians 4:2, 3). If Paul fel thus, with his learning, talents, inspira tion, experience, usefulness, boldness and determination, how m u c h m o r should we, who are placed in such in ferior circumstances!

Pray for your pastor in the secre closet, in the family circle, as well as i the public services. Pray that he may be filled with knowledge, with grea zeal and boldness, and that he may al ways be led by the Spirit of Christ. Pray for his continued success, and help God answer your prayers by doing all in your power to make his efforts successful Let your pastor never, never be forgot ten in your prayers. In this way you will prove that you highly esteem him in love.

MOUNT OLIVE COLLEGE FROM A STUDENT'S VIEWPOINT

by
CYNTHIA MILLS

When I began to think of making this speech tonight, I tried to think of what Mount Olive College meant to me and to the other members of the student body. It could mean several things to each of us. For some of us, it meant the fulfilling of a lifelong dream—the dream to go to college. For others it was the fulfilling of our parents' dreams. For others it was a way of avoiding the draft. And for still others it was a way of losing oneself in exploration and discovery, until that one finds himself and his place in society.

Yes, the reasons for being at Mount Olive College are many, but the reality of being at Mount Olive becomes an ever-growing reality that demands a response. One of the things which Mount Olive College gives to us, its students, is a challenge—a challenge to think, to grow, and to respond to life on campus, to people, and to the world around us. How does the college do this? It does it by providing us with as many possible different ideals and situations that we will later have to face on our own. It also encourages us by giving us a faculty which is well informed and well educated. I've never yet found a faculty member who was too busy to stop and listen to our problems and to encourage us—to encourage us by sharing with us their thoughts and allowing us to share with them our thoughts.

Mount Olive also strives to provide for its students the best possible facilities in which to study and to live. It is continually improving the surroundings of the students—improving our chances and ability to learn. There are many things I might say about Mount Olive College. Perhaps one is that it isn't perfect, but it keeps trying. During my stay at Mount Olive, I have seen many changes—many of them this year. These changes have come about partially because the faculty and administration have been willing to listen to the students' petty gripes and are now taking steps toward improvement. Perhaps this is another thing that Mount Olive gives to us students—the ability to listen, to think, to change, to keep trying to improve ourselves and our world. The constant objective at Mount Olive is to inspire the students with the conviction that only through the Christian life can we attain our highest destiny. Perhaps this is the best gift because what our world needs most now and in the future is Christian leaders.

Mount Olive meant many things to us when we went there and I suspect it will mean much more to us when we leave. I know that I will, and I suspect that many others will say with me, "I have truly grown since going to Mount Olive College." Yes, I could never be the same. But if I could, I would not; for I have grown and I feel that I am better for it.

In closing, I want to express my appreciation as a Free Will Baptist young person, to you—the faithful supporters of Mount Olive College—who have made it possible for me to spend two of the very best years of my life at a Christian institution of higher learning. During my stay at Mount Olive, I feel that I have received and that I am still receiving not only a quality education but a spiritual uplifting that could only come from a Christian college. Sure, my beliefs have been challenged, and challenged quite often; but until these tests confronted me, I more or less took my beliefs for granted. When confronted with the questions "What do you believe?" or "Cynthia, do you really believe that?" I stopped and thought seriously about what my religion really meant to me. It was then that I stopped and thought to myself, "Well, is that what I really believe, or am I just saying that because I've heard someone else say it and it sounded good to me?" So, many thanks go to Mount Olive College for challenging me to think, to grow, and for the many friends I have found among its faculty, its administration, and its student body.

If by some chance your future plans include college attendance and you desire the benefits of attending one of the finest Christian colleges in the country, I encourage you to give serious consideration to Mount Olive College.

Thank you!

(Miss Mills is a sophomore at Mount Olive College. She has given this talk at several of the 1969 Fellowship Dinners for the College. Cynthia is the daughter of Mr. and Mrs. Willie J. Mills Sr., Route 2, Vanceboro, North Carolina, and is a 1968 graduate of Farm Life High School. She is a member of Juniper Chapel Free Will Baptist Church. Her article relates to Founders' Day.)

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"Coming Events" at Mount Olive College

November 20—Founders' Day. Dr. James Batten of the East Carolina University faculty, speaker, 11 a.m., college auditorium (main building, downtown campus).

November 26-30—Thanksgiving holidays for students and faculty.

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Fellowship Dinner Schedule for Mount Olive College

Only one fellowship dinner remains on the schedule in a series of 17 which have been held throughout eastern North Carolina for Mount Olive College under sponsorship of Free Will Baptist churches. It is:

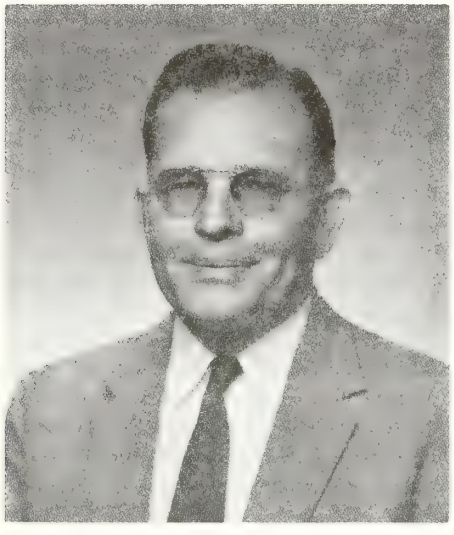
Washington - Tyrrell - Martin - Pasquotank Counties: Thursday, November 20, 7:30 p.m., Plymouth High School cafeteria, Plymouth, David Cahoon and Bill Gurganus, cochairmen.

Make you plans and encourage others to attend the dinner.

News & Notes of DENOMINATIONAL INTEREST

Pre-Thanksgiving Revival At Kinston Church

The First Free Will Baptist Church, Lenoir Avenue and College Street, Kinston, North Carolina, announces a three-evening, pre-Thanksgiving revival, November



24-26, with the Rev. Clifton Rice as the evangelist. The services will begin each evening at 7:30 with the pastor, the Rev. James A. Evans, assisting Mr. Rice. The public is cordially invited to attend these services.

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Fifth Eastern Union Meeting Oak Grove, Vanceboro

The Fifth Eastern District Union Meeting will convene with the Oak Grove Free Will Baptist Church, Vanceboro, North Carolina, Saturday, November 29. The host pastor will be the Rev. Wayne West. The program is as follows:

9:30—Hymn
—Devotions, the Rev. Owen Arthur
—Welcome, the Rev. Wayne West
—Response, the Rev. Willie Stilley
9:45—Roll Call of Ministers
—Recognition of Visiting Ministers
9:55—Reading of Minutes
10:15—Appointment of Committees
—Roll Call of Churches
—Offering for Children's Home
10:30—Report of Denominational Enterprises
10:45—Business
11:30—Special Music, Host Church
—Report of Finance Committee
11:40—Announcements
11:45—Worship Service
—Hymn
—Message, the Rev. Jack Mayo
—Adjournment
—Lunch and Christian Fellowship

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Central Youth Conference Free Union Church

The Central Youth Conference will hold a Youth Fellowship District Meeting, Saturday, November 22, at Free Union Free Will Baptist Church near Walstonburg, North Carolina, beginning at 7:30 p.m.

The Rev. Edward Miles, superintendent of the Children's Home, Middlesex, North Carolina, will be the guest speaker.

The youth of Free Union church and the pastor, the Rev. C. L. Patrick, extend a cordial invitation to ministers, youth sponsors, youth organizations, and visitors to attend this all-important meeting.

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Piney Grove to Host Second Union of Central Conference

The Second Union Meeting of the Central Conference will convene with the Piney Grove Free Will Baptist Church, Route 1, Greenville, North Carolina, Saturday, November 29. The moderator, the Rev. F. B. Cherry, will preside over the session which will begin at 10 a.m. Please keep in mind that at this session the union's officers for 1970 will be elected. All churches of the union are urged to be represented. The program is as follows:

10:00—Hymn, "O For a Thousand Tongues"
—Devotions, the Rev. Harry Jones
10:10—Moderator's Remarks, the Rev. F. B. Cherry
—Welcome, the Host Pastor
—Response, the Rev. N. D. Wiggs
10:20—Reading of Minutes of Last Union
—Roll Call of Ministers and Churches
—Reports of Denominational Enterprises
11:00—Business Session (Election of ficers)
11:20—Worship Service:
Hymn, "Jesus Saves"
Offering
Prayer
Hymn, "Looking Unto Jesus"
Message, the Rev. Charles Cris
Hymn, "Saviour, Like a Shephe Lead Us"
12:00—Adjournment

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C. F. Bowen to Deliver Thanksgiving Message

The Rev. C. F. Bowen, pastor of t First Free Will Baptist Church, Wilso North Carolina, will deliver the Thank giving Day message at the Free W Baptist Children's Home, Middlese North Carolina, November 27.



In selecting the speaker for this year the Home followed a long-established custom of recognizing the pastor whose church gave the most during the last fiscal year. The First church of Wilson gave $1,614.48 during the year. Therefore, Mr. Bowen will be the speaker on Thanksgiving Day, in accordance with this policy. The Black Jack Free Will Baptist Church, Route 3, Greenville, North Carolina, was right behind the Wilson church, with gifts totaling $1,577.57. Following these churches were the Free Union Free Will Baptist Church (Central Conference), giving $1,460.25; and Marsh Swamp Free Will Baptist Church (Western Conference), giving $1,436.92. The King's Cross Roads Free Will Baptist Church (Central Conference), boasted their strength this year by giving $1,375.11.

The Children's Home would like to ex-

ess sincere thanks for all gifts receiv- during the year. The challenge is erpresent to meet the needs of the ildren, and the Home is counting on e people to help meet these needs.

The annual Thanksgiving service will gin at 10:30 a. m., under the direc- n of Rev. Eugene Sumner, pastor at e Home. Special music will be ren- red by the children.

There will be the usual picnic lunch at on. Friends and supporters of the me are urged to attend, bring their fferings, and to bring a picnic lunch. e Home will furnish barbecue, soft inks, plates, etc.

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ount Zion Church nnounces Revival

The Mount Zion Free Will Baptist urch, Route 3, Kenly, North Carolina, nnounces revival services, beginning onday evening, November 24, and con- nuing through Saturday evening, No- mber 29. The services will begin each ening at seven, with the Rev. J. B. odwin, pastor of the church, serving the evangelist. Good preaching and ecial music will be featured during ese services.

The pastor and the church member- ip extend a cordial welcome to the blic to attend these services.

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urth Union Meeting, Central, t Edgewood Church

The Fourth Union Meeting of the Cen- al Conference will convene with the dgewood Free Will Baptist Church near risp, North Carolina, Sunday, Novem- er 30. The theme will be, "If We Be- eve," with Scripture taken from Mark 23. The scheduled program is as fol- ws:

Morning Session

0:00—Sunday School
1:00—Hymn, "Jesus Paid It All"
—Devotions, Clinton Davis
—Welcome, Hazel Taylor
—Response, Mrs. Edward Walston
1:15—President's Remarks
—Recognition Time
—Greetings from the Children's Home
—Hymn, "Only Believe"
1:30—Special Music, Watery Branch Trio
—Sermon, the Rev. Swade Benson
—Appointment of Committees
—Lunch

Afternoon Session

1:15—Devotions, Travis Wooten
—Special Music, Edgewood Choir
—News from Mount Olive College
—Business Period
—Program, Edgewood Church
2:15—Adjournment

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Revival Services to Be Held At Saints' Delight Church

Revival services will be held at the Saints' Delight Free Will Baptist Church just north of Bridgeton, North Carolina, on the old Aurora road, the week of December 1-6, with the Rev. Clyde Cox of Pine Level, North Carolina, as the guest evangelist. The services will begin nightly at 7:30. The public is cordially invited to attend these services and to be much in prayer for the success of the revival.

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ANSWERS TO LAST WEEK'S CROSSWORD PUZZLE

Across	Down
3. Dan	1. Og
4. Galilee	2. Willing
7. Son	3. Deo
8. Lot	5. Adam
9. Omri	6. Esther
10. Hell	9. On
12. Angered	11. Lud
15. Dawning	13. New
	14. Eli

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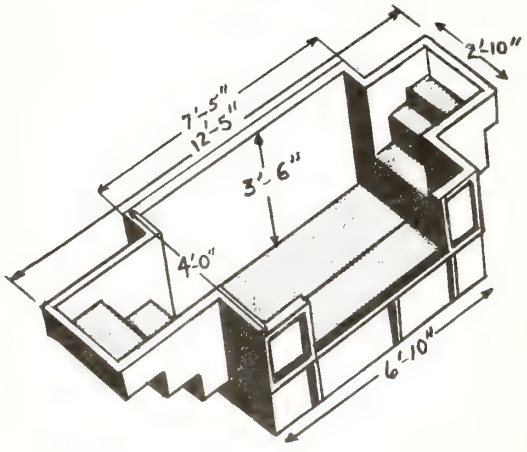
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Change of Address

The Rev. Raymond E. Jones would like to announce a change of address. His former address was Route 2, Goldsboro, North Carolina. He now resides in Durham, and all correspondence should be directed to: The Rev. Raymond E. Jones, 310 Southerland Street, Durham, North Carolina 27703.

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SUNDAY, NOVEMBER 23

"It Will Light You Home"

Scripture Reading—2 Timothy 3:15

A minister went far into a backwoods settlement to hold a meeting and it was necessary that he return late in the very dark night. A woodsman provided him with a torch of pitch-pine wood. The minister, never having seen anything of the kind, said, "It will soon burn out." "It will light you home," answered the other. "The wind may blow it out," said the preacher. "It will light you home," was again the answer. "But what if it should rain?" "It will light you home," was the answer a third time. And, contrary to the minister's fears, the torch did last him all the way home. The Word of God is a torch given into the hands of each of us. What if it rains? What if the wind blows? What if the fires of persecution come? If you will hold the torch high it will light you home. —*Christian Union Herald, Knight's Master Book.*

Prayer Thought

If you will believe in God and follow Him, He will make life much brighter for you.

MONDAY, NOVEMBER 24

Edith in the Bible

Scripture Reading—Psalm 51:2

One day in London, a group of children were feeling the cold and slipped inside a church to get warm. To their surprise, a service soon began, and the vicar arose to read the lesson. "This man (Christ Jesus) receiveth sinners and eateth with them."

After the service, a little girl about 8 years old went up to the vicar.

"Please, sir," she said, "I didn't know my name was in the Bible."

"And what is your name, little girl?" he asked.

"Edith, sir."

"No," he said, "Edith doesn't come in the Bible."

"Oh, yes sir," she replied, "you read this afternoon that this man Christ Jesus receiveth sinners and EDITH with them."—*Prairie Pastor, Knight's Master Book.*

Prayer Thought

Christ is able to deliver us from our sins if we will only believe in Him.

TUESDAY, NOVEMBER 25

Thank God Through Your Occupation

Scripture Reading—Psalm 106:1

"How sharper than a serpent's tooth it is to have a thankless child." These words of Shakespeare apply all the more to God's children—to us. In every conceivable way, we openly insult God. Our talents, our friends, our material wealth all draw their share of thanks. But the God who gave us both our lives and His is ignored. Do you have money? God is the giver. Do you have ability? Thank God for it.

The Apostle Paul would have us thank God always. Surely he knew that men must work and concentrate on their vocations; surely he knew a person cannot remain on his knees every minute of the day. But Paul knew that a Christian is a child of God. Therefore all our actions should be to God's glory. "Whatsoever ye do, do it heartily, as to the Lord, and not unto men" (Colossians 3:23). Are you a farmer, merchant, housewife? Whatever your occupation, praise God through it.—*Conrad Crow,* 1010 *Illustrations, Poems and Quotes.*

Prayer Thought

We should thank God for giving us the opportunity to work for Him in all walks of life.

WEDNESDAY, NOVEMBER 26

Thanks Be to God

Scripture Reading—Psalm 50:14

We thank Thee, God, upon this day
For all good things that come our way;
For harvesttime, its bounteous yield,
For nature's paints on tree and field.
We thank Thee for kind friends, and more,
The warmth of welcome 'round their door;
The many loved ones Thou didst give,
To make life sweeter while we live.
We thank Thee for the Christ who gave
His life for us that He might save;
And now, Oh, Father, help us be
Forever loving, kind like Thee.

—*O. Ray Burgess,* 1010
Illustrations, Poems and Quotes.

Prayer Thought

Do we ever stop and thank God for sending us another day in which we can live that we may enjoy the beauty of it?

THURSDAY, NOVEMBER 27

A Thanksgiving Offering

Scripture Reading—1 Thessalonians 5:18

The parents of a young man who was killed in the World War gave their church a check for two hundred dollars as a memorial to their loved one. When the presentation was made, another war mother whispered to her husband, "Let us give the same for our boy." The father said, "Why, what are you talking about? boy didn't lose his life." The mother s "That's just the point. Let us give it cause he didn't."—*Otterbein Teac Knight's Master Book.*

Prayer Thought

We should love the Lord enough to u to give to Him and His church in time joy or sorrow.

FRIDAY, NOVEMBER 28

The Transformation of a Thankfu Heart

Scripture Reading—Philippians 4:6

The story is told of one of the wa train parties on the Oregon Trail. Wa and grass had been scarce for several da Some of the wagons were broken do with consequent delays amid the stifl heat. A general feeling of fretfulness h succeeded the early optimism and che So it was decided that, at the next nigh stop, a meeting would be held to air th troubles. When the emigrants had ga ered around the campfire, one of th arose and said, "Before we do anythi else, I think we should first thank G that we have come this far with no loss life, with no serious trouble with the I dians, and that we have enough streng left to finish our journey." This was do and then there was silence. No one h any complaints to make. Looked at such a light, it seemed they really we fortunate. This is the transformation t thankful heart can often make. It enabl us to see the real dimensions of man worthwhile things that might be pass over.—*Country Gentleman, Knight's Ma ter Book.*

Prayer Thought

Are we thankful for what God has giv us?

SATURDAY, NOVEMBER 29

"There Is No Difference"

Scripture Reading—Matthew 4:23

Remember, the man on Skid Row is n different in kind from the rest of us. H is merely worse in degree. On Skid Ro we see fallen man at his dismal worst. I the better neighborhoods we see him at h polished best, but he is the same man fo all his disguise. In the gutter we find hi chained by dope and drink and dirt. O the avenue we find him bound by prid and greed and lust. To God there is n difference. He sees beyond appearance and He knows what is in every man. Hi remedy for every man is the same, a new birth and the impartation of a new kind o life.

The gospel is the power of God operat ing toward the moral and spiritual trans formation of man. And it works! Thous ands will testify that it does. No man wh wants to climb up out of his past and find

(continued on page sixteen)

MISSIONS

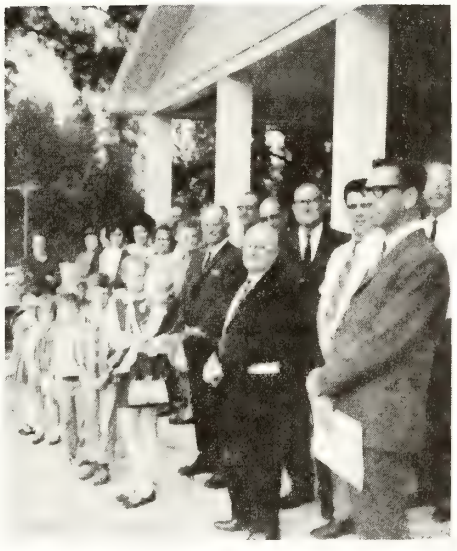
Report of the Cape Fear Mission Board

At a mission rally held at the First Free Will Baptist Church, Smithfield, North Carolina, April 14, the Cape Fear Mission Board presented a mission play, "God's People Shall Be Strong and Do Exploits" (Daniel 11:32). The purpose of the play was to point out that a successful mission program must begin in the local church; also to show how easy and joyfully new churches can be established through those who are called according to God's purpose. This play recommended the use of the Mother Church System. Fifteen churches attended the rally with an offering of $193.50 to be added to the mission treasury.

On Sunday afternoon, October 5, the mission board met at Pleasant Grove Free Will Baptist Church near Four Oaks, North Carolina, with a 100 percent membership present. The purpose of the meeting was to hear the wishes of a group of people, endorsed by the Pleasant Grove church, to be organized into a mission. The board recommended this organization and a date was set.



Left to right: The Rev. W. O. Lassiter, pastor of Pleasant Grove church; Mr. Christian, who donated the land for the mission; Jerome C. Pope; and Eddie Painter, leader of the mission.



Officers of the Pleasant Grove church and the new mission congregation.

On October 23, the mission board met again at Pleasant Grove church and organized this group into a mission. The Rev. Taylor Hill, chairman of the board, presided at this meeting. The Rev. Joseph Ingram, director-treasurer of the State Mission Board, was present and commended the Pleasant Grove church and its pastor, the Rev. W. O. Lassiter, for endorsing this mission.

The new mission, located at Route 1, Lillington, North Carolina, was named the Christian Chapel Free Will Baptist Mission. The leader of the mission is Eddie Painter, being assisted by Sexton Vann and Jerome C. Pope.

Bookstore Hours

The Free Will Baptist Press Bookstore, Ayden, North Carolina, is now observing the following hours:

Monday-Friday—8 a.m. to 5 p.m.

Saturday—9 a.m. to 12 noon.

NOTE OF THANKS

I wish to express my sincere thanks and appreciation to my many Christian friends, colleagues in the ministry, and all others in general—throughout eastern North Carolina and Virginia—for their prayers, visits, the beautiful flowers, gifts, cards, and letters, received during my recent stay in Edgecombe General Hospital, Tarboro, North Carolina.

My doctor had me committed to the hospital on May 10, 1969; and it was apparent at this time that I would have to lose one leg, if not both. However, they did manage to save the right leg. The amputation of my left leg was on June 12. I was discharged on June 27.

Your prayers, visits, flowers, gifts, cards, and letters surely expressed the deep concern you had for me in my illness. However, if I had to make a choice as to which of these impressed me most, it would be with out any doubt, your prayers, cards, and letters. Prayers, because I know something about the power of prayer. Cards and letters, because as I would open and read each one, they conveyed a message to my heart that no human tongue could. Yet, there is certainly no substitute for flowers, a personal visit, nor a material gift in its place.

Since my return home from the hospital, you have continued to express your love and concern through cards, letters, personal visits, and material gifts. Just recently I received a love gift in the amount of $50 from the Central Conference of Original Free Will Baptist Churches of North Carolina. This gift was delivered in person to me by one of my brother ministers.

I trust that in expressing my thanks and appreciation to you, you may be able to get a clear picture of just how much you meant to me in my struggle to survive; and then surmount the obstacles that I would encounter during my convalescence. Your concern affected by life spiritually and otherwise. It gave me a new hope, greater inspiration, more strength, confirmed my faith in God and man, and assured me that there are those who still care.

I do sincerely thank each of you individually, from the depths of my heart, for any contribution—small or great—that you may have made in my behalf, at any and all times. May God richly bless and reward you is my prayer.

The Rev. P. C. Wiggs,
Pinetops, North Carolina

WE BELIEVE:

1. That there is only one God who is infinitely perfect, the Creator, Preserver, and Righteous Governor of the Universe; that His eternal existence is in three persons: Father, Son, and Holy Spirit; that all three are equal, but distinct persons. They are the divine Trinity.

2. That Jesus Christ is the only begotten Son of God; that He was born of the Virgin Mary; that He died for man's redemption; that He ascended to heaven and is today at the right hand of the Father as our intercessor.

3. That both, the Scriptures of the Old and New Testaments, were given by inspiration of God, and that they only constitute the infallible rule of faith and practice.

4. That man was created innocent, but by disobedience fell into a state of sin and condemnation and stands guilty before God and separate from Him.

5. That it is the privilege of all men to be saved; that God desires the salvation of all; that the gospel invites everyone; that the Holy Spirit strives with all, and whosoever will may come and take of the water of life freely.

6. That the human will is free and self-controlled; that it is possible for a person who has been saved by divine grace to make shipwreck of his faith and become lost. The person (believer) who through grace perseveres unto the end of life has promise of eternal salvation.

7. That sanctification is initial at regeneration and continues progressively through the Christian experience, becoming final and complete in heaven.

8. That there are three gospel ordinances to be perpetuated under the gospel teaching: baptism by immersion, the Lord's Supper, and washing of the saints' feet.

9. That tithing is God's financial plan for supporting the work of the church here on earth.

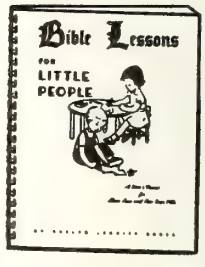
10. That our Lord and Saviour, Jesus Christ, who ascended on high, and sits at the right hand of God, will come again; that there will be a resurrection of all men, each in its own order; that they which are saved will come forth to the resurrection of life, and they which are lost unto the resurrection of damnation; that the wicked will "go away into eternal punishment, but the righteous into eternal life." This is the final judgment.

The Story Hour League Quarterly No Longer Available

Publication of "The Story Hour League Quarterly" had to be discontinued due to such a small demand. However, we are recommending other publications for those groups who have been using "The Story Hour League Quarterly." Recommended for use in the Story Hour League with preschool groups are the following:

BIBLE LESSONS FOR LITTLE PEOPLE

by Evelyn Leavitt Grogg



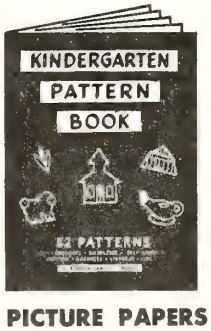
For teachers of three- four- and five-year-olds — a resource book of stories, finger plays, games and songs for use in the Preschool Department, in Preschool church, Sunday evening and midweek classes. Contains 52 true-to-the-Bible lessons based on 2 Peter 1: 5-8, divided into sections on faith, obedience, knowledge, self-control, patience, goodness, brotherly kindness, love . . . plus valuable suggestions on how to use the course. Each lesson consists of a Bible story, a present-day application story, finger play, song, game, handwork, and activity projects.

TEACHER'S MANUAL has 160 pages, 8½ x 11 inches. Shiny Kromekote cover, Wire-O binding. Order **2732**

LITTLE PEOPLE TEACHING PICTURES



Invaluable visual aid for use with above text. Portfolio of 36 beautiful full-color pictures, 8" x 10", printed on both sides of sheet. Easel style for standing up on table. Heavy covers, Wire-O binding. Overall size, 10" x 12". Order **2664**



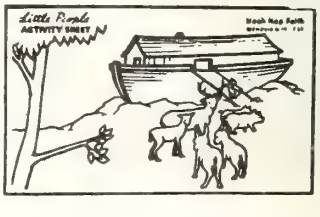
KINDERGARTEN PATTERN BOOK

Patterns for 52 handwork projects designed especially for preschool children and correlated with the lessons in this course. Handwork sessions provide wonderful teaching opportunities. Patterns are simple and materials needed are easily obtainable. Scripture reference and instructions with each pattern.
Order **2141**



PICTURE PAPERS FOR LITTLE PEOPLE

Delightful four-page take-home paper with a variety of Bible stories, pictures, finger plays and songs. Beautiful full-color Bible Art Picture on front cover of each paper. Carefully correlated with the lessons, this little paper will help carry the teaching over into the home life of the child. 5½" x 7". One set of 52 papers needed for each youngster for the year. Order **2662**



LITTLE PEOPLE ACTIVITY SHEETS

Fascinating ready-to-use activity sheets add "doing" to the "hearing" and "seeing" of this course. A sheet for every Sunday provides handwork carefully coordinated with the day's lesson — pictures to color, things to make, etc. 52 sheets (5½" x 7", folded) in a packet . . . one packet needed for each child.
Order **2663**

THESE MATERIALS ARE AVAILABLE AT THE FREE WILL BAPTIST PRESS.

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Who were the Philistines?—P.

Answer: It is believed by some that ney were the people who expelled the vims and occupied their territory. "And ne Avims which dwelt in Hazerim, even nto Azzah, the Caphtorims, which came orth out of Caphtor, destroyed them, nd dwelt in their stead." (Deuteronomy :23). These say they are the descendnts of Mizraim. "And Mizraim begat . . . and Casluhim, (out of whom came hilistim,) and Caphtorim" (Genesis 10: 3, 14). Some Bible scholars think that ney are descendants of Shem because ne names of their cities, as well as their roper names, suggest their origin as eing Semitic. Their Caphtor of ancient mes is said by some to be the island f Crete. These were a warlike people nat gave the Jews a lot of trouble in ne days of the judges, and even until avid gained decisive military victory ver them only with God's help and pecial favor. In the time of Saul's eign they evidently were superior to ne Israelites in the arts of life. "Now nere was no smith found throughout ll the land of Israel: for the Philistines aid, Lest the Hebrews make them words or spears: But all the Israelites ent down to the Philistines, to sharpen very man his share, and his coulter, nd his axe, and his mattock. Yet they ad a file for the mattocks, and for the oulters, and for the forks, and for the xes, and to sharpen the goads" (1 amuel 13:19-21).

Amos and Jeremiah seem to help in ne identification of these ancients. Are ye not as children of the Ethiopians nto me, O children of Israel? saith the ORD. Have not I brought up Israel out f the land of Egypt? and the Philistines om Capthor, and the Syrians from ir?" (Amos 9:7); "Because of the day nat cometh to spoil all the Philistines, nd to cut off from Tyrus and Zidon very helper that remaineth: for the ORD will spoil the Philistines, the remnant of the country of Caphtor" (Jeremiah 47:4).

Sometimes when it is thought that a sufficient number of archaeological evidence has been uncovered to piece together a generally accurate history of an ancient people, such as these later discoveries that cause the historians to change their views on details; this may be where, at the present, we stand regarding this ancient race, for it would appear to be entirely possible that more definite knowledge of them, their origin, and other details of their history might be forthcoming. They occupied the coastal plain of Palestine for quite awhile, making inroads on the Hebrews and then invaded the hills, doing much damage.

They were the warriors that almost exterminated the family of Saul, including him and his son Jonathan, both the bravest of Hebrew warriors; but God gave David one victory after another until they were subdued. However, some of them entered marriage relations with Jews in higher ranks and therefore in part, the race is maintained in the Jewish race. Some of the best Hebrew fighters captured and married wives from among them. God tolerated this, but did not sanction it.

Such as this no doubt contributed to the weakening and finally to the expelling of the Jews by Jehovah from their beloved land for He had said they would neither allow their sons nor their daughters to enter marriage relations with the heathen. Like He did the Jews in this disobedience, He may tolerate a Christian's disobedience a long time since He is not willing that any should perish, but that all might repent. But there is a payday coming someday, and whatever a man, both saint and sinner, sows, that is the thing he reaps. "But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons" (Colossians 3:25).

MAGGIE'E GIFT

The minister's eyes swept, with intense searching, the apathetic faces of his stylish, worldly congregation. He had made an impassioned appeal for help in the support of a little mission church among the mountains. He had failed, and a sense of desolation crept over him. He could not see the bent figure of little crippled Maggie in the rear of the church —a figure was trembling under the fire of his appeal.

"Lord Jesus, I don't have anything to give; but I want the people in the mountains to hear about my Saviour."

"Yes, you have, Maggie," whispered a voice from somewhere; "You've got your crutch, your beautiful new crutch, that was given to you and is worth a lot of dollars." "Oh, no, Lord," sobbed Maggie; "Yes, yes, I will. He gave up more than that for me." Blindly she placed the crutch in the hands of a deacon who was taking up the collection. For a moment the man was puzzled, then comprehending her meaning he took it down front and gave it to the preacher.

"Do you see, my people," the minister faltered at last, "little crippled Maggie's crutch—all that she had to make her life comfortable. She has given it; and you. . . ." There was a moment of silence. The people flushed and grew restless in their cushioned pews. "Does anyone want to contribute to the mission cause the amount this crutch would bring; and give it back to the child who is helpless without it?" the minister asked gravely. Soon six hundred dollars was pledged for the mission. Then the minister brought the crutch to Maggie's side and whispered, "Maggie, dear, your crutch has made six hundred dollars for the mission church and has come back to stay witih you again. Take it little one." As Maggie left God's house that morning she thought of Malachi 3:10.—Copied.

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The Dying Thief

A minister once asked a man why he did not give of his time and money to help support the work of Christ. "Well," said the man, "the dying thief did not help with missions; and he was saved, wasn't he?"

"Yes," said the preacher, "I believe he was; but you must remember that he was a dying thief, whereas you are a living one."—1010 Illustrations, Poems and Quotes.

STORIES

for our youth



THINK, EVERYBODY, THINK

by
KITTY MILLER

STAN HALL filled the cardboard box with canned goods and plopped it into the carrier on his two-wheeler bicycle. He glanced at his sister, Susan, who was sweeping leaves off the porch. "Tell Mom I'm stopping at Jerry's first, will you? He has a bunch of cans for the Thanksgiving drive, too."

Susan nodded and stood watching as he pulled out of the driveway into the street.

A few minutes later, Stan eased his bike to a stop in front of Jerry Blake's house.

"Hi, Stan," Jerry called, rushing out the door. "That's a full load you've got there."

"Yes," Stan answered, "the people on our block were glad to give an extra can or two. There'll be enough now to help the poor families on the church list."

"I have my cans all loaded," Jerry said, wheeling his bike out of the garage.

The boys rode on down Gordon Street to the church.

As they unloaded the cans, Stan asked, "Have you any ideas about a Thanksgiving project for our junior Sunday school classes?"

Jerry shook his head. "No, how about you?"

"I haven't any ideas either. Maybe Susan will!"

Later, when the boys stepped into the Hall's kitchen, Susan was sketching a farm scene for five-year-old Linda. "Linda is always after Susan to draw pictures for her," Stan told Jerry.

Susan smiled and added, "She gives all the animals names and pretends they're real."

"Jerry and I are ready to concentrate on our Thanksgiving project, Susan. Are you ready?"

"Yes," Susan answered.

When they were seated around the kitchen table, Stan said, "Now think, everybody, think."

After a few moments Susan spoke up, "We could draw some pictures on sheets of paper and give them to some of the children in our neighborhood."

"That sounds like a good idea," smiled Stan, "but wouldn't it be better to give the pictures to the children's ward in the hospital? I remember when I was six years old and had my tonsils taken out. There were lots of books for older kids to read but very few picture books."

"Then that's what we'll do," Susan replied.

"Not so fast," Stan said. "Not everybody can draw like you, Susan. And another thing, we can't use sheets of paper. They'd be torn in a couple of days."

"How about using a loose-leaf notebook?" Jerry asked.

"And since it's Thanksgiving, how about making a book of Indians and Pilgrims? The trouble is, it would be too much work for one person to fill a book," Stan said.

"Why not put six people on a team?" Jerry asked.

"If we use sheets of construction paper, each one could work on his drawings at home," Susan planned.

"That sounds O.K. to me," Stan answered. "But we'll need five books." Then he added, "I'd like to draw pictures of Captain Miles Standish, Samoset, Squanto, Chief Massasoit, and all the Indians and Pilgrims celebrating that first Thanksgiving Day."

"We could show the Pilgrims planting corn, building houses, making candles and lots of things," Jerry said.

"Don't forget the real meaning of Thanksgiving," Susan added, "thanking God for the bountiful harvest and for all the blessings He has given us."

Stan began scribbling on a piece of paper. "O.K.," he said, "let's make one book about the first Thanksgiving Day.

Five minutes later they were still trying to dream up an idea for another book. Suddenly Stan asked, "Did you ever see pictures cut out from brown paper bags? You can color them, too. We could draw outlines of Indian life—a wigwam, an Indian boy building a canoe, braves hunting and fishing, and the chief wearing a feathered headdress."

"Don't forget the Indian girls," Susan put in. "We could show girls learning to weave blankets, or cooking over an open fire, or sewing moccasins."

"How about an Indian boy learning to make a wampum belt?" Jerry asked.

"All right," Stan said, writing busily. "Let's make the second book of paper bag outlines of Indian life."

"How about an animal and bird book?" Jerry inquired. "We could cut out pictures of animals and birds from magazines and paste them on construction paper."

"That's a good suggestion!" exclaimed Stan. "The names of the animals or birds could be printed underneath the pictures."

"An everything-that-grows book would be nice, too," Jerry added. "Pictures of flowers, trees, fruits, and vegetables can also be found in old magazines."

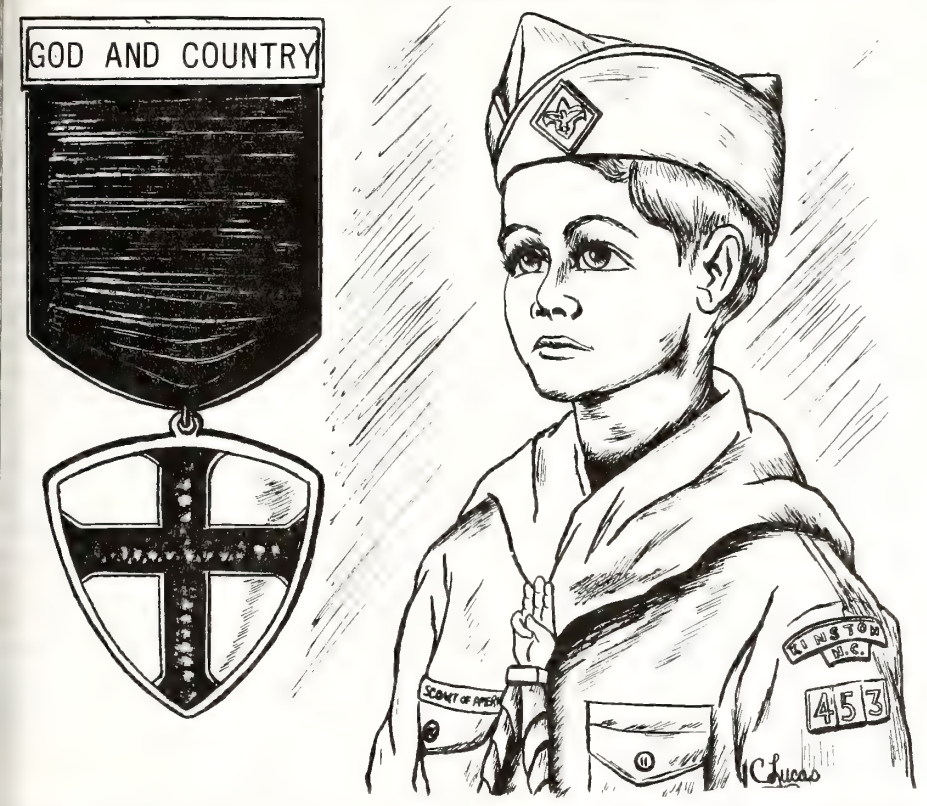
"How about an all-kinds-of-weather book?" Susan asked. "We could hunt for pictures of boys and girls sledding in the snow, or walking in the rain, or playing in the sun, or planting seeds."

"That makes five!" Stan exclaimed, writing the last suggestion on his paper.

"We'll probably have to take up a special offering in our classes so that everyone can help buy the notebooks, construction paper, and paste," Jerry said.

Susan smiled at Stan and Jerry. "Since we're finished," she said, "let's have some cookies and milk."—Guide.

COMMISSION ON SCOUTING REPORT



(The following report was made to the North Carolina State Convention of Free Will Baptists, which met at the Children's Home, September 17, 18. The report is printed by request.)

The scouting program has been most rewarding this year. Perhaps the most progress has been made in enthusiasm for our God and Country Award program. However, there has been definite growth and progress made in all areas of scouting.

We are offering some recommendations at the conclusion of this report which we hope will enable us to begin reporting the number of troops organized and the number of new scouts added each year. This should make our report more interesting, as well as more informative.

The God and Country Award Workbook is at last in the hands of the Free Will Baptist Press for printing. We are extremely sorry that it was delayed, but the delay was best for the program as a whole. It should be available to all who need it in the near future.

As a result of the Convention establishing a Committee on Scouting, the opportunity has been opened for our denomination to have a representative to become a member of the "National Commission on Scouting." The outreach of Original Free Will Baptists in public relations can be strengthened through this relationship.

There are various workshops sponsored by the National Church Commission, which are offered free to those who attend. There are training schools for scout in-camp chaplains. It would be nice if more of our ministers would participate in this important ministry. Information relative to these opportunities and services may be had by contacting your committee.

Several of our ministers have attended some of these workshops and training sessions, and have made outstanding contributions to the program in our connection. We ask that you in your churches assist in making the scouting experience available to the many boys and girls who will surely be even greater leaders, to take their places of responsibility in the world.

We therefore offer to this Convention the following recommendations:

1. That the Committee on Scouting be authorized to prepare a suitable report form which may be mailed to the church clerks together with the regular form for reporting to the Convention.

2. That the church clerks fill out the said form and return it with the regular report to the Convention secretary.

3. That the "Commission on Scouting" be authorized to become a member, by representation, of the "National Church Commission on Scouting."

Submitted by,

Carol B. Hansley, Chairman
James A. Evans
Herman Grubbs

(Note: Should any church be interested in organizing a troop, please contact the scouting commission; and we will be most happy to send one of the committee to work with the local church and pastor. Contact the Rev. C. B. Hansley, Route 1, Box 186-C, Dunn, North Carolina 28334.)

BOOK REVIEWS

by ELIZABETH HILL

HAS GOD CALLED YOU? by Henlee Barnette. Broadman, 1969, 128 pages, $1.50.

Here is an interesting and informative book on the subject: "Has God Called You?" The first chapter deals with this calling both in the Old and New Testaments.

"I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles" (Isaiah 42:6).

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called" (1 Corinthians 1:26).

Among the subjects examined are "God's Gifts to the Church," "Daily Work," and "Political Responsibility."

The final chapter examines the views of Baptists concerning the calling and responsibility of Christians. In conclusion, the author says that every Christian is called to be a minister whether his work is church related or factory related. Each Christian has the responsibility to remain faithful to God's calling and to use his gifts for the good of those around him.

HAVE YOU RENEWED YOUR

SUBSCRIPTION



God's Law Reaffirmed

Lesson Text: Nehemiah 8:1-3, 8-12

Memory Verse: Psalm 119:34

I. INTRODUCTION

The period following the building of the wall in Jerusalem was a time of revival. The editor of **Devotion,** program book for the Woman's Auxiliary, has called this time "A Pause for Rejoicing." The human instrument God used to help bring this time of revival was a scribe known as Ezra.

Ezra had come to Jerusalem once before, in 458 B. C., and had instructed the people in the law and worship. This was between the building of the temple, completed in 516 B. C., and the building of the walls in 445 B. C. His coming a second time to read the law and lead the people in spiritual rejoicing took place shortly after the walls were finished. The people had much to rejoice about and revival came easy to them.

Ezra had a deeper motive for reading the law, however. He knew that one of the most dangerous periods in the life of a Christian often follows some great spiritual success. In the flush of victory he may feel his own strength, or mistake the power of the Spirit as his own. We can never have such a triumphant victory in our lives as to afford us any right to become careless about our personal devotional life. Each victory must be accompanied with an immediate new strength that comes from God each day as fresh as the morning manna of old. Ezra would help the people to continue depending on God.

We should learn in this lesson the importance of God's Word in revival. All true revivals must emerge from the earnest, sound, sincere exposition of God's truth. When the whole counsel of God's Word is declared and faithfully applied, revival must follow.—Advanced Quarterly (F.W.B.).

II. HINTS THAT HELP

1. It is good for the Lord's people to gather together in one accord (Nehemiah 8:1; cf. Matthew 18:20).

2. May we all be able to hear God's message with understanding and with faith! (Nehemiah 8:2; cf. Romans 10:17).

3. Blessed is the man who reads the Bible, and blessed are they who hear and heed it (Nehemiah 8:3; cf. Revelation 1:3).

4. When the Word of God is read and explained, do you have attentive ears? (Nehemiah 8:3; cf. Revelation 2:7).

5. When reading the Bible in a public meeting, do it slowly, carefully, distinctly, and reverently (Nehemiah 8:8).

6. May all our days be holy days as to the Lord! (v. 9).

7. When men realize they have fallen short of the moral standards of the Bible, it is time for them to weep a little (Nehemiah 8:9; cf. Ecclesiastes 3:4).

8. Share your blessings with others, and your joy will increase (Nehemiah 8:10).—Bible Expositor.

III. ADDITIONAL TRUTHS

1. A few years before the war, a humble villager in eastern Poland received a Bible from a colporteur who visited his small hamlet. He read it, was converted, and passed the book on to others. Through that one Bible two hundred more became believers. When the colporteur, Michael Billester, revisited the town in the summer of 1940, the group gathered to worship and listen to his preaching. Billester suggested that instead of giving the customary testimonies they all recite verses of Scripture.

Thereupon a man arose and asked, "Perhaps we have misunderstood. Did you mean verses or chapters?"

"Do you mean to say there are people here who can recite chapters of the Bible?" asked Mr. Billester in astonishment.

That was precisely the case. Those villagers had memorized not only chapters but entire books of the Bible. Thirteen knew Matthew and Luke and half of Genesis. One had committed all th Psalms to memory. Together, the tw hundred knew virtually the entire Bibl Passed around from family to family ar brought to the gathering on Sundays, th old Book had become so worn with us that its pages were hardly legible.—Sun day School Times.

2. A sailboat may be used effectivel to apply today's lesson. With a sailboa the power of the wind against the sa provides the motive force. The rudde provides the means of making effectiv use of this force. By properly using th rudder, the sailor makes the boat g in the direction he desires.

The proper use of the rudder, so a to take the greatest advantage of th wind, involves a great deal of effort But suppose the sailor becomes tired o using the rudder and does not care t expend the effort required to use i efficiently. Suppose angrily, he chop off the rudder just to rid himself of thi burden. What would happen to th guidance system? Obviously it would b destroyed, and the boat would be at the mercy of every careless breeze.

God's people had become tired of the work involved in keeping God's law, so they "chopped off their rudder!" They threw out the law, thereby allowing themselves to come under the influence of many heathen religions. Disaster, in the form of the captivity in Babylonia, was the result of their uncontrolled course.—Standard Commentary.

3. The story is told of a man who was invited to a dinner given by a king. Upon arriving, the king said, "I did not think you were coming; you did not answer my invitation." The man replied, "I thought the invitation of a king was to be obeyed, not answered."

God's commands to us are to be obeyed, not answered or questioned. The old-fashioned father gave orders to his children which he expected to be obeyed. Very seldom did one of the children ask, "Why must I do this?" It was better just to do. So it is with God.—Selected.

HAVE YOU RENEWED YOUR

SUBSCRIPTION

GOD'S SPECIAL GROUP

JUNE R. CHAPMAN

EY, BUTCH, let me see your report card," Morgan called as he hurried cross the street in front of the school.

Morgan could tell that Butch wasn't o happy with his grades by the way e looked.

"That dumb arithmetic kept me from etting straight A's," Butch said with isgust as he gave his card to Morgan. Arithmetic is not so rough," Morgan mpathized. "In fact, it's my favorite ubject."

Butch took his card from Morgan and ut it in a book. "Yes, I guess it's easy r you; but it's a plain old pain in the eck for me."

The two boys walked along without aying anything for awhile, and then lorgan had an idea.

"Do you want me to help you with ne division we're on now?" Morgan sked.

"Sure," Butch responded.

"Well, I'll be over as soon as I take ny books home and do my afternoon hore," Morgan said.

When he got to Butch's house, Morgan found his friend in the basement vorking on a model plane.

"I'm ready to help you with your rithmetic," Morgan offered.

Butch picked up the paper with the nstructions and looked at it. "There's lenty of time. Besides, if we don't get o it this afternoon, we can work on tomorrow."

Morgan sat down on the steps. "That's vhat I came over here for in the first lace, but if you won't take my help, ou can't blame me if you aren't in the pecial group of straight A students.

"Aw, keep your shirt on," Butch said okingly. "I'll get around to it before ong."

Morgan waited and waited and waited ome more. Finally he looked at his vatch. "I'm sorry, Butch, but it's time or me to go home now. We'll have to ry it again tomorrow."

"Sure, I guess so," Butch said, looking disappointed. "I didn't realize that ime was flying by so fast."

The next afternoon when Morgan vent over to Butch's house, he got there ust in time to see Butch get into the ar with his mother.

"Sorry, I forgot to tell you," Butch apologized, "but I have a dental appointment this afternoon."

Morgan was beginning to suspect that he wasn't going to be able to help Butch at all. He was willing to show him some things, and Butch believed that he could help him, but until Butch sat down and actually received the help, there would be nothing he could do about it.

It turned out exactly as Morgan had thought it would. The weeks rolled by, and once more it was time for report cards. When he saw Butch's long face, he knew that his friend had not gotten the much wanted A.

"I know I should have let you help me, but I was too busy doing other things," Butch confessed.

"Yes, just thinking about it didn't get it done," Morgan told him. "I don't think you really believe a person can do something for you unless you actually let him give you the help you need."—My Pleasure.

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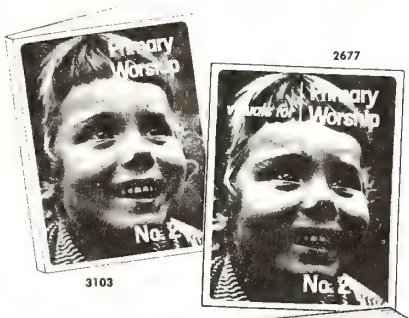
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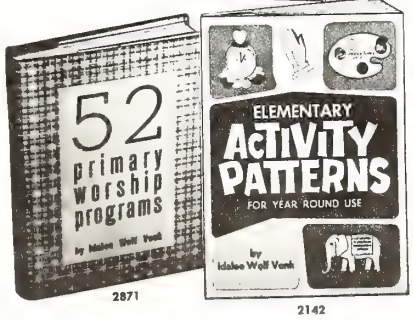


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Whom the Lord Loveth He Chasteneth

(continued from page three)

groaning. . . . But he knoweth the way that I take: when he hath tried me, I shall come forth as gold" (Job 23:2, 10).

"The cross that He gave may be heavy, but it ne'er outweighs His grace. The storm that I feared may surround me, but it ne'er excludes His face." Naturally we like to avoid everything that is hard on the flesh. But the testings and hardships and sorrows, and all such unpleasant things, have much to do with the perfecting of Christian character. And after we have passed through a period of tears and disappointments and human weakness, we become more inclined to cling closely to Father's strong hand.—Herald of Hope.

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FAMILY FIRESIDE

(continued from page eight)

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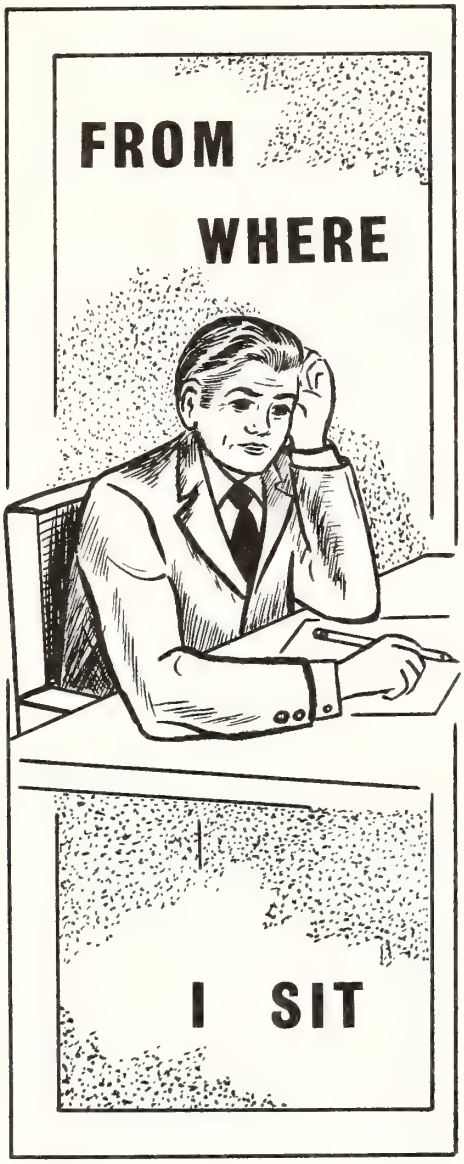
the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, NOVEMBER 26, 1969

IN ASKING FOR SO MUCH, WE OFTEN FORGET TO SAY,
"THANK YOU," FOR THAT WHICH WE ALREADY HAVE.



Cover Photo by Luoma



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GIVE ME, LORD

Lord,

Give me strength; I want to do
All the things I've longed to do
And couldn't.
And power, Lord; I need it so
I can stand upright and throw
Any man.

Give me wealth—a vital part
To fill and soothe my wanting heart;
I need it.
And glory, Lord; I want its glow
That I might shine for those I know
Right now.

Give me bread; I want to eat
All I can and have some treat
Tomorrow.
And give me clothes; I need some more
So I can look at those in store
Next year.

Then, a house—a larger nest
Where I can sit and find my rest,
So cozy.
And health, too, Lord; I want to know
That I'll be free from aches—and woe,
All the time.

Give me sleep and added peace
From storms of life to find release
Ev'ry night.
The moon, too, Lord—its golden light
To compliment the splendored night
So softly.

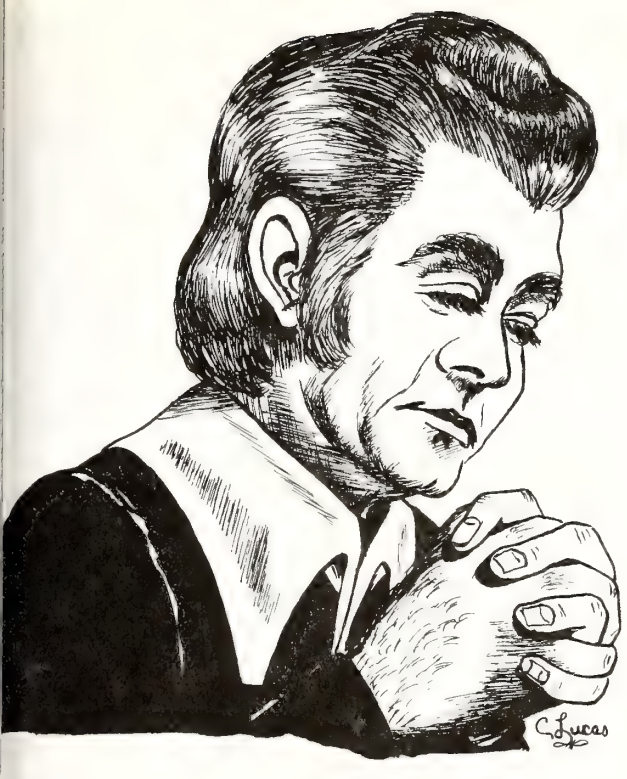
And give the sun—its grand array
To make the beauty of my day
Clear and bright.
Perhaps some rain, when earth is dry,
Lest in the spring my seedlings die
And waste.

Give me friends to own my cause,
To hold my torch when I would pause,
So tired.
And Lord—some hope to see me on,
To lift me ere my faith is gone,
Destroyed.

Most of all, please give me love
Styled like that thou hast above,
Sublime.
And ere I die, give me more life
And means to quell its ev'ry strife
Completely.

"Give me, Lord," has been my prayer;
I've asked for more than is my share;
'Tis greed.
Before I rest my head this day,
There's something else I have to say,
Ashamed.

For thou hast been so good to me—
To hear my wants so patiently,
List'ning.
Excuse, oh Lord, my erring way;
There's something I forgot to say,
"Lord, thank you."



Thanksgiving's Most Sublime Paean

by **VINCENT EDWARDS**

Now thank we all our God
With hearts and hands and voices,
Who wondrous things hath done,
In whom His world rejoices;
Who, from our mother's arms,
Hath blessed us on our way
With countless gifts of love,
And still is ours today.

HIS Thanksgiving, thousands of worshipers will be raising their voices in Pastor Martin Rinkart's sublime words. No nominational barrier bars this great hymn from any congregation, for it has been sung in rude, lowly chapels as well as lofty, towering cathedrals. Its appeal is age old, and it has und a warm and enduring place in the hearts of worshipers erywhere.

More than three hundred years ago, Pastor Rinkart was ut up with hundreds of others in the city of Eilenburg, Saxy (now part of Germany). A great army was laying siege to t city in the Thirty Years' War. As the months dragged ng, the faithful shepherd saw scenes that must have regised like nightmares.

Few pastors ever had to minister to their flocks under more harrowing conditions. As the siege continued, refugees by the thousands poured into Eilenburg, and the city was crowded to the gates. Then a deadly fever broke out, and before it subsided, the epidemic killed about eight thousand people, including Rinkart's wife.

Pastor Rinkart was one of the few clerics who had not fled from the besieged city. He carried a great burden, since he had to attend to the spiritual needs of so many. But no pastor could have shown more resolute faith and courage than he. He was tireless, working night and day. In a single year, he is said to have conducted burial rites for four thousand victims of the plague.

Gradually the epidemic abated. When the siege was lifted, hope once more returned to the city. What a great surge of thanksgiving must have risen in many hearts! Pastor Rinkart could not help but share in this universal feeling, and he was deeply moved. That was when he was inspired to break out in a majestic **Te Deum,** and his sublime **Nun danket alle Gott!** (Now thank We All Our God!) was given to the world. It became popular at once. All his followers joined in a great chorus of voices, for it expressed the gratitude that was in every heart.

It is not known on how many historic occasions this grand old hymn has been sung. In 1897, it was heard at Queen Victoria's Diamond Jubilee, for Her Majesty personally requested it. By that time, the German words had been translated into English by Miss Catherine Winkworth, and her rendering of Pastor Rinkart's stanzas gave them a new popularity in both Britain and America.

Miss Winkworth is credited with a serious effort to solve a mystery that still baffles anthologists—the origin of the majestic tune, **"Nun Danket."** Because words and music first appeared in Johann Cruger's collection, **Praxis Pietatis Melica,** this German was thought to be the composer. But Miss Winkworth had a different theory. After examining old records and investigating the musical background, she came out with the claim that Pastor Rinkart had written the tune as well as the lines.

But whoever the composer may have been, nothing can detract from this great hymn's appeal. Whether sung in a massive chorus or repeated as a grace before meals as it is done in thousands of Lutheran homes, it remains the universal Thanksgiving favorite—the perfect expression of gratitude to the Giver of all good on this red-letter date in the calendar.

O may this bounteous God
Through all our life be near us,
With ever joyful hearts
And blessed peace to cheer us;
And keep us in His grace,
And guide us when perplexed,
And free us from all ills
In this world and the next.

All praise and thanks to God
The Father now be given,
The Son, and Him who reigns
With Them in highest heaven,
The one eternal God,
Whom earth and heaven adore;
For thus it was, is now,
And shall be evermore.

—*Gospel Herald.*

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

ADOPTION

(Reprinted from October 3, 1961)

"But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Galatians 4:4-6).

During the next several weeks we will be thinking about several aspects of the great subject of Adoption. This week we will consider the meaning of the doctrine and, then, in the weeks to come we will go on from there.

The blessings bestowed on believers through Jesus Christ are so numerous and so richly diversified, that a diversity of terms is requisite to denote them. Christians are represented in the Scriptures as justified, reconciled, regenerated, converted, sanctified, saved. Every one of these words conveys an important idea, and might with propriety be made the subject of an article or a series of articles. Indeed, I have already used some of them, and possibly will use others of them in the future. Adoption, however, is the subject for consideration in this meditation, and it is an interesting subject indeed.

What is adoption? What do we mean by the doctrine? Why is it important to us?

These questions are answered in the eleventh and twelfth verses of the first chapter of the Gospel recorded by John, "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Since Jesus came into the world this has been, and will continue to be, God's gracious and merciful way of dealing with His enemies.

Charles Simeon says, "Every Christian, from a rebel and an enemy, becomes a son.

"He has redeemed us from the bondage in which we were once held. Though, as Gentiles, we have never been bound by the ceremonial law, we have, of necessity, been subject to the moral law, which is equally binding on every child of man; and under that we have been exposed to the most tremendous curses for violations of it. But the Lord Jesus Christ, by His obedience unto death, has both fulfilled its demands, and suffered its penalties, for us; and has thus freed us from it as a covenant, and has brought us into a better covenant, the covenant of grace. Hence it is that we receive Spirit of adoption: for, in this better covenant, God grants all the blessings of salvation to us freely, whether we be Jews or Gentiles; and, as soon as ever we believe in Christ, admits us into His own family, as His beloved children. (This the apostle carefully marks, by using the Hebrew word for Father, as well as the Greek; showing thereby, that whether we be Jews or Greeks, we are placed on the same footing by the gospel.) Thus are we brought to God in the relation of sons, and have all the benefits of children conferred upon us."

In the moral character of those whom God adopts there is nothing attractive, but everything repulsive. They are His enemies—guilty of high treason against the King of Glory. They bear the image of Satan, for they are of their father, the devil. The wickedness of their lives is only an imperfect exponent of the corruption of their hearts. Surely God, in adopting such creatures into His family, is prompted by nothing good or amiable in them, but only by His amazing and incomprehensible love.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not" (1 John 3:1).

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"The Supreme Being does not only confer upon us those bounties which proceed more immediately from His hand, but even those benefits which are conveyed to us by others."—Joseph Addison.

BOOK REVIEWS

by ELIZABETH HILL

WORDS OF LIFE edited by Charles L. W
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(Books featured may be ordered from th
FREE WILL BAPTIST PRESS, P. O. Box 15
Ayden, North Carolina.)

In Everything Give Thanks

by
RAY HARRISON JR.
Grifton, N. C.

VERY year about this time most of us begin to look forward to the day e celebrate as Thanksgiving in Ameri-. We think of this day as one of the w days most people have to get fami-s together. Also we have special anksgiving Day services in many of r churches. This being toward the d of the year, we look back with ankful hearts to a year in which God s been so good to us, in so many ways, at we just cannot seem to count our any blessings. We remember with ep gratitude the Pilgrim fathers who rst began this special occasion many ars ago in thanksgiving for the good-ss of God to them in the year just st. They, who in the year just past d suffered so many hardships and ivations, seemed to forget these and remember only the goodness and mer-of God as He had so bountifully sup-ied their many needs.

The Bible says, "In every thing give anks: for this is the will of God in rist Jesus concerning you" (1 Thes-lonians 5:18). Seeing that we cannot ank God enough at this time, it is well at we thank Him day by day as He ntinues to be so kind and merciful to . The psalmist says, "Make a joyful ise unto the LORD, all ye lands. Serve e LORD with gladness: come before his esence with singing . . . . Enter into s gates with thanksgiving, and into s courts with praise: be thankful unto m, and bless his name. For the LORD good; . . . and his truth endureth to l generations" (Psalm 100:1, 2, 4, 5).

We, along with God's people of every ge, are more prone to complain at His ealings with us than we are to give im the praise due unto His wonderful ame. God had no more than brought he Children of Israel out of Egypt—going before them in a pillar of cloud to show the way—when they began to murmur against Him: "And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD. And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness. And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen today, ye shall see them again no more for ever" (Exodus 14:10-13). This is the day that is set for a memorial to God by the Children of Israel—the day that the Lord their God delivered them by His mighty hand and by His stretched out arm. After this great wonder that God worked for His people, they sang His praises for just a short time; then they turned back in their hearts to Egypt. They soon began to murmur against God again: "And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger" (Exodus 16:2, 3).

God's people, in their whole wilderness journey, had a history of periodical murmuring and praising of God. This attitude is no less prevalent among God's people today.

God tells us today, "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolators, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents . . . . Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" (1 Corinthians 10:6-11).

The great Apostle Paul, by word and deed, teaches us to glorify God in that He has promised to be with us even unto the end of the world. In writing of persecutions and afflictions which had already been his lot, he said, "According to the glorious gospel of the blessed God, which was committed to my trust. And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief" (1 Timothy 1:11-15).

Paul speaks much of joy and rejoicing in the Lord. In his letter to the Philippians he wrote, "Rejoice in the Lord alway: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Philippians 4:4-7). We may receive this admonition as the voice of Paul's ex-

(continued on page ten)

News & Notes of DENOMINATIONAL INTEREST

Oak Grove to Host Fifth Eastern S. S. Convention

The Oak Grove Free Will Baptist Church, Route 1, Vanceboro, North Carolina, will be host to the Fifth Eastern Sunday School Convention Sunday, November 30. The program is as follows:

10:00—Session Begins
—Prayer
—Hymn, "Trust and Obey"
—Welcome, Superintendent of Host Sunday School
—Response, Reuben Clark, Spring Hope Church
—President's Remarks, J. C. Griffin Jr.
10:15—Recognition of Pastors, Sunday School Superintendents, and Officers
10:20—Offertory Prayer and Offering
10:25—Sunday School Lesson, Mrs. Louise Tripp, Antioch Church
10:50—Business Period
—Minutes of Last Convention, Miss Velma Morris
11:10—Song, Led by the Rev. Wayne West
—Program, Host Sunday School
11:30—Sermon, the Rev. Wayne West
12:00—Report of Finance Committee
12:05—Young People Testifying of God's Blessings This Summer:
Cragmont, Beck Bennett, Antioch Church
Christian Retreat, Young Person to Be Selected
—Solo, "I'm Not too Young for Him," Sue Cox, Oak Grove Church
12:20—Presentation of Awards
12:25—Adjournment

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Florida Church Experiences Genuine Revival

It is reported that the First Free Will Baptist Church of Scottsmoor, Florida, experienced a successful revival October 19-29, with the Rev. Arnold Woodlief of Marianna, Florida, as the evangelist. A term used to describe the revival, because of its effect, was, "A Spiritual Rain for a Thirsty Land." According to Mr. Woodlief, the Christians were deeply moved as evidenced by their response to the messages. There were twenty-two conversions, and many Christians rededicated themselves to the Lord's service. The pastor of the First church, the Rev. Dale Vanderburg, commended Mr. Woodlief for his inspiring messages, and expresses thanks to God for the success of the revival. Mr. Vanderburg heartedly recommends Mr. Woodlief for evangelistic work, on basis of his recent revival.

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Hopewell Church to Host Cape Fear Union Meeting

The Union Meeting of the Cape Fear Conference of North Carolina will convene on Saturday, November 29, with the Hopewell Free Will Baptist Church, Route 1, Smithfield, with the moderator, the Rev. C. Felton Godwin, presiding. The local church pianist and organist will play for this service. The scheduled program is as follows:

10:00—Hymn
—Devotions, Mr. Roy T. Clifton
—Welcome Address, the Rev. Edmund G. Gonzalez
—Response, the Rev. Bobby Bazen
10:15—Enrollment of Officers and Ministers
—Recognition of Visitors
—Reading of Minutes
—Appointment of Committees
—Roll Call of Churches
—Miscellaneous Business
11:15—Worship Service
Hymn
Offering
Message, the Rev. David C. Hansley
12:00—Report of Treasurer
—Election of Officers
—Unfinished Business
—Adjournment and Benediction
—Lunch and Christian Fellowship

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Revival in Progress At Mount Pleasant Church

Revival services began at the Mount Pleasant Free Will Baptist Church near Newport, North Carolina, Monday night, November 24, and will continue through Saturday night, November 29. Beginning at 7:30 each night, the services featuring the Rev. Noah Brown as g evangelist. The pastor of the M Pleasant church, the Rev. Franklin L son, and the church membership ex a cordial welcome to the public to b attendance for the remaining service

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Albemarle Union, League, and Sunday School Convention

Malachi's Chapel Free Will Bap Church, Columbia, North Carolina, be host to the Albemarle Union M ing, League Convention, and Sund School Convention Saturday and Sund November 29, 30, 1969. The schedu programs are as follows:

Union Meeting
Saturday Morning Session

10:00—Devotions, the Rev. Charlie Ov ton
10:10—Welcome, the Rev. Jimmie E field
10:15—Moderator's address, the R Earl Minchew
—Roll Call of Ministers
—Recognition of Visiting Minist
—Roll Call of Churches
—Offering
—Announcements
—Report of Mount Olive College
—Report of Children's Home
—Reports of Other Institutions
11:15—Morning Worship:
Special Music, Host Church
Congregational Hymn
Message, the Rev. Jimmie Ba field
12:00—Lunch

Afternoon Session

1:00—Devotions, the Rev. Fred Rive bark
1:10—Business Session
—Report of Treasurer
—Report of Delegates
2:00—Adjournment

League Convention
Saturday Evening

7:30—Devotions
7:40—President's Message
—Appointment of Digest Committe
—Offering
—Roll Call of Leagues
—Sword Drill
—Hymn
—Recognition of Ministers
—Announcements
—League Program
—Minutes of Last Convention
—Business Period
—Report of Digest Committee
—Awarding of Banner

—Treasurer's Report
00—Adjournment

Sunday School Convention
Sunday Morning Session

00—Devotions, the Rev. Winifred Brickhouse
05—Welcome, Robert L. Spencer
—Response, the Rev. L. E. Ambrose
10—President's Message, Oscar Webster
15—Sunday School Lesson, Robert L. Spencer
40—Enrolling of Ministers
—Recognition of Visiting Ministers
—Minutes of Last Convention
—Sunday School Reports
—Announcements
—Offering for Children's Home
15—Morning Worship:
Special Music, Host Church
Message, the Rev. Bill Gaylord
00—Lunch

Afternoon Session

00—Devotions, the Rev. Jimmie Webster
10—Business Period
—Treasurer's Report
—Other Reports and Business
00—Adjournment

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easant Plain Church serves Youth Sunday

The Pleasant Plain Free Will Baptist urch, Route 2, Selma, North Carolina, ll observe Sunday, November 30, as uth Sunday. Services will begin with nday school at 10 a.m., followed with e morning worship at eleven o'clock. e public is cordially invited to attend.

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se Hill and Winterville Churches Have Singspiration

The Rose Hill Free Will Baptist Church, ute 1, Winterville, North Carolina, will st on Sunday, November 30, at 7:30 n., a singspiration sponsored by the nterville and Rose Hill Free Will Bapt Churches, Winterville, North Caroa. The Rev. N. Dan Beaman, pastor the Rose Hill church, and its memrs extend a cordial welcome to those no would like to participate in this rvice of singing and fellowship.

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"Great as the preparations for the din-er, everything was so contrived that ot a soul in the house should be kept om the morning service of Thanksgivg in the church."—Harriet Beecher owe.

INFORMATION ABOUT

FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

MIDDLESEX, NORTH CAROLINA

THE REV. EDWARD W. MILES, Superintendent

Cash Receipts For the Month of September, 1969

The Free Will Baptist Children's Home gratefully acknowledges the following receipts for the month of September, 1969. Receipts have been mailed to each individual, auxiliary, or organization contributing; but totals are shown here only from each conference for the period covered.

RELIGIOUS CONTRIBUTIONS RECEIVED
(Including Gifts for All Purposes)

Albemarle Conference	$ 1,073.66
Blue Ridge Association	26.19
Cape Fear Conference	1,636.05
Central Conference	3,250.67
Eastern Conference	4,929.06
Pee Dee Association	40.00
Piedmont Conference	594.12
Rockfish Conference	75.17
Western Conference	4,691.47
Statewide Bodies	856.65
Other States	11.51
Total Religious Contributions	7,599.65
Other Income for Month	4,063.17
Farm Income	4,379.26
Total Receipts for the Month	$25,626.99

Special recognition is hereby given to the following who made gifts of $100 or more during the month.

HONOR ROLL

Albemarle Conference	
Free Union	$ 217.00
Malachi's Chapel	125.00
Mount Tabor	167.16
Albemarle Sunday School Convention	153.50
Sidney	110.00
Cape Fear Conference	
Hopewell	$ 237.00
Lanwood Chapel	100 00
Lee's Chapel	454.01
Oak Grove	100.00
Smithfield	100.00
Central Conference	
Aspen Grove	$ 100.00
Black Jack	252.86
Daniel's Chapel	125.00
Dilda's Grove	138 83
Free Union	326.77
Friendship	110.19
Greenville	171.35
Gum Swamp	105 00
Fourth Union Meeting	123.71
Piney Grove (Beaufort Co.)	145.00
Piney Grove (Pitt Co.)	324.20
Reedy Branch	100.00
Saratoga	170.00
Tarboro	100.00
Eastern Conference	
Antioch	$ 146 00
Bethlehem	160.00
Core Creek	434.58
Gethsemane	125.00
Holly Springs	150.00
Kinston	114.00
Macedonia	175.00
Moseley's Creek	270.00
Mount Zion (Onslow Co.)	106.51
Mount Zion (Pamlico Co.)	100 00
Memorial	160.20
Third Union District	126.31
New Bethlehem	205.09
Otway	100.00
Pearsall's Chapel	158.05
Sandy Plain	263.66
Sts. Delight	100.00
Woodrow, First	125.00
White Oak Grove	123.65
Piedmont Conference	
East Rockingham	$ 164.00
Highland Pines	165.36
Western Conference	
Barnes Hill	$ 162.77
Concord Mission	1,813.94
Everett's Chapel	100 00
Free Union	150 00
Little Rock	150 00
First Union Meeting	100.00
People's Chapel	100 00
Piney Grove (Johnston Co.)	100.00
Pine Level	264.91
Pleasant Grove	300 00
Stoney Creek	100.00
Saint Mary's	120.60
Wilson	255.00
Others	
State Convention	$ 230.30
State Woman's Auxiliary Convention	400 04
Henry P. Brewer	100.00

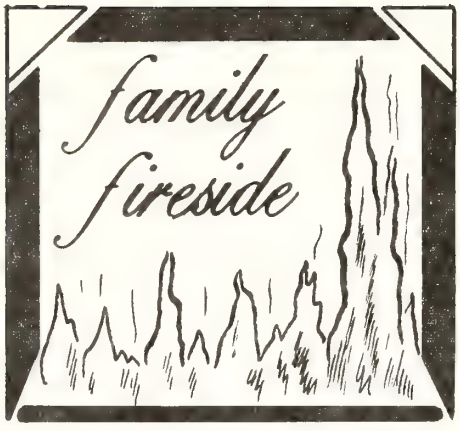
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PRESS CLOSED

The Free Will Baptist Press and Bookstore at Ayden and the Free Will Baptist Bookstore at Smithfield will be closed Thursday, November 27, in observance of Thanksgiving Day. They will all be opened for business Friday, November 28, at the regular hours. Thank you.

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"O give thanks unto the LORD; for he is good; for his mercy endureth for ever" (1 Chronicles 16:34).



SUNDAY, NOVEMBER 30

THERE FOR THE TAKING

Scripture Reading—Genesis 6:3

I left the prayer meeting and crept out into the land, away from town. As I walked I said, "O my God, if there is a man who needs the power of the Holy Ghost to rest upon him it is I; but I do not know how to receive Him. I am too tired, too worn, too nervously down to agonize." A voice said to me, "As you took forgiveness from the hand of the dying Christ, take the Holy Ghost from the hand of the living Christ." I turned to Christ and said, "Lord, I breathe in this whiff of warm night air, so I breathe into every part of me Thy blessed Spirit." I felt no hand laid upon my head, there was no lambent flame, there was no rushing sound from Heaven; but by faith, without emotion, without excitement, I took, and took for the first time, and I have kept on taking ever since. —*The Overcomer, Knight's Master Book.*

PRAYER THOUGHT

The power of the Holy Ghost is needed throughout the entire world.

MONDAY, DECEMBER 1

SEPARATED!

Scripture Reading—Mark 9:43

"I understand you and your wife are going to be separated," said a friend to a well-known judge.

"How dare you insinuate any such thing?" shouted the judge, his face purple with anger. "My wife and I love each other very much."

"Is that so?" queried the friend. "Well, I heard from your doctor that she has only a short time to live, and since she is a Christian she will go to be with her Lord. Where are you going when you die?"

The judge stood awhile quietly thinking. His face began to pale as the words took effect.

He cried out, "My God, save me. All these years I have been turning away from Thee. Forgive me, God, and save me."—*Gospel Herald, Knight's Master Book.*

PRAYER THOUGHT

Have you been turning away from God all these past years?

TUESDAY, DECEMBER 2

"YES, DEAR, BUT REMEMBER, I HAVE HAD TO LISTEN TO YOU FIVE TIMES TODAY!"

Scripture Reading—1 Corinthians 1:17

It was at the close of a Lord's Day, and Dr. Harry A. Ironside had been busy in the King's business. Five times had he spoken. On the way home—how human it all was—a simple question of Mrs. Ironside was turned aside with irritation. The Holy Spirit quickly convicted this man of God. Contritely, he asked his wife's forgiveness with, "Forgive me. I am quite tired. Remember, I have preached five times today." And then came the answer: "Yes, dear, I know; but remember, I have had to listen to you five times today!"—*Moody Monthly, Knight's Master Book.*

PRAYER THOUGHT

Try to be kind to people and have patience with them.

WEDNESDAY, DECEMBER 3

IF HE HAD KEPT THE DIME

Scripture Reading—2 Corinthians 8:21

A young man employed by our Sunday school board told the following searching story. He was invited at the last minute to preach at a church in Nashville. On sudden impulse he used as his text, "Thou shalt not steal." The next morning he stepped on the bus and handed the driver a dollar bill. The driver handed him back his change. He stood in the rear of the bus and counted the change. There was a dime too much. His first thought was, "The bus company will never miss this dime." Then quickly came the realization that he could not keep money that did not belong to him. He made his way to the front and said to the driver, "You gave me too much change." Imagine his surprise when the driver replied, "Yes, a dime too much. I gave it to you purposefully. You see, I heard your sermon yesterday, and I watched in my mirror as you counted your change. Had you kept the dime I would never again have had any confidence in preaching." What a tragedy if he had done the wrong thing! Remember our influence—our shadow-selves—may fall where we can never be.—*Sunday School Builder, Knight's Master Book.*

PRAYER THOUGHT

We never know who is watching us and who may follow the things we do, or who may lose faith because of what we do.

THURSDAY, DECEMBER 4

PAYING THE PRICE

Scripture Reading—1 Corinthians 16:2

An old minister sought to inspire his somewhat apathetic audience. Said he: "This church must get up and walk." "Amen," exclaimed a pious brother, "let her walk!"

"This church," added the minister, "must run." "Amen, let her run," said saintly man.

"More than that," shouted the preac encouraged by the response, "this chu must fly." "Amen," ejaculated the pi one, "let her fly!"

"Brethren, it takes money to mak church fly!" "Amen," came from t saint, "let her walk."—*Copied,* 1010 *Il trations, Poems and Quotes.*

PRAYER THOUGHT

We will all have to pay a price some for the things we have done here on ea Also, we will have to pay for the thi we've left undone.

FRIDAY, DECEMBER 5

BLESSED

Scripture Reading—Psalm 28:6

He prayed for strength that he mi achieve;
He was made weak that he might obey
He prayed for wealth that he might greater things;
He was given infirmity that he might better things.
He prayed for riches that he might be h py;
He was given poverty that he might wise.
He prayed for power that he might ha the praise of men;
He was given infirmity that he might f the need of God.
He prayed for all things that he might joy life;
He was given life that he might enjoy things.
He had received nothing that he asked —all that he hoped for;
His prayer was answered—he was m blessed.

—*Quotable Poem*

PRAYER THOUGHT

The Lord is able to answer our pray even though sometimes we don't und stand the way in which He answers the

SATURDAY, DECEMBER 6

WHY HE PASSED ONE CHURCH

Scripture Reading—1 Corinthians 12:5

I was holding a revival service in a ci in Virginia where the people were beau fully hospitable. I went to the home of young banker and his wife one night aft church for refreshments. On the way v passed another large church. I remarke "Maybe its none of my business, but wh do you pass this church which is with two blocks of your home to go to the ot er?" The banker answered: "I live week among the hard things of life whe men are cruel to each other and whe might and wrong are forever on the thro and truth and goodness are on the scaffol I need to have my spiritual batteries r stored; I need to meet God face to fac In the church across the street the mus is jazzed; the atmosphere is one of fun an

(continued on page twelve)

LOOKS toward Thankfulness

I looked **beneath** my lagging feet, with weary eyes and brain,
And wondered if the path I trod I'd ever tread again.
It seemed that I at last had reached the ending of my day,
For looking at the murk below my life was set at bay.

I looked again and **all around** I saw the kingly store
Of folk who reveled in delight, with quite enough and more
Than any human heart could wish, with body's comforts sweet;
I thought, Oh, what could make a life more happy and complete?

And then I seemed to feel an urge to lift my eyes a bit,
When at my very side I saw a soul by sorrow hit.
He smiled at me with grateful eyes, because I seemed to care,
And then I turned upon myself, rebuking my despair.

I looked another time and, lo, this look was turned **above!**
I saw, descending down on me, God's cataract of love;
I wondered how so long I'd been so blind to wealth untold;
But now before my vision new my brass was turned to gold.

The Psalmist also looked around, until he felt so blue
His steps had well nigh slipped, he said, and almost gone, he knew;
He saw the wicked in their pride enjoying vanity,
Until he slipped into the pit of near insanity.

Too painful it became to him until his steps were turned
Toward God's most sacred place of prayer, for which his heart had yearned.
Then understood he well their end and upward turned his gaze;
God's wisdom made him grateful now for His unerring ways.

Life's humdrum presses hard upon our human frame of mind,
When "mind of Christ," gave we it place, would better aspects find;
His habitation in the heart will give it room for naught
But thankfulness to Him, for all His blood for us has bought.

Where Christ abides our thankful praise ascends to Him each day,
Each hour, each moment, as we walk in His delightful way.
He plans our path, He sets our pace, He marks our destiny;
So let us thankful be on earth and through eternity.

—Gospel Herald.

OBITUARIES

MRS. RACHEL MERCER

Whereas, our loving heavenly Father, in His infinite wisdom, has seen fit to call from earth our sister, Rachel Mercer, we the members of Sandy Plain Original Free Will Baptist Church, Pink Hill, North Carolina, extend our deepest sympathy.

We humbly submit to the will of our heavenly Father and extend our deepest regrets to her family, trusting that they will turn to God and the church for consolation.

Respectfully submitted,
Mrs. Coy Sumner
Mrs. Wilbur Sumner
Mrs. Carlton Jenkins

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MRS. ADA MILLER

It is with deepest sympathy that we, the members of Sandy Plain Original Free Will Baptist Church, Pink Hill, North Carolina, wish to pay tribute to the memory of Sister Ada Miller, who passed away October 23, 1969.

Even though she was only a member of our church for a short time, she was faithful to her church and was loved by all and will be greatly missed.

Funeral services were conducted by her pastor, the Rev. Wayne King, and burial followed in Oak Ridge Memorial Park, Pink Hill, North Carolina.

Her life will live on in our memory, and we trust that many will pattern their lives after her and live for the Lord as she did.

We would like to say to her family and friends, "Weep not, for we feel she is resting with the Lord." May we all strive to meet her in heaven someday.

Prayerfully submitted,
Mrs. Coy Sumner
Mrs. Wilbur Sumner
Mrs. Carlton Jenkins

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W. HURLEY PIPKIN JR.

On September 12 of this year, we lost through death, one of the most faithful members of our church, W. Hurley Pipkin Jr.

Hurley was born December 26, 1920, the son of Will H. and Lottie Dixon Pipkin. He was a member of New Bethlehem Free Will Baptist Church, Route 1, Grantsboro, North Carolina, most of his life.

Hurley was active in all organizations of the church; and with his wife, Louise (also a dedicated Christian), was very interested in young people, being in charge of the youth program of the church.

He is greatly missed by all of us, but the memory of his Christian life remains to inspire us.

Submitted by a friend,
Mrs. W. B. Harrison

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I SAW A VISION OF HEAVEN

by Mrs. Verna Sue Mayo
Glencoe, Alabama

One night while in deep meditation
I saw a river of pure water, flowing so deep and wide;
I saw friends and loved ones with my Jesus
Standing, waiting on the other side.

Their robes, white and shining, beyond the wide stream
I saw in my vision—or was it a dream?
The light in that city was bright as the sun;
Their toils were over; a new day'd begun.

The streets of that city were made of pure gold;
No mortal could tell or their beauties behold;
Such a wonderful city, tongue never could tell
Of the peace that's waiting! Oh He loves us so well!

Around the throne in glory, the saints were praising our King
With the redeemed ones forever His praises they sing;
No more sorrow or dying in that city up there;
Just a good life forever with Jesus to share!

'IN EVERYTHING GIVE THANKS'

(continued from page five)

perience as well as the Word of God. The writer of the Acts gives the account of the experience of Paul and Silas in the jail at Philippi, in which both had been scourged, and so shamefully entreated for Christ's sake; where we read: "And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them" (Acts 16:25). As we read the full account of this wonderful work of God's mighty grace, we are reminded anew that God's people do sometimes suffer for His name's sake. But in all of these things we are more than conquerors through Him that loved us. We read that God opened the prison doors and gloriously saved those that called upon Him. Even so, does God in our day open the eyes of those that see not; and to those who are bound by the shackles of sin, He sends the glorious light of the gospel of our Lord and Saviour Jesus Christ.

While we do find Paul rejoicing in his Lord and our Lord, we likewise find him sometimes troubled and stirred in spirit because of conditions about him. "Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry" (Acts 17:16). This sight moved the great heart of the apostle; and when his heart was moved, he moved. He didn't sit down and wring his hands and weep and complain that somebody ought to do something. He did something himself. Paul declared unto those idolators the God of heaven and earth in whom we live and move and have our being. Not all of those present received the message favorably, but some did and turned to the Lord.

Of course not everyone can preach the gospel, at least not in the general sense of the word, but the Bible says: "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all . . . . But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ . . . . For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? . . . But now hath God set the members every one of them in the body, as it hath pleased him" (1 Corinthians 12:4-6, 11, 12, 14, 15, 18).

Our Lord Jesus taught this in the Parable of the Talents. The one with five talents used them for his lord, and was commended for so doing. Likewise with the one who had received two talents. However, the one who had received the one talent hid it, and was cast out of the vineyard of his lord.

The apostle, in writing to the Hebrew Christians, said, "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Hebrews 10:23-25). This passage of Scripture teaches us to encourage one another, and to come together at appointed times. This is absolutely essential if we are to do the will of our Father in heaven, as we read in His Word that He is not willing that any should perish, but that all should come unto Him, and receive the gift of God which is eternal life through Jesus Christ our Lord.

Paul wrote concerning his people, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth" (Romans 10:1-4).

Jesus, in speaking to Nicodemus, said, "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18); "And this is the record, that God hath given to us eternal life, . . . He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:11, 12). Jesus said again, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (John 15:7, 8).

How easy it is to give thanks in the evident blessings of our lives; but God says that we are to in everything give thanks. But we come to experiences in our lives that seem to hold no place for thanks at all.

In his **Confessions,** Augustine relates how he set out for Rome from Carthage against the prayers and entreaties of his godly mother, who was praying earnestly for his salvation. Augustine deceived her when she was weeping over him by telling her that he was merely going on board to see a friend who was sailing for Italy. When his mother refused to go home without him, he persuaded her to pass the night in a memorial chapel of the martyr Cyprian. But that night while his mother, Monica, was praying in the chapel, beseeching God to prevent him from going, Augustine set sail.

This departure of her son must have seemed to Monica, at that time, the refusal to grant her prayer; yet in the providence of God, the journey to Italy was to be the means of Augustine's conversion. The denial to her prayer was in the end a great answer to her prayer for the salvation of her gifted son. "But Thou," says Augustine, "in Thy hidden wisdom, didst grant the substance of her desire, yet refused the thing she prayed for in order that Thou mightest effect in me what she was ever praying for . . . . She loved to keep me with her as mothers are wont, yes, far more than most mothers; and she knew not what joy Thou wast preparing for her out of my desertion." Here we have a striking and beautiful illustration of how God sometimes answers a prayer for the salvation of a soul after what seems, to the one who prays, a long delay.—"Macartney's Illustrations."

Of course, such events related from the lives of God's people in the distant past are a great encouragement to us today; but it seems that happenings in our own lives are sometimes no less miraculous. A friend of mine, who was at one time an avowed atheist, is now an active, rejoicing believer in our Lord Jesus Christ. We cannot always know in just what manner God will answer our prayers; but we can know that He will, and does, answer the prayer of faith.

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate . . . . By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices

(continued on page thirteen)

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Do you think that there is o be a world church headed by the apacy, and that instead of Russians' eing the enemy to attack us, that the ommon market will be that enemy vhich becomes strong, controlling all of urope and will overcome us; also that t is symbolized by the ten horns of the east of Revelation 13 and 17, and by he ten toes of Daniel 2, and the ten orns of Daniel 7?

Answer: The answer to your first uestion, "Do you think there is to be a vorld church headed by the Papacy?" s yes! That is, I believe that the Roman Church will be a combination of all he political and religious forces that vill take the preeminence in a worldvide effort to control every thought, acivity, and every effort; also the plan f all the people of all tribes and naions, and that as she exercises herself n this effort to gain this power, predominance, and control of the true Church will be more severely persecuted or the faith of her members which they maintain in Christ as they carry out the Great Commission as given in such Scriptures as: Acts 1:8; Matthew 28:18-20; Mark 16:15, 16; Luke 24:46-48; etc., han she has been persecuted at any other time in her history. I believe also hat the beast on which the woman rides n Revelation 17 symbolizes the political uthority of the tribulation, and also he woman controlling and riding the east, the religious power. In the first lace, this whole church age which embraces all this time from Christ's first oming until that time when He shall ome again, is one of tribulation or testng for all Christians. Jesus promised, owever, all these followers of His, that e would be with them in all the varyng and trying circumstances and hrough all their experiences in suffiient power to supply their every need. e gave them clear evidence that all ower, both in heaven and on earth, ad and would be His, and therefore at heir disposal while each Christian in the particular place of his own personal calling went about to obediently fulfill the orders of his master, now absent from them in His glorified body, but everpresent spiritually in the believer and in oneness with the Holy Spirit.

He told them that even though He was going to His and our heavenly Father for a short while, yet He would remain present with them; that is, since He is God, He declared His omnipresence. But He also made clear to them that they were to suffer under the same sinful world and at the hand of the same kind of people He was about to suffer judgment under just before and during His death on the Cross. They would be treated as their Lord was being treated.

Jesus told James and John, two of the three desciples that shared more of His secrets than any others, ". . . Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: . . ." (Matthew 20:23). He applied Zechariah 13:7 in clarifying this truth: ". . . I will smite the shepherd, and the sheep of the flock shall be scattered abroad" (Matthew 26:31). "Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; . . ." (John 15:20). (Compare Luke 15:17 and Matthew 24:6-8). These are only a few passages that represent Jesus in His teachings concerning us of this church age, and the suffering and hardship we are to expect—the only age that intervenes between the first of Jesus' coming to the earth, when as a babe He came to Bethlehem, and as a man He departed this life by the way of a Roman cross, being crucified by Gentiles, but accused and condemned by His own brethren, the Jews.

Now that He has gone from this earthly life, by the way of the Cross; then in a resurrected body, by the way of the ascension, all the true Church — each member—is here on the earth making preparation for His return at such a time as the Father has destined that He should return, and under the conditions that His foreknowledge causes Him to know and will prevail at the time of this return. It will be a time when the state of affairs on a worldwide scale will compare favorably with those prevailing just before the world was destroyed by the flood, and as those that preceded the destruction of Sodom and Gomorrah. "And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded: But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all" (Luke 17:26-29). (See Matthew 24:36, 37; 2 Peter 2:2-9.)

During this whole age, while Christ is with the Father making preparation for us, He is keeping Satan in the very realm of activity He has always planned to bind or limit him in during this time. He will not allow us to be tested while this struggle is in effect. We will be able to cope with it if we only appropriate the means He has provided and assigned to our hand while here on earth, and we shall in every phase of the struggle be overcomers. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world . . . ." (Matthew 28:18-20); "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that you may be able to bear it" (1 Corinthians 10:13).

Apart from the Great Commission one would never gain a clear comprehension of the struggle we, as Christians, are subjected to throughout this age of grace—the age in which the Church is being formed. The gospel will be propagated and the Church formed or completed through the Church members under the direction of their Lord, now ab-

(continued on page fifteen)

STORIES

for our youth



TOM'S THANKSGIVING

by
L. DWAYNE THORSON

TOM NYMAN, on his way outside to look over his grandparents' farm, turned in the kitchen doorway. "Mom, here we are on the farm for Thanksgiving Day, and it's a beautiful morning. But we have to go to church!"

"Why, Tom," Mrs. Nyman replied softly, "don't you say that again." She placed a feeble hand on his arm. "We should all want to go to church on Thanksgiving Day. Why, look at me. The Lord has been so good in helping me to recover from my illness. I'm happy to go to church, and you should be, too. Now you go out to Grandpa, and maybe he'll let you help with the chores."

Tom was glad to get outside. It is wonderful, he thought, the way Mom's getting better. But she doesn't understand how a fellow longs to be free and not to sit in a stuffy church.

Tom's grandfather was singing "Thanks to God" in Swedish as he threw hay to the cows. "Tak att Gud," rang the words.

"Hi, Grandpa," Tom called. "Can I help you?"

"Well, you're up early, Tom. You're just the fellow to help me so we can get to church on time."

It was fun working with Grandpa. Tom got to feed the chickens, and he helped two young calves to drink from a bucket.

"Why are you so happy today, Grandpa?" he asked.

"Why? Well, it's Thanksgiving Day, Tom. There's so much to be thankful for." He paused from feeding the pigs and swept his arm in a wide arc about the farm. "We have so much more than the Pilgrims had."

Tom looked up with interest. "Grandpa, why did the Pilgrims give thanks and go to church? My teacher told us that they had a terrible time when they came to America."

"Well, they did have a rough time," Grandpa replied. "But they were thankful just the same." He paused, set his bucket down, and leaned comfortably against the fence.

"It was in the winter of 1620," he continued, "that they landed at Plymouth, Massachusetts. It was a hard winter. They had to watch out for enemy Indians, they didn't have enough to eat, and many got sick and died."

"My," Tom broke in, "they probably wished they hadn't come!"

Grandpa gazed thoughtfully at him. "No, Tom," he said. "They kept working. As soon as they could, they planted their crops and went ahead with their settlement. Then that fall they had a big celebration. After the crops were harvested, they gave thanks to God."

Grandma called them for breakfast, so Tom and Grandpa walked slowly toward the house.

Tom continued the conversation: "I can understand why they were thankful." He turned to Grandpa. "But why did they have a church meeting?"

"Well, Tom," Grandpa replied, "that's what they were most thankful for. They had come all the way over here from Europe and suffered all those hardships because they wanted to be free to worship God in their own way."

As they were cleaning up, Tom pondered what his grandfather had said. Combing his hair, he thought of many good things that had happened in his life. "Forgive me, Lord Jesus," he prayed, "and help me to be more thankful."

When he came to the breakfast table he walked over to his mother and took her frail hand in his. "Mom," he said, "I do have a lot to be thankful for, and I'm glad we can go to church on Thanksgiving Day."—Gospel Herald.

About Thanksgiving

The Puritans lived in southeastern England. They had strong religious beliefs and were not afraid to proclaim them. As a result they were persecuted by James I and Charles I of England. Some of the Puritans separated from the Church of England and established their own assemblies for religious worship and teaching. They became known as Separatists. One group of Separatists fled to Holland in 1608.

After a few years, some of the Separatists became dissatisfied.

In September, 1620, they finally sailed from England on the "Mayflower." There were 101 or 102 passengers on board the ship. After a rough and difficult voyage, they reached Cape Cod coast sixty-five days later and dropped anchor off what is now Provincetown Harbor on November 21, 1620. The ship reached the present site of Plymouth, Massachusetts, on December 26, five days after a small party had explored the site and decided to make Plymouth their new home.

They were now called "Pilgrims." This term may have come from William Bradford's history. He wrote that "they knew they were pilgrims" when they left Holland.

The first year in the new land was a difficult one for the Pilgrims. During the winter half of the Pilgrims died. The spring brought the work of clearing the land, tilling the soil, and planting crops. They had the help of the Indians, with whom they lived at peace. They had their freedom, and they were happy.

The bountiful harvest that year led Governor Bradford to declare a celebration. The Pilgrims invited their Indian friends to join them in a three-day festival, which became the holiday we now call Thanksgiving.

Canada also has a Thanksgiving Day, but it is on the second Monday of October.

What does Thanksgiving mean to you? A turkey and trimmings? Yes, most of

(continued on page sixteen)



Report of The Eastern Woman's Auxiliary Convention

The Eastern District Woman's Auxiliary Convention convened with the Bridgeton Free Will Baptist Church, Bridgeton, North Carolina, September 25. The theme for the convention was, "Watch, Endure, and Be Ready for Service" (Matthew 25:13).

The meeting was called to order by the president, Mrs. D. W. Hancock; followed with devotional remarks by Mrs. Bertha Thompson, and prayer.

Mrs. J. C. Griffin extended a very warm welcome to everyone present. The response was given by Mrs. Ellis Banks.

The president recognized the ministers and state and district officers who were present.

Various talks were given on "watching" the progress of the various denominational enterprises.

An offering was received for the Children's Home and Mount Olive College in the amount of $115.

Mrs. Charles Lancaster spoke to the convention during the worship hour on the subject, "Keeping the Lord's House in Order."

The morning session adjourned with grace and the benediction by the Rev. A. J. Lyczkowski.

The afternoon session opened with a song and prayer. This was followed with a very impressive memorial service conducted by Mrs. Earl Glenn for the sixteen deceased members during the past year.

During the business session the following motions were voted on and carried:

1. That Mrs. Velma Lyczkowski and Mrs. J. J. Blizzard be reelected to serve another two years on the finance committee.

2. That Mrs. Mabel O. Bennett and Mrs. Pearl Sutton receive Life Membership Certificates and Life Award Pins.

3. That the following slate of officers be elected for the ensuing year, 1970-71: President, Mrs. Norman Ard; vice-president, Mrs. Carl Powell; recording secretary, Mrs. Nelson Simpson Sr.; assisting secretary, Mrs. Mack G. Ross; treasurer, Mrs. Rom Mallard; study course chairman, Mrs. Arthur Kennedy; youth chairman, Mrs. Grace Sumner; program-prayer chairman, Mrs. F. M. Register; benevolence and Children's Home chairman, Mrs. Ralph Sumner; benevolence and Children's Home cochairman, Mrs. S. A. Smith; field worker, Mrs. Walter Sutton; mission chairman, Adline Gray; pin award chairman, Mrs. Clyde Banks; Woman of the Year chairman, Mrs. Richard Bryan.

A very impressive installation service was conducted by Mrs. J. A. Gaskins, followed with prayer.

The convention voted to meet with the Northeast Free Will Baptist Church, Mount Olive, North Carolina, for the spring convention in March.

The convention adjourned with prayer by Mrs. Norman Ard.

TREASURER'S REPORT

Balance Brought Forward	$ 2.80
Receipts Since Last Convention	2,101.82
Total to Account For	$2,104.62

DISBURSEMENTS

Christian Service Fund	$324.05
Alice E. Lupton Scholarship Fund	180.00
Cragmont (Springs and Mattress)	30.00
The Children's Home (Drapes and Floors)	100.00
Mrs. Fay Barrow's Salary (Mission)	422.11
Youth Fellowship Hall (Greenville)	25.00
Katie Sawyer Jackson Memorial	2.00
The Bible Institute Texas (Supplies)	60.00
Cragmont (Kitchen)	25.00
General Fund (Mount Olive College)	56.00
Missions	223.59
Mount Olive College Piano Fund	56.00
General Fund (The Children's Home)	53.00
Orphan Child's Clothing	50.00
Superannuation	59.00
North Carolina Missions	58.89
The J. C. Griffin Scholarship	58.00
Foreign Missions	64.00
Mission Fund for the Harold Joneses	120.68
The State Auxiliary Convention	3.00
The Children's Home Hospital Fund	50.50
The Texas Mission	5.00
Home Missions	58.00
Total Disbursements	2,101.82
Balance on Hand September 1, 1969	$ 2.80

FINANCIAL STATEMENT

Balance Brought Forward	$ 2.80
Receipts from Auxiliaries	384.50
Lunch Money Development Fund	116.00
Offering for Mount Olive College and Children's Home	115.00
Total to Account For	$ 618.30

DISBURSEMENTS

Offering (The Children's Home)	$ 57.50	
Offering (Mount Olive College)	57.50	
Lunch Money Development Fund	116.00	
Minutes for 1968	131.33	
Executive Board's Expenses	14.99	
Registration Fee for State Auxiliary Convention	5.00	
Life Membership Award	25.00	
Pins for Life Membership Award	12.00	
Child's Christmas Present	10.00	
Child's Birthday Gift	5.00	
Secretary's Salary	20.00	
Child's Clothing	50.00	
Designated Contributions (Missions)	70.00	
Designated Contributions (Salary for Mrs. Joe Barrow)	30.00	
Total Disbursements		614.32
Balance on Hand		$ 3.98
Sent in Late		8.00
Total Balance		$ 11.98

Respectfully submitted,
Mrs. Rom Mallard
Mrs. Viola Blizzard
Mrs. Velma Lyczkowski

= = = =

'In Everything Give Thanks'

(continued from page ten)

God is well pleased . . . . Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen" (Hebrews 13:12, 15, 16, 20, 21).

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FAMILY FIRESIDE

(continued from page eight)

laughter; the sermon is full of jokes, and there is no reverence. I am hungry for something I cannot find over there."—*Teacher, Knight's Master Book.*

PRAYER THOUGHT

God's house should be a place of reverence and sincerity.



THE PROMISE OF THE MESSIAH

Lesson Text: Isaiah 52:13—53:6

Memory Verse: Isaiah 9:6

I. INTRODUCTION

The remaining lessons for this quarter constitute the last unit in that series of lessons, entitled: "The Story of God and His People." They will deal with the coming of the Messiah. Our lesson for today's study, the first of this unit, is built around the promise of the Messiah, as that promise was made to the Children of Israel. It prepares the way for the Christmas lessons by introducing the Messianic hope that rose to great heights during the closing centuries of the Old Testament era.

Though this hope of the coming Messiah was present in the national life of Israel many years previous to this time, it appeared to God's people, as they underwent one form of persecution after another, that the time of its realization must be near at hand. The prophets of God encouraged this hope as the only means of maintaining a national identity for the people during these troubled times.

As we study the scriptural text used for today's lesson, we should do so that we might compare their prophetic promises to the literal fulfillment which they found in the coming Messiah. This should serve to strengthen our faith and help us to grow in the grace and the knowledge of our Lord.

Our lesson text for today's study is taken from two chapters of Isaiah's prophecy: the first, 52:13-15, deals in a very limited form with both the humility and the exaltation of Christ; the second, 53:1-6, deals not only with the humiliation of Jesus, but it also gives us an insight into how He would be considered and received by those to whom He came. —Teen-Age Teacher (F.W.B.).

II. HINTS THAT HELP

1. Meditate on Christ as the humble yet exalted Servant, and then consider the honor of being one of His servants (Isaiah 52:13).

2. Let your heart be touched by remembering that Jesus' visage was marred as He suffered (v. 14).

3. There are times when we should say nothing and meditate in the presence of the Lord (v. 15).

4. Comparatively few believe the gospel of grace. Are you one of those who do? (Isaiah 53:1).

5. Everyone will someday see Jesus (as Saviour or as Judge). What is your attitude toward Him now? (Isaiah 53:2; cf. Acts 10:42; 1 John 3:2).

6. We must either receive Christ or reject Him; there is no neutral ground (Isaiah 53:3; cf. John 1:9-14).

7. Cast your griefs, sorrows, and burdens on the Lord; He will sustain you (Isaiah 53:4; cf. Psalm 55:22).—Bible Expositor.

III. ADDITIONAL TRUTHS

1. The story is told that Aeschylus was once condemned by the Athenians. When they were about ready to execute him, his brother, Anyntas, a brave warrior, who had just gained a great victory from the Athenians, came into the court. Without uttering a word, he held up the bleeding stub of an arm which had been severed in the last battle. As the judges looked upon that they said, "For the sake of Anyntas, Aeschylus is adjudged innocent and set free."

When I turn my eyes toward heaven,
and remember that the God who sitteth
upon His throne has condemned me, I
would be in utter despair of clemency,
if I overlooked Him, who, standing at
the right hand of God is pleading for
me. Jesus is holding before the Father
a wounded hand, is presenting His pierced feet, and is letting His pierced side
be looked upon.

Five bleeding wounds He bears,
Received on Calvary;
They pour effectual prayers,
They strongly plead for me;
Forgive him, oh forgive, they cry,
Nor let that ransom center die.
—Selected.

2. "A man is as good as his word" is a saying now seldom used. The time was when if a man gave his promise he kept it at almost any cost. His honor and his reputation in the community rested on it. "His word is his bond"—and a bonding company wasn't needed to give assurance that money would be handled safely.

Promises are given and broken in all walks of life, and we have become very casual in our acceptance of it. "Promises and piecrust, both easily broken" is a sad and tragic truism. Employers make promises to employees concerning wages, time off, or working conditions, and break them. An athletic coach promises to train young minds and bodies rightly and then proceeds to teach them how to injure an opponent undetected, plus how to use some of his favorite swear words. A wife promises to be faithful and true to the husband who gives her his name and protection, but in time she finds "greener grass" in another woman's "yard." A borrower promises to return an item, and he may or may not do it.

It is not so with God. All His promises are sure and true. He keeps them all. For example:

(1) He promised He would send the "seed" that would bruise or destroy Satan (Genesis 3:15), and so He did in Christ.

(2) He promised Abraham to make of him a great nation (Genesis 12:1, 2), and so He did.

(3) He promised the Israelites that from the spared remnant would come the Saviour (Jeremiah 33:14-16), and so He did.

(4) He promises us that He will never leave us or forsake us (Hebrews 13:5), and we can testify that He doesn't.

(5) He promises that the fervent prayer of a righteous man will heal the sick (James 5:16), and we have seen this promise fulfilled in our own experience.

You too can give almost numberless illustrations of God's promises kept in your circle of friends and in your community. Though all God's promises are kept, not all are to be desired: for instance, "The wages of sin is death" (Romans 6:23). Death is not desirable, but

(continued on page sixteen)

THANKSGIVING AT GRANDMA'S

(Fifty Years Ago)

by

MRS. VERNA SUE MAYO

Glencoe, Alabama

randmother's house was so cozy and neat;
er big fireplace was all of five feet.
the Dutch oven she baked such delicious bread,
ou'd eat 'till your tummy would feel like lead.

unts, uncles, cousins, by the dozens they came;
/hat a wonderful time just to hear all the names!
here were turkey, ham, cakes, pies, and dressing;
nd with bowed heads we gave thanks for God's blessings.

randmother, she had such beds galore:
ig beds, trudle beds, and beds on the floor.
/hat a joy it was just to spend the night,
rusting to sleep 'neath the warm firelight.

he big back logs two men had to carry;
here was plenty of wood, no need to worry.
t Grandmother's house the cold wind did blow
s we'd sit by the fire and look out at the snow.

= = = =

My Own Dear Church

by

KATHRYN B. PECK

m thankful for my own dear church;
It's where I like to go
ach Sunday morning, rain or shine,
To meet the friends I know.

here are so many pleasant things
We boys and girls can do;
like the happy songs we sing,
And Bible stories true.

like the interesting books
And pictures that we see.
like my teacher, and the way
She always smiles at me.

like the quiet times of prayer,
When God seems very near.
pray, "Thank You for my dear church;
I surely like it here."

Questions & Answers

(continued from page eleven)

sent in His glorified body, but present in or with the Holy Spirit, whom He has commissioned to accompany and empower the Church as Comforter, taking Christ's place. (See John 15:16, 26; 16: 2-15.) The Holy Spirit in filling that place as Comforter and Counselor that Jesus Christ our Lord filled while He was here; and it takes the same in loyalty and obedience to Him to keep us in line now, and in a frame of mind and attitude to do maximum service and achieve the degree of happiness or joy that was required of the apostles in loyalty and obedience to Christ then. Also, we are under the same keen scrutiny that they enjoyed while He walked the dusty, pebble-stone byways of their native Palestine. He always knew their thoughts, whether they walked together some distance from Him, arguing as to which among them were to be the most honored in His future kingdom, or whether they sailed the Sea of Galilee at night when in great danger of disaster as the wild, wind-tossed waves threatened their insecure fishing vessel, as they sought the other side of the sea when He spoke peace and the winds and sea obeyed. When He speaks in our defense now, the demons obey.

(Continued Next Issue)

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"On Thanksgiving Day we acknowledge our dependence."—William Jennings Bryan.

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St. Claire Bible Class

(continued from page fourteen)

the stubborn, unrepentant sinner can depend on it.

Put aside any hesitancy you may feel about stepping out on God's promises. The greatest men in history have trusted Him to keep His word and have been lifted to high places of joy and fulfillment. Such experiences can be yours.—Standard Commentary.

= = = =

Boys' and Girls' Stories

(continued from page twelve)

us like turkey for our Thanksgiving dinner.

Do you know how we got the name turkey for this fowl? It is said that Luis de Torres, a doctor, sailed with Christopher Columbus to the New World. As the men explored the shore, they were surprised to see a large bird perched on the limb of a tree. The physician looked and said, "Tukki," the Hebrew word for "big bird." To the men standing with him it sounded like "turkey," the country in the Mediterranean area. They returned to Spain, telling about the "turkeys" in the new land.

As you eat good things, don't forget to thank God for all His blessings!

—Doris S. Conley.

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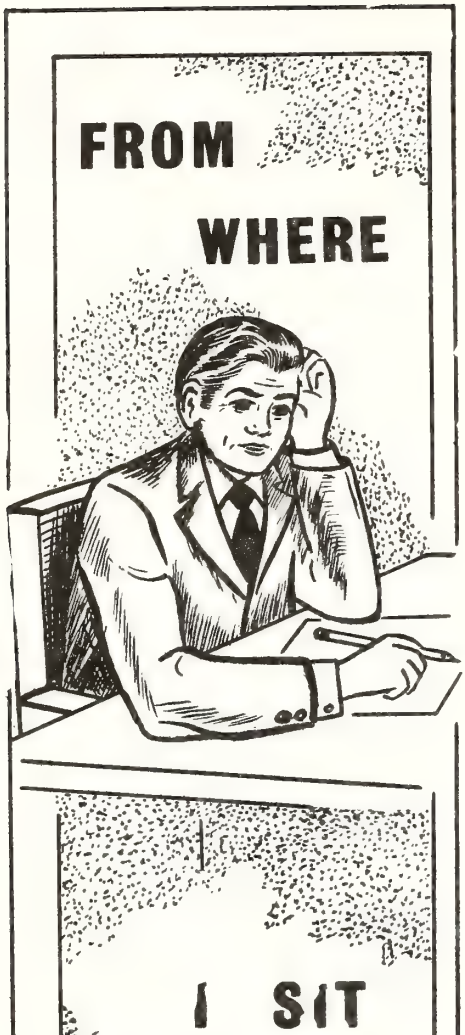
the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, DECEMBER 3, 1969

IF YOU WERE ON TRIAL, WOULD YOU BE FOUND GUILTY?



Cover Photo by Luoma Pho



The Free Will Baptist

DECEMBER 3, 1969

Volume 84 Number 47

TOMMY MANNING, *Editor*

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ON TRIAL

They hand you a summons. You take it hesitatingly, not really l ing this idea at all; but you know you have no choice. The authorit have called you to appear as a witness in court. A friend of yours h been charged with a terrible crime, and you have been notified that y are the prosecutor's chief witness.

Why did this have to happen? you wonder. Why wasn't he m careful? You would have to tell the truth when you got on that sta Of course you wouldn't like it, but you could not perjure yourself. Af all, you had a wife and family too—you would have to think of the You had warned your friend about the way he had been living. Y knew he was headed for trouble; but he was a foolhardy sort, headstro and stubborn in what he believed. Nobody could convince him that son thing was to be done halfway. When he did something, there was doubting who had done it—and he never would keep his mouth shut. had expressed his opinion about it so many times. Maybe—just maybe his lawyer would be smart enough to get him off.

With this thought to console you, you close your door and you sit your chair to ponder the situation. Perhaps the prosecution would n demand any detailed answers. Maybe you would be able to tell the tru and still make it look good for your friend. Just maybe. . . .

The day of the trial comes. You appear, just as ordered, ready take the stand when called. You glance at your friend as they bri him in. He looks very humble. You have seen him this way befo Even when the guard roughly pushes him into a chair, he makes no fort to resist. There he sat with his head down and his eyes closed. Y had seen him do this often. Certainly he should know that this did n look good for him. Why didn't he straighten up? He would have make some show of being innocent. His lawyer would never be able win his case this way—and the lawyer was showing his nervousness t He probably was not too pleased with his client, for his client had a gu ty look; and this was already a point for the prosecution.

The jury came in. They wore somber faces, very few of them sho ing a quality of compassion. They would be a hard jury. The defen ant's lawyer would have to appeal to more than sympathy; for if th had it, it was hidden. From somewhere up front a gruff voice is hea commanding the audience to rise. The judge enters, wearing his usu black robe and his expressionless face. He was a hard judge, you h heard; and shaking your head at this realization, you feel sorry for yo friend.

The court is called to order, and the trial begins. You look arou trying to see somebody who could help your friend. You see no one w had said they would help. Where were they? They had promised speak in his behalf if this ever happened. Maybe they would come lat

Your thoughts are interrupted as your name is called. You take t stand. The prosecutor shows you a book that was found in your frien possession. You recognize it as his, and you are bound by law to tell t truth. "Yes sir," you reply, "it is his." "No more questions," the pros cutor says abruptly; so you step down, wishing you had not known th was his book—but you had seen him read it so many times.

More witnesses are called. Their testimony is damaging. Summ tions are given; the judge charges the jury, and they retire to deci their verdict. Soon they return, and the foreman rises to his feet pronounce the verdict. There is quietness in the courtroom as the wo of condemnation rolls off his lips, "guilty." Your friend is sentenc to die!

He is led away, and you prepare to leave the courtroom. Sudden a hand rests upon your shoulder. "It is my duty," says the man, "to i form you that you are under arrest." Your hand automatically reach for your coat pocket. "Is this what you're looking for?" asks the ma In his hand he is holding your Testament.

We wonder: How long will it be before this situation becomes reality? Will the time come when we will be sentenced to death for po sessing and living by His Word?



"JESUS LOVES ME"

by MURIEL LARSON

OHN slammed down his newspaper irritably. Those children of his were it again! "Jesus loves me, this I w, for the Bible tells me so. Little s to Him belong. They are weak, He is strong," their childish voices g out.

'Cut that out!" John shouted. "Can't an have any peace in his own home? v many times have I told you kids t I don't want to hear those songs und here?"

even-year-old Tina came into the liv- room and looked at her daddy sweet- nd somewhat sadly. "Don't you like singing, Daddy?"

'Sure, sure," he said gruffly. "But 't you sing something else?"

'We like to sing our Sunday school gs, Daddy," answered Tina. "They all about Jesus, how He came to die our sins, and how much He loves us."

'Well, that's fine for children, be- se you believe in things like that," d John. "But we grownups have e important things on our minds and 't like to be bothered with such as."

'Mommy believes in Jesus," said Tina, d she's a grownup. Maybe if you nt to Sunday school with us, you'd be- e in Jesus, too."

'Your mother's a woman," John an- ered. "Sometimes women believe in se things, too. But it's not for real n like me."

"Our Sunday school superintendent says that Jesus died for everybody's sins, and anyone who believes in Him as Saviour can go to heaven when he dies," said Tina. "Daddy, will you go to heaven when you die?"

John started to say that he didn't believe in heaven but stopped short. Even though he didn't believe in Jesus and the hereafter, there was no sense in robbing his little girl of her faith.

"Run along now and play with your brother and sister, Tina," he said.

Carolyn, John's wife, came in as Tina left. "Do you mind staying home with the children tonight, John?" she asked. "I'd like to go to prayer meeting."

"Prayer meeting!" John snorted. "Is that all you have to do—go to church all the time? No, I'm going out tonight, and I don't know when I'll get home!" He jumped up from his chair and went to get his coat.

John drove recklessly toward his best friend's house. He wanted someone to talk to about this fanatic religiousness his family had developed in recent months.

"Hi, Fred," he greeted unenthusiastically, as Fred opened the door to him.

"Hi, John," Fred returned. "What's wrong with you? You look as if you had all the troubles in the world."

"I guess a man does have troubles when his family is headed in one direction, and he is going the other way," answered John. "My family's gone crazy over religion lately, and I just don't understand them any more. All they ever talk about is Jesus, God, and the Bible—not to mention the church and Sunday school."

Fred scratched his head and looked quizzically at John. "That sure is a change for Carolyn, isn't it? I suppose now that she's got religion, she doesn't drink any more, either."

"That's right," said John. "She says that it wouldn't please her Lord for her to drink liquor—whatever that means!"

"Say, maybe your wife's got something, at that!" exclaimed Fred. "Liquor always used to make her act too silly. As for you and me, we not only spend

(continued on page fifteen)

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

A NOTE

It has been a pleasure to select from former writings of the Rev. Willet L. Moretz, articles for reprinting in this column during the past few months, during the illness of Brother Moretz. I have received many blessings from selecting and rereading the articles, and hope that they have blessed the readers.

It is our hope that Brother Moretz will be able to resume writing "The Lighted Pathway," and we solicit the prayers of all for this. Soon the editor will make an announcement concerning the future of the column.

Selections for December include four special Christmastime meditations, chosen from among many articles published in the column during past Decembers. To finish the selections for the year, we offer a final article designed to give guidance for the new year ahead.

L. E. Ballard

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Preparing for Christ

(Reprinted from December 11, 1963)

"The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God" (Isaiah 40:3).

This important text was given to the sinful, rebellious Israel nation more than 700 years before Christ was born. Its importance is attested by the fact that it is quoted or referred to by the writers of each of the four Gospels—Matthew 3:3; Mark 1:3; Luke 3:4; John 1:23. The voice referred to was that of John the Baptist. About 300 years later (400 years before the birth of the Son of God) the Prophet Malachi gave another message to the people concerning the promised Saviour, "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap" (Malachi 3:1, 2).

This is the season when we spend time, effort, and money for what we call **preparing for Christmas.** Perhaps that should have been the caption of this article, for I am reasonably certain that more preparation will be made for Christmas than for Christ and His work. People—professing Christians — will rob God (Malachi 3:8-10); neglect the church, missions, the Children's Home, and every other phase of the work of the kingdom. Really John the Baptist was calling the people to prepare for Christmas — **the first Christmas.** It is a very interesting study to seek information as to how John the Baptist instructed the people to prepare for the coming of God's Son. If we turn to the third chapter of Matthew we will read words uttered to the people of that day, but which are as applicable to those of this time as to them: "In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight . . . . Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire" (Matthew 3:1-3, 5-10).

The above is a far cry from what we hear today during the weeks (and months) prior to what should be the most sacred day of the whole year.

Next week I want to write about some of the things that John the Bapt preached.

". . . that in all things he might ha the preeminence. For it pleased t Father that in him should all fuln dwell" (Colossians 1:18, 19).

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AUCA POLIO EPIDEMIC WANES

The polio epidemic that struck t Auca tribe in Ecuador early last S tember seems to have run its cour Most of the polio cases occurred Aucas who had recently been persuac to move into the Christian Auca co munity of Tiwaeno. It is believed th the crippling disease was introduced Quichua Indians who visited Auca ter tory just before the outbreak.

Sixteen Aucas died from polio in eig weeks and a number have been left wi varying degrees of paralysis. Wycli translator Rachel Saint suffered mi polio symptoms, but continued in waeno throughout the epidemic car for Indians affected by the disease.

During the epidemic, fifteen Auc were flown from their jungle village a hospital operated by Radio Stati HCJB at Shell Mera. Doctors and nur there, unable to communicate with t Auca polio victims without an interp ter, had to rely on a hot-line two-w radio setup between the polio ward a Miss Saint in Tiwaeno.

Aucas living at Tiwaeno include s eral converts who participated in t 1956 killing of Nate Saint and four oth missionaries. When Oncaye, one of t Christians, contracted polio and nea died, the elders of the Auca chur anointed her with oil and prayed for h recovery. She regained consciousn and exclaimed, "I've been where Rache brother is . . . in a beautiful plac Oncaye began to rally and was able leave off medication.

As a result of the epidemic in waeno, some Aucas have been temp to revert to their old customs, but t more mature Auca Christians have sho great spiritual understanding and ste fastness and it is believed that their t titude will promote stability in the c ers.

Missionary medical personnel Ecuador are now seeking ways of inno lating Aucas untouched by this po outbreak before bringing them into c tact with civilization.

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

THE UNIQUE BENEFITS I FEEL A STUDENT RECEIVES FROM ATTENDING MOUNT OLIVE COLLEGE

Howard Franklin Bryan, an assistant shier with Branch Banking and Trust mpany, Fayetteville, North Carolina, and son of the Rev. and Mrs. A. B. Bryan Mount Olive, wrote an article on Mount ive College which was related to the unders' Day observance held at the Colge on November 20.

Bryan received the Associate in Arts dee at the local junior college in 1963 and er earned a bachelor's degree at David- College where he was a pitcher on the seball team. He is currently serving as esident of the Mount Olive College umni Association. His article follows:

As I see it, a college is primarily an stitute of academic learning. It seeks establish a program of class requirents, examinations, and degrees to inre a minimum standard of learning. the same time, a college attempts to otivate students to exceed that minium standard of learning.

A college is commonly judged by the ndard of learning it sets and by the mber of its students who exceed that ndard. Mount Olive College is no ception.

Accrediting agencies, students, and ucators place Mount Olive College at e top of the list in academic excelnce. Its graduates perform well in nior colleges, in technical schools, in rporate training programs, and in imediate employment assignments. This ademic excellence is a major benefit of tending Mount Olive College.

Academic learning is not enough, for man has needs to fill beyond food, othing, and shelter. His social, spiritual, and emotional wants must be conidered if he is to develop fully. As a rmer student at Mount Olive, it is my inion that in these areas—where, indentally, man can least help himself—ount Olive College is most helpful.

Socially, Mount Olive College offers a gh school student the chance to grow his own pace, to become more sure himself as he develops close friends through daily contact. Only a community of people who care can offer this advantage, and at Mount Olive, they do.

Spiritually, Mount Olive offers its students a setting for religious study, thought, and practice seldom found outside the home. Supported by and publicly committed to Original Free Will Baptists everywhere, the College nevertheless encourages students to express the religious affiliation of their choice. Nothing adds to college life more than knowing that spiritual feelings can be expressed with friends, not apart and hidden from them.

College years are a new experience altogether. Schedules must be established, priorities must be maintained, deadlines must be met. Through it all, there is a tremendous emotional strain. Mount Olive College offers a close faculty-student relationship, a compatible student body, and a well-planned program of extracurricular activities to insure the stability of its student community. I dare say no college can surpass the emotional stability found on the Mount Olive campus.

Other benefits are obvious. An excellent faculty, a dedicated staff, growing alumni activities, and a policy of refusing no student for financial reasons make Mount Olive the institution it is today.

No words can express adequately the most obvious benefit of attending Mount Olive College—that of leaving with fond memories and preparation for the complexities of our time.

Raper Elected President of North Carolina Association of Colleges and Universities

Dr. W. Burkette Raper, president of Mount Olive College, was elected president of the North Carolina Association of Colleges and Universities at the annual meeting held earlier this month in Raleigh. His term of office is one year.

The Association is comprised of 62 public and private, two and four-year colleges and universities throughout the state, whose purpose is "to further the cause of higher education in North Carolina." President Raper stated that "the annual meetings are designed to coordinate and promote all segments of higher education." The 1970 session to be held in Winston-Salem will observe the fiftieth anniversary of the Association.

"Challenge and Crisis in Higher Education" was the theme of this year's meeting and focused on programs for the disadvantaged and administrative response to crisis.

Among the Mount Olive College students who attended the meeting were Greg Snow of Salisbury, Maryland; president of the Student Government Association; Earl R. Anderson Jr. of Savannah Beach, Georgia; Diane Goins of Brooklyn, New York; Trudy Goodman of Clinton; Judith Reynolds and Howard Cannon of Ayden; and James Wooten of Farmville. Also attending was Miss Caroline Castelloe, adviser to the Student Government Association.

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Schedule of Christmas Programs By College Chorus

The Mount Olive College Chorus will be performing in a series of Christmas programs in North Carolina during the yuletide season. The schedule of appearances is as follows:

Sunday, December 7, 7:30 p. m.—First Baptist Church, Mount Olive

Monday, December 8, 10:30 a. m.—North Lenoir High School, LaGrange; 1:30 p. m.—Lucama High School, Lucama

Tuesday, December 9, 7:30 p. m.—First Free Will Baptist Church, Smithfield, the Rev. J. Stewart Humphrey, Pastor

Thursday, December 11, 11 a. m.—Mount Olive College Auditorium, Main Building (downtown campus)

(continued on page ten)

News & Notes of DENOMINATIONAL INTEREST

Cragmont Assembly Treasurer's Report for October, 1969

Mrs. Fountain Taylor, treasurer for Cragmont Assembly, Inc., Black Mountain, North Carolina, reports as follows for the month of October, 1969:

Balance September 30, 1969		$2,951.04
RECEIPTS		
Churches	$116.81	
Sunday Schools	35.96	
Sunday School Convention	20.00	
Unions	10.00	
Total Receipts		182.77
Total to Account For		$3,133.81
DISBURSEMENTS		
Operating Expenses		193.99
Balance October 31, 1969		$2,939.82

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Offering Presented For Children's Home



Pictured above is the Rev. Edgar Benton, pastor of the Rose Bud Free Will Baptist Church, Fremont, North Carolina, as he receives a Thanksgiving offering from Jeffery Brock for the Children's Home at Middlesex. This particular offering, which was collected and presented by Jeffery, amounted to $116. Other gifts were made, bringing the total to over $200 that was given to the Home as a Thanksgiving offering. The Rose Bud church takes pride in its youth as expressed in the following statement: "We at Rose Bud are really proud of our young people. They are really doing a good work for our Lord and Saviour."

FAMILY NIGHT AT FRIENDSHIP CHURCH

by
MRS. ODELL EDWARDS
Youth Chairman

During the month of November, around the Thanksgiving holidays, it has become customary for families to join together in fellowship and praise; so the youth groups of Friendship Free Will Baptist Church, Route 1, Middlesex, North Carolina, held "Family Night" Thursday evening, November 13. For the occasion the members of the youth groups of the church invited their families to meet with them in what turned out to be a very successful meeting with approximately 100 persons attending.

The welcome was given by the youth chairman, followed with prayer by the Rev. Eugene Sumner, assistant superintendent of the Children's Home at Middlesex. Everyone then repeated together the youth watchword, motto, and colors. The youth emblem, which was on display, was explained. Sandra Finch led the group in singing the youth choruses, "If You Know the Lord" and "I Have Decided to Follow Jesus," with Nancy Strickland at the piano. Sandra and Nancy are two of our YFA members. For the devotional, the 100th Psalm of Praise and a Thanksgiving poem, thanking God in a childlike manner, were read together by the entire group.

The program for the evening was a film entitled, "Who Sets Your Standards?" Verses of Scripture which are a biblical basis for the questions presented in the film were read by Emogene Glover, also a YFA member. The theme of the film was "Christian Standards Versus Outside Pressures." The purpose of the film was to help Christian families to be aware of the subtle pressures from outside the home, to help Christians evaluate the influences that go into the making of their standards for living, and to provoke discussions on living with yourself in a world of pressures and making and breaking moral stan ards.

The film is the story of a modern-d family, the Harrisons, with three ch dren: one a son just home from milita service who realized that changes h taken place in his teen-age brother a sister. Friends of the family invit them to use their mountain cabin for vacation together. While there a lan slide occurred; and without electricit telephones, and all the modern conve ences we enjoy today, they were broug to the realization that worldly outsi pressures were affecting their Christi standards. A family devotion of Su day morning, with all members takir part, brought them closer to each othe Without television, radio, stereo, et to entertain them, they played game together, and with more time for eac other, they found much happiness, pro ing that families that pray and play t gether stay together.

Special guests for "Family Night" were the Rev. Eugene Sumner and Mr Garner from the Children's Home, wit a large number of the children; also Mr Earl Bass, youth chairman of the Wes ern District.

After the benediction by the Rev. Jo Gerald, pastor of Friendship church, re freshments consisting of orange-pine apple punch, mints, candy corn, potat chips, and cookies were served.

It is hoped that this experience ha drawn our families closer together i their homes and church life. Throug the loving cooperation of all member and dedicated leaders, we are thankfu for an enjoyable, successful "Family Night."

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NOW IS A GOOD TIME TO RENEW YOUR SUBSCRIPTION

Bookstore Hours

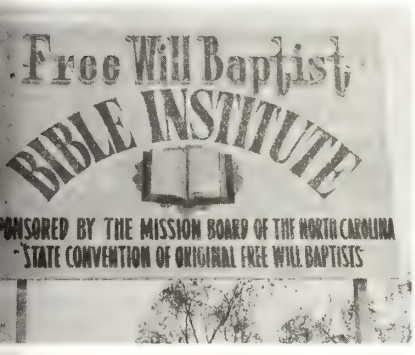
*****
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* The Free Will Baptist Press
* Bookstore, Ayden, North Caro-
* lina, is now observing the fol-
* lowing hours:
*
* Monday-Friday—8 a.m. to 5 p.m.
*
* Saturday—9 a.m. to 12 noon.

MISSIONS

A FIRST HAND OPINION OF OUR MISSION WORK IN MEXICO

by the Rev. Harold "Mac" Wallace
tor of Sherron Acres Free Will Baptist Church
Durham, North Carolina

On Tuesday, November 4, the Revs. d A. Rivenbark, Jack Mayo, Joe In-m, and I arrived at our Bible Institute Quemado, Texas. The sign located t as you enter the property was al-st overwhelming to a lonely Free Will ptist preacher 1800 miles away from ne.



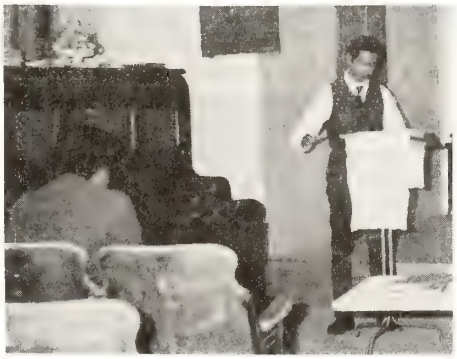
s sign greets all who enter the Free Will ptist property in Quemado, Texas, on ich is the site of the Bible Institute and ere the home of Director Timmons is ated.

Our property has five buildings, in-ding: a dwelling house where the Rev. mmons and his family lives; a dining a where the students eat when at-ding the institute; a tool shed; a dorm ich serves both as sleeping quarters d classrooms; and a lovely chapel for rship. The school is operated by ther Timmons for the sole purpose of plying our Mexican missionaries with tools desperately needed to labor re effectively for God. Once each nth, our missionaries — and several er promising young men training to ome workers for God—come to this titute to learn and to relate their ex-iences one with the other. Many of se men come as far as 500 miles to end this school. I'll never forget the ngry look in the eyes of these men as they fed on the Word of God, grasping for knowledge to take home to their people. If only our students had this desire to learn more about the Word of God, I feel that we would be sending more competent men into the home fields to labor for God.

Another thing that I noticed about these missionaries, that stuck with me more than their desire to learn, was their dedication to God. I couldn't help but think as I learned of the many persecutions these fellows go through in their daily task of preaching the gospel, that maybe this is what we need to call us to more consecrated lives. Most of us never suffer persecution, because we never disturb anyone. I believe that when you declare war on the enemy he will fight back.

The one thing we enjoyed most of all was the services we attended. We had an opportunity to visit all of the churches in Mexico and were privileged to have services there. Tuesday night we had services in the chapel at the institute. Mr. Rivenbark preached and Brother Timmons interpreted for him. There were about 50 present and several rededicated their lives to Christ. There were visitors from several surrounding towns.

The next day we attended the devotional services in the morning held in the chapel, and later attended some of the classes.



Devotions are led in chapel by the Rev. Camerino Ortego during the Institute.

After lunch we crossed the border for the first time. As we entered the town of Piedras Negras, I had the strangest feeling I had ever experienced. I have been a stranger in many places, but never had I been a foreigner before. I thought of how insecure a child of God should feel as he enters a strange world of sin. I'm afraid that many of us feel at home there. If we could have the same uncomfortable feeling when we transgress God's borders, I believe we would not remain there for long.

That night we went to Cidad Acuna to attend services at Antonio Lopez's church. We traveled over streets that many of us would not drive our tractors over. People came walking for miles around to feed on the Word of God. I had an opportunity to preach and Brother Timmons interpreted for me. This was an unique experience for me, and one which I feel that every preacher should experience. There were about 50 people present: some seated on benches, some seated on the floor, and many standing.

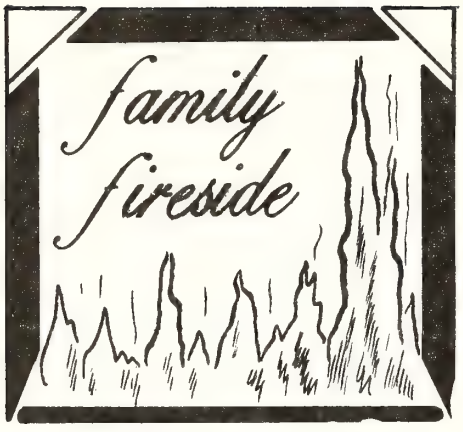


Here, the Rev. Harold "Mac" Wallace, pastor of Sherron Acres Free Will Baptist Church, delivers the message at Cidad Acuna. During this service, three persons gave their hearts to Christ.

About halfway through the service I noticed a young man who came running up the hill to attend the services. He didn't want to miss anything. As the invitation was given, this young man (along with another young man and his wife) came forward to give their lives to Christ. I could not speak their language, but I could bear witness with their spirit.

Thursday morning we went back to the school and attended more classes. That evening we went to Piedras Negras to attend Antonio Castillo's church. Jack Mayo preached and Brother Timmons interpreted for him. There were about 63 present inside and another dozen or so outside. The building was about

(continued on page nine)



SUNDAY, DECEMBER 7

"Where Else Could I Go?"

Scripture Reading—Romans 5:3, 4

"My little boy gave me a great awakening," said an intelligent and spiritually-minded mother. "Jimmy is getting to an age when he often wants to try his own way instead of mine. Then he generally meets with a difficulty that hurts his feelings, and he comes at once to me to have things smoothed out. The other day I caught him up pretty sharply and asked him why he came to me, when he got hurt disobeying me. With big eyes filling with tears he looked his astonishment. 'Why, where else will I go?' he asked. That question cut in deep. I assured Jimmy that no matter what he had done he was always to come to me when he needed help. Then when he had gone to his play, I asked the Lord to open my eyes. I was so often careless of His commandments, and when I got into difficulty I couldn't see why the Lord would let His child get hurt. And to whom did I complain? Why, to the Lord Himself. Wasn't that just like Jimmy? But where else could I go? I never before felt so humble, nor so grateful for my Heavenly Father's patience."—*W. B. Knight's Master Book.*

Prayer Thought

We should seek the Lord for guidance in our daily lives and turn to Him for our every need.

MONDAY, DECEMBER 8

Jonathan Edwards Resolved:

Scripture Reading—Psalm 34:14

Jonathan Edwards, who was a great and useful man, made five resolutions for himself in his youth, and lived by them faithfully. They are worth studying. Anyone who will adopt and follow them will greatly increase his usefulness. The resolutions are as follows:

"1. Resolved: To live with all my might while I do live.

"2. Resolved: Never to lose one moment of time, but to improve it in the most profitable way I possibly can.

"3. Resolved: Never to do anything which I would despise or think meanly of in another.

"4. Resolved: Never to do anything out of revenge.

"5. Resolved: Never to do anything which I should be afraid to do if it were the last hour of my life."—*Ohio Sunday School Worker, Knight's Master Book.*

Prayer Thought

We should live everyday as if it were to be our last one here on earth.

TUESDAY, DECEMBER 9

The Sin of Ingratitude

Scripture Reading—Philippians 4:6

One day a man was invited to eat dinner with an old Indian, a highly respected man in the community, and they went to the hotel together. As soon as they sat down to the table he began to eat, but the Indian paused, bowed his head and gave thanks to God for the food. Presently the Indian said to him in his usual drawl:

"Do you know what a man reminds me of who sits down to the table and eats the food that God gives him without thanking God for it?"

"No," said my friend quite abruptly: he didn't care to talk about such matters, and continued to eat.

"Well," said the Indian, "the man who sits down to the table and eats the food that God gives him without thanking God for it, reminds me a good deal of the hog under a chestnut tree eating chestnuts, and doesn't so much as look up to see where the chestnuts come from."—*Noran H. Camp, Knight's Master Book.*

Prayer Thought

Thanking God at all times shows Him how we appreciate the wonderful things He has done for us.

WEDNESDAY, DECEMBER 10

Bible Knowledge

Scripture Reading—Luke 24:25

A preacher entered a class while the lesson was in progress and asked the children some questions. "Now who broke down the walls of Jericho?" he asked. A boy answered, "Not me, Sir."

The preacher turned to the teacher and asked, "Is this the usual standard in this class?" The teacher answered, "This boy is honest and I believe him. I really don't think he did it."

Leaving the room in disgust, the preacher sought out the deacon in charge of the teaching and explained what had happened. The deacon said, "I have known both the teacher and the boy for some time, and neither of them would do such a thing."

By this time the preacher was heartsick and reported it to the elders. They said, "We see no point in being disturbed. Let's pay the bill for the damage to the walls and charge it to upkeep."—1010 *Illustrations, Poems and Quotes.*

Prayer Thought

A good knowledge of the Bible is wh a lot of us need today; likewise we ne to practice what it teaches.

THURSDAY, DECEMBER 11

Tell Me Why

Scripture Reading—1 Corinthians 9:16

If a lawyer finds a flaw in the ti to property and does not warn us abo it, he has not done his duty.

If a physician discovers a disease in o bodies and does not properly prescri medicine for it, we think he is a quack.

If a bank examiner knows of discrepa cies in the accounts of the bank and do not report them, he loses his position.

But—if the preacher sees flaws in o title to a home in heaven, and he war about it; if he discovers conditions of da gerous to spiritual welfare and reports it; he finds a diseased condition in our spi itual body, and he tells of his diagnos if he finds discrepancies in our spiritu accounts and reports on it, many think h is just meddling and trying to find fault. 1010 *Illustrations, Poems and Quotes.*

Prayer Thought

We must remember that preachers a duly-bound to warn us of our wrongdoin

FRIDAY, DECEMBER 12

Everything O. K.

Scripture Reading—Mark 9:24

I rather like the small boy's version the hymn, "Trust and Obey," when he sa that at Sunday school they had been sin ing "Trust and O. K." Good! Everythir must be O.K. if the life has been con mitted to His precious keeping. There no other way.—*Expositor, W. B. Knight Master Book.*

Prayer Thought

Trust in the Lord and everything wi be OK if your life is right with God.

SATURDAY, DECEMBER 13

That's for Sure

Scripture Reading—Ephesians 3:12

Trust in yourself, and you are doome to disappointment;

Trust in your friends, and they will di and leave you;

Trust in money, and you may have taken from you;

Trust in reputation, and some slanderou tongue may blast it;

But—Trust in God, and you are never t be confounded in time or eternity.—*Powe W. B. Knight's Master Book.*

Prayer Thought

God is the only One who is able to de liver us from sin, and He will not leave u

HAVE YOU RENEWED YOUR SUBSCRIPTION

MISSIONS

(continued from page seven)

4 by 16 feet and could not hold all that ad come to the services. There were wo precious souls that came and ac-epted Christ that evening.

Friday we went to Nava, about 25 niles from Piedras Negras, to attend ervices at a church which had just been tarted about six months ago by Came-ino Ortega, the pastor of another church n Piedras Negras. The services were eld at 3 o'clock in the afternoon, and here were 33 present. Brother Ingram reached, and Antonio Castillo interpret-d for his first time. Two more souls ame to accept Christ in that service. I ouldn't help but notice the dirt floors vhich had been dampened to stop the lust. I wondered how many of us would neel in the mud to accept Christ as hese did. Most of us won't even hum-le ourselves before God on carpet.

We left Nava and traveled to Jimenez o attend services at Rodriquez's church. The road to this town of about 2000 in population was no better than the path around most people's fields. The trip ook us about three hours. I had an op-portunity to preach again. Brother Tim-mons had planned to interpret that evening, but he arrived too late because of car trouble. Castillo interpreted again for us this evening. Heaven came down, and for the first time in my life I realized what actually happened on Pentecost. I began to understand what was being said, and for a few moments I thought God was going to give me the power to speak their language. The in-vitation was given, and three souls came to accept Christ. I don't know who was blessed the most, Castillo or I.

After the services we went to the pas-tor's home and had prayer for his son who had lost his speech. We then went to the new church which Rodriquez is building. This is a pretty church and will be one which Free Will Baptists should be very proud of.

Saturday we started the long trip to Saltillo into the interior of Mexico. It was a long day and we saw vast amounts of wasteland. I thought of the many useless Christians we have in America today. They are just there; no fruits, no joys, no cross. They just exist. What a waste.

I had heard so much about the Cath-olic church in Mexico that I wanted to attend a service to see what goes on. So early Sunday morning we attended a Mass in Saltillo. I can't say that I felt anything of the Spirit of God working in the service, but it was very pretty. I can see how it attracts many people. I noticed that many of the worshipers had been shopping in the town that morning and dropped by for Mass on their way home. I could not help but think that many of these people were entertaining a form of godliness but were denying the power thereof.

After this we went to the morning services at Juan Lopez's church there in Saltillo. There were about 65 present in the service and the Spirit was work-ing there. There were two souls saved in this service. I noticed a lot of chil-dren in the church. Any church with this many children has a bright future ahead of them.

That afternoon at three o'clock we went to another church in Saltillo pas-tored by Hernandez Mendez.



Pictured are those attending the worship services at the mission in Saltillo, pastored by the Rev. Hernandez Mendez. The church building is in the background.

There were 83 people packed into a small room to hear the gospel. Mr. Riv-enbark preached and Brother Timmons interpreted. I noticed about halfway through the service an elderly man come to the back window and peeped in. I saw in his eyes a hungry look much re-minding me of a child sitting by and watching adults eat candy. As the invi-tation was given this man made his way through the crowd to the altar, along with three others, to accept Christ as his personal Saviour. This was one of the most spiritual services that I had ever been in and I hated to leave.

There were a few particular things that I noticed during the week that I feel would be good for us to look at very closely. One thing was the sincerity in worship. These people came to church to worship God. It didn't matter to them if the service lasted for two hours. It didn't matter if the preacher called for an additional stanza of the invitation hymn. Another thing that challenged me was the effort put forth to attend service. Many of these people had to walk for miles to attend church. After having arrived many of them had to stand or at best sit on benches with no backs. They did not come to church to relax as many of us do today. As I talked to the pastors about growth of new converts, I learned that most of them become sincere, dedicated workers for God. They didn't seem to have the in-and-out type Christians we find get-ting "saved" every revival time that we have. I'm afraid that many of us have fallen short in crossbearing. The most important thing I guess is that these people didn't seem to have the pride that has entered the hearts of many of our people. If there were a lesson I learned, it was a lesson in humility.

The week was a very fruitful one in many respects. We saw 16 souls come to know Jesus as their Saviour. That's better than average for revivals in North Carolina I think. I have been told that one soul won to Christ in Mexico is equal to 12 souls won in America. If this is true, we experienced the equiva-lent of 192 souls coming to Christ. What a revival!

The greatest revival was not in the churches in Mexico, but it was in the hearts of four North Carolina preachers. I'm a different man. I will never be the same, and I thank God that I had an op-portunity to experience this revival in my heart. If these boys can go out to win the lost for Christ on their feet, down dusty streets—and down some-times very dangerous ones—we can at least get in our cars and knock on a few doors for the King. I am putting this challenge to all of our Free Will Baptist churches and pastors. Go out to win the lost at any cost! If we are not interest-ed in winning the lost in our own back yard, we certainly can't be interested in winning the lost in Mexico. If we can't pray for our own neighbors, we certain-ly can't pray for our brothers and sis-ters in Mexico. I say that our invest-ments in Mexico are good investments into the future, for if things continue to progress spiritually for the next 25 years as they have in the past, we will need some missionaries from Mexico to come and tell us about Jesus. I think there are already a few things that they can tell us about living for Christ.

I close with this challenge that was related to me by one of our Mexican missionaries: Go! send! pray! and obey!

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Mount Olive News

(continued from page five)

Wednesday, December 24, 11 p. m.—WITN-TV (Channel 7), Washington, 30-Minute Program, Christmas Meditation by Dr. W. Burkette Raper, President

Friends of the College are invited to hear the Chorus present its Christmas message in song. Mrs. Viola O. Hilton, chairman of the Music Department, conducts the 23-voice Chorus.

The members of the Chorus and their director are pictured below.



First row, left to right: Diane Goins, Brooklyn, N. Y.; Diane McGee, Angier; Kathy Raper, Kenly; Freida Nolley, Lucama; Ann Hinnant, Selma; Peggy Brittain, LaGrange; Kay Bell, Clinton; and Kathy Strickland, Middlesex.

Second row, left to right: Deborah Hines, Greenville; Kay Stewart, Coats; Mary Roller, Clinton; Arline Matina, Jacksonville; Carolyn Asbell, Tyner; Linda Glenn, New Bern; Denise Gommoll, East Orange, N. J.; and Mrs. Viola O. Hilton, chairman of the Music Department and chorus director.

Third row, left to right: Eunice Sasser, Lucama; Don Ferrell, Angier; Richard Sutton, Goldsboro; Roger Easley, Goldsboro; Randall Gibson, High Point; Edward Morris, Kenly; Wardie Lee, Arapahoe; and Bruce Jones, Ayden.

CWS Aids YMCA, YWCA of East Jerusalem in Difficult Days

Church World Service has sent $15,000 each to the World Alliance of the YMCA and the International YWCA for administrative and support costs of their buildings in East Jerusalem, reports CWS Executive Director James MacCracken.

The two modern buildings, each of which accommodates approximately 70 paying guests, were planned to supplement inadequate hotel space for Christian Holy Land tour groups. Without the expected income from this source, the YMCA and YWCA have been unable to meet ongoing budget commitments.

Both buildings house community center activities. Among these are sports—the YM has one of the few swimming pools in the area; vocational training and craft classes, and, at the YW, homemaking classes for girls and women.

"Church World Service takes this action, wishing to express its love and appreciation for an effective ministry under the most trying of conditions," said Mr. MacCracken in reporting the CWS Committee endorsement of his proposal to forward the $30,000 sum. (Church World Service is the inter-denominational agency through which major Protestant and Eastern Orthodox communions carry on cooperative, worldwide programs of service to the hungry, homeless, and disaster-stricken.)

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PERSUASIVE PREACHING?

Little five-year-old Linda was taken to church for the first time. As she left with her parents, the minister stooped over and asked how she liked the service.

"Oh, the music was beautiful," Linda replied, "but the commercial was too long!"—Selected.

BOOK REVIEWS

by ELIZABETH HILL

KIM, A GIFT FROM VIETNAM by Frank W. Chinnock. World Publishing, cloth edition, 1969, $4.95.

This is a deeply moving story of how the author found a little lost child in Vietnam and the months of red tape which he waded through in order to bring her home to his waiting wife and three sons in Katonah, New York.

Several interesting photographs of this little Vietnamese girl are included in the book.

"Kim" is a rare book. It tells of one family's very meaningful contribution amidst the agony of war.

STORIES OF CHRISTMAS CAROLS by Ernest K. Emurian. Baker, paperback, $1.95.

Fascinating, factual backgrounds of such carols as, "Hark the Herald Angels Sing," "The First Noel," "There's a Song in the Air," "We Three Kings of Orient Are," and "Silent Night" are included in this collection.

The author is also a minister, a composer of hymns, and has written several books, including five collections of plays. He concludes with an original ten-stanza poem "Carol of All Nations."

EGERMEIER'S BIBLE STORY BOOK by Elsie E. Egermeier. Warner Press, cloth edition, $7.50.

Attractively boxed, this newest edition is a narration from Genesis to Revelation for young and old.

An entirely new collection of full-page, full-color illustrations is a major feature. Also there are some very interesting photographs of Bible lands today.

Questions and answers on each of the stories are suited to children of junior age and above. Information on how we got our Bible, great prayers, parables of our Lord, and colorful maps are other features.

This is an excellent gift item for children or for families.

(Books featured may be ordered from the FREE WILL BAPTIST PRESS, P. O. Box 158, Ayden, North Carolina.)

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Do you think that there is be a world church headed by the pacy, and that instead of Russians' ing the enemy to attack us, that the mmon market will be that enemy ich becomes strong, controlling all of rope and will overcome us; also that is symbolized by the ten horns of the ast of Revelation 13 and 17, and by e ten toes of Daniel 2, and the ten rns of Daniel 7?

Continued from Last Week)

He has given us to understand this rough the Word that we may persue r allotted course, having peace with m, a clear conscience, and a hatred of n and all its implications, giving full cognition of the urgency of our task d unfailing success in our commitment self to its completion. Now the war on, so far as we are concerned, and e must be diligent in this fight of faith. nce Jesus returned to the Father and signed us to our duty, we, His follow- s, have been alerted to keep all things tact and in readiness so that at what oment He may appear on the horizon e shall lack nothing in readiness for r rapture in His glorification and His dgment to which all Christians of all es shall be subjected. "Heaven and rth shall pass away, but my words all not pass away. But of that day d hour knoweth no man, no, not the gels of heaven, but my Father only.... atch therefore; for ye know not what ur your Lord doth come" (Matthew :35, 36, 42); "For yourselves know rfectly that the day of the Lord so meth as a thief in the night. For en they shall say, Peace and safety; en sudden destruction cometh upon em, as travail upon a woman with ild; and they shall not escape" (1 essalonians 5:2, 3); "Remember there- re how thou hast received and heard, d hold fast, and repent. If therefore ou shalt not watch, I will come on ee as a thief, and thou shalt not know at hour I will come upon thee" (Reve- lion 3:3); "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" (Revelation 16:15).

The resurrection of all the dead saints and the rapture of them, together with all living saints that are alive on this earth when the dead are raised, is the next event all of His people have been taught in the Scriptures to look forward to since their Lord ascended into heaven; for He both told His disciples this and then alerted them by the message of the angels as He ascended. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord" (1 Thessalonians 4:15-17). (See 2 Corinthians 15:51-58.) Compare "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:9-11). From these verses of Scripture one can see, as is suggested above, that the very next thing the Christian will have in the way of further revelation is the Lord himself. "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (1 Corinthians 13:12).

The judgment seat of Christ, or the judgment in the air, will follow this wonderful revelation. Only saints will appear at this judgment exercise for no sinners will have been resurrected at this time and for quite awhile after. "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Revelation 20:4-6). Read all this chapter and you will see that in Verses 2-7 a thousand-year period of time is mentioned six times, and that even though it refers to different events in different localities, in six times that a thousand years is mentioned, it is the same one-thousand-year period of time alluded to in each reference. Therefore, we may conclude, without any fear of Scripture contradiction, that the righteous, (both the dead and the living), will precede the unrighteous in both their resurrection and their judgment for one thousand years or a millennium of time. Then we who are raptured, and they who are resurrected unto life eternal, will have enjoyed this state of bliss a period of one thousand years before those who are resurrected unto condemnation are resurrected and judged. We shall have been assigned our places and will have reigned with Christ all this time of His millenium kingdom, which is to be here upon this earth, before even one unrighteous person will arise from the dust in which his dead body rests. He will be resurrected to stand at the great white throne of judgment, after we, the true Church members, sit with Christ on His throne one thousand years; but not at the judgment seat of Christ in the air to which we that have been redeemed alone will have been subjected one thousand years earlier.

When Christ's one-thousand-year reign on the rejuvenated earth is over, and He has put down Satan's rebellion and destroyed him and all his cohorts, and from the great white throne judgment has judged and assigned every defiant person who held out as enemies of Christ to the end to an eternal doom of punishment; thus, having gained and used all power in earth, in heaven, and

(continued on page sixteen)

STORIES

for our youth



THE FLASHLIGHT

by LUCY ELLEN BENDER

STEVIE and Larry crept quietly across the floor of the attic. "Quiet, the bears are coming!" warned Larry. He lifted his flashlight. Its light made Stevie feel warmer inside. The dark attic sent little prickles crawling across his neck.

The two boys explored the attic some more. Then Larry said, "Come on, Stevie, let's go downstairs now." Larry had the flashlight, so Stevie went with him.

All that afternoon Stevie kept thinking about the flashlight. Maybe someday he could have one of his own. It would be so nice to have one in his room at night. At times he woke up and felt a bit scared.

Stevie had seen Larry put the flashlight into his drawer. Suddenly he had an idea. When Larry wasn't looking, he would take the flashlight and put it into his pocket. Larry wouldn't miss it, and the flashlight was small enough that no one would notice it in his pocket. Later he would bring it back and put it in the drawer again.

Larry was soon busy with his water colors. It was easy for Stevie to sneak up to the drawer and slide his hand inside. Then he slipped his hand with the flashlight into his pocket. There, that was easy. What fun he would have!

But Stevie didn't have a very good time the rest of the afternoon. He didn't enjoy playing with the puppies because he was afraid they would b u m p his pocket and knock the flashlight out onto the floor. He was afraid to bend over because the flashlight might fall out. Suppose his pocket had a hole in it? If Larry discovered that Stevie had the flashlight, he would think that Stevie had stolen it. He wouldn't know that Stevie meant to bring it back.

By and by Mother called, "Come now, boys, it's time to go home." Mike and Nickie weren't ready to go, but Stevie was. Usually he hated to leave Larry's house, but not today. He was in a hurry to get home so that he could play with the flashlight.

The minute they got h o m e, Stevie went dashing upstairs. Mike and Nickie ran after him, but Stevie slammed the door and locked it. Mike and Nickie started to cry, so Stevie looked about for a hiding place for the flashlight. He would have to hurry before Mama came up and made him open the door.

Then he had an idea. One of his dresser drawers was stuck. Mike and Nickie couldn't open it, but Stevie could. He gave the drawer a big jerk, laid the flashlight inside, and slammed the drawer shut again.

"Stevie, open the door," Mama was calling. "You know you're not allowed to lock that door."

"O.K., Mama, I'm coming." Stevie hated to go downstairs and leave the flashlight, but he knew he had to.

Mike and Nickie wanted him to play hide-and-seek, but Stevie didn't feel like it. His head was starting to hurt a little. Mama was reading a story to Nickie. Usually Stevie loved stories, but today he didn't feel like listening. If only everyone would go outdoors. Then he could play with the flashlight.

Stevie didn't eat much supper that evening. Mama had made his favorite dish, roast beef. Stevie picked at the food with his fork and ate a few tidbits. When everyone else was ready for dessert, his plate was still almost full.

"What's w r o n g with you, Stevie? Aren't you hungry? We're having strawberries and cake for dessert. Don't yo want any?"

Stevie shook his head. "I'm just no hungry, Mama." He kept thinking abou the flashlight. Suppose Mama or Dadd would go upstairs and find it? Jus thinking about it made the food stick i his throat. Mama and Daddy woul think that he had stolen the flashlight.

After supper, Mama said, "All right boys, into the tub!" Mike and Nicki ran into the bathroom and started pull ing off their clothes.

"Come on, Stevie," Mama said. "Yo usually love to take a bath. You aren' getting sick, are you?"

Stevie shook his head and watche the bubble bath foaming as the wate streamed into the tub. "I just don't fee like taking a bath," he said.

The other boys splashed about an played with their bathtub toys. Stevi just scrubbed himself and got right ou of the tub as soon as he was finished He put on his sleepers and said, "Mama I'm going up to bed."

"Don't you want to hear the Bibl story first?" Mama asked, as she looke up in surprise. Usually Stevie wante someone to tuck him into his bed an listen to his prayers.

"No, Mama, I just don't feel good."

"All right, go on up to bed. I'll b up in a few minutes."

Stevie went up to his room and go out the flashlight. He ran his finger over the smooth, shiny brightness of it He flashed it under the bed and in th corners of the room. Then he sighed. haven't had one bit of fun with thi flashlight, he thought. I should neve have taken it. I believe I'll tell Mam I took it. Then I can stop worryin about it.

Stevie crawled under the covers an lay there waiting for Mama. Soon sh came into his room and smoothed hi covers. Then she kissed Stevie. He sa up and said, "Mama, I want to talk t you."

"Oh, I thought you were a s l e e p What's wrong, Stevie?" Mama asked.

"Mama, I just feel awful inside. brought Larry's flashlight h o m e. thought I would just borrow it. But didn't have a bit of fun because I wa afraid someone would find out that I ha taken it." Stevie gulped back a sob an huddled deeper under his covers.

"Well, honey, we can take it back. Mama smoothed his hot forehead. "Yo see, you shouldn't take things withou asking. If you had asked Larry, he migh

(continued on page sixteen)

HOW TO START A SCOUT UNIT IN THE CHURCH

MINIMUM REQUIREMENTS

The following are basic for a unit in any of the three branches of Scouting:

- A minimum of five boys who may or may not be members of the church
- An institutional representative to the local Scout council
- A unit committee composed of a minimum of three men citizens, preferably members of the church
- A unit leader and assistants, adult male citizens, preferably members of the church
- A program and policies approved by the church
- An approved budget plan
- Provision for the observance of church policies by the unit and opportunity to qualify for a religious program

STARTING THE CHURCH UNIT

Starting and operating a church unit is not a difficult or a complicated task. The church will be assisted in every organization step by members of the Scout council or the district committees, as well as by the commissioner, who also will counsel with the church in the operation of its unit. The local Scout council exists to help institutions organize and operate their units.

STEP PLAN

Experience over the years has proved the effectiveness of certain standard organization procedures. These steps include the essentials to produce a strong, healthy unit, one which will last. Each of the steps is important; experience has proved that short-cutting any step will weaken the end product. The organization process brings the church group into every feature of the work. The following is a brief outline only, so that church leaders may understand their share in organizing the unit. These are the essential steps in the process:

The minister or some member interested in starting the Scout unit gets in touch with the local council.

The minister and governing body (board, church council, session, vestry, consistory) approve plans for organizing the Scout units.

Set up an organizing committee within the church to help council Scouters in the formation of the unit.

The pastor appoints members, parents of boys, and others interested in the unit. With the help of council Scouters they promote attendance at three basic training meetings.

Orient and inform everyone interested in the unit.

The council's organizing team and the church's organizing committee get together and conduct the three basic training meetings to inform prospective Scouts' parents, prospective leaders, and others.

Select, appoint, and orient the institutional representative and unit committee.

The importance of the institutional representative and the functions of the unit committee have been discussed. Committeemen should be members of the church.

Select, recruit, and train the unit leader and assistants.

The unit committee, with the help of council Scouters, selects the unit leader, preferably from the membership of the church. Training is done by council Scouters.

Select, recruit, and organize Scouts.

Unit leaders and the unit committee do this. They give training in the requirements; get applications and fees to complete the unit charter application.

Elect and train junior leaders.

A strong feature of the Scout program is that boys are organized in small groups under boy leaders they elect. These are trained by adults.

Register and install the unit.

The application and fees are submitted to the local council office; and at a formal ceremony, before the entire membership of the church, the unit is installed. Hereafter the local council will service it.—"Scouting in Protestant Churches."

NOW IS A GOOD TIME TO RENEW

YOUR SUBSCRIPTION

Walter Corlett Passes Away

Christians the world over have been saddened by news of the death, on October 7, of the Rev. Walter Corlett, pastor of the historic Carey Memorial Baptist Church in Calcutta, India; and director of World Vision's ministries in India and West Asia. As director he was responsible for evangelism ministries, relief distribution, and the overseeing of World Vision's Orphan Sponsorship program in 23 homes with over 900 children. One of the founders of Youth for Christ in India, Mr. Corlett's passing ended 40 years of service in Asia.

Arriving in India in 1929, he and his wife, Violet, were stationed in Bihar, North India, where he directed the British Baptist Mission station which included a middle school, a vocational school, and an orphanage. He was made a member of the British Empire by the British government in 1942 for his arbitration services in Bihar in connection with communal disturbances there.

Just before his death, Pastor Corlett spent a month's vacation in Assam with his wife, a trained nurse. On his return to Calcutta he felt weak, and this was believed to be the result of influenza. Only in the last hours, and without his awareness, was it discovered that he suffered from leukemia.

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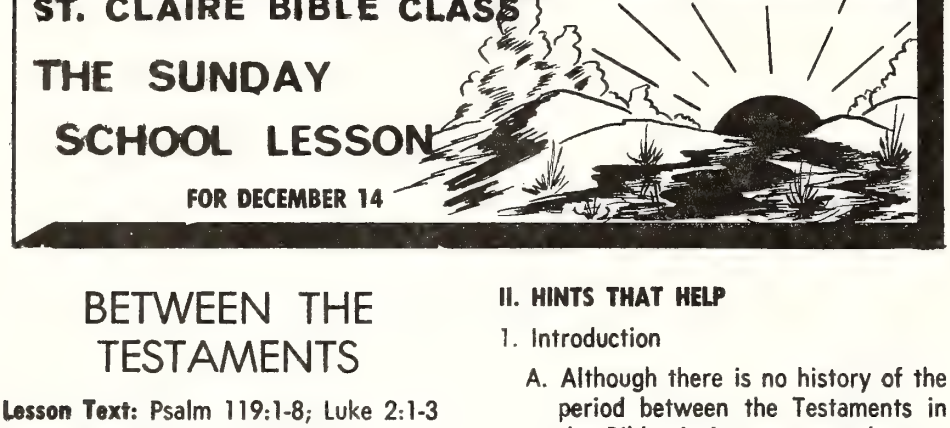
"Nothing is more honorable than a grateful heart."—Seneca.

USED ALUMINUM PLATES FOR SALE

The Press has a quantity of used aluminum offset plates for sale. The plates are available in two sizes: 22¾ by 26 inches, and 11 by 18 inches. The costs of these used plates are 75¢ and 35¢ respectively.

These plates have a number of uses, including the patching of farm buildings, rooftops, etc. In fact, anywhere that tin is used for patching or repairing, these plates will serve a similar purpose.

Anyone interested in securing these plates or desiring further information concerning these should contact the Press.



BETWEEN THE TESTAMENTS

Lesson Text: Psalm 119:1-8; Luke 2:1-3

Memory Verse: Psalm 119:11

I. INTRODUCTION

The story of God and His people continued from the Old Testament into the New Testament. The prophecy of Malachi, one of the post-captivity books, ended the Old Testament with the Four Gospels opening the New. In between these lay nearly four hundred years which, scripturally speaking, were blank years. Many so-called sacred writings came forth in these centuries, especially the Apocryphal books which are not a part of the Canon of the Holy Scriptures, and much secular history and literature. Many events of a world-shaking nature also took place. But to many people these were "silent years" in which they assume nothing happened.

After Malachi closed his prophecy, we find that the Jews, descendants of Judah which did not return to Jerusalem, were mixed with other tribes in Babylon and other parts of the eastern world. The Jews from the ten tribes of Israel, taken into captivity before Judah, had disappeared completely. They have been called the "lost tribes of Israel." The Dead Sea Scrolls have given us valuable information on this period relative to the fate of God's people.

The remnant that returned to Jerusalem under Zerubbabel, Ezra, and Nehemiah had, as we have seen, rebuilt the temple destroyed by Nebuchadnezzar in the sixth century B. C., and restored the wall of the city. All this was done by 445 B. C. Here they lived under a succession of different governments, always subjects of foreign rulers. Malachi closed his prophecy thus ending the Old Testament about 397 B. C.—Advanced Quarterly (F.W.B.).

II. HINTS THAT HELP

1. Introduction
   - A. Although there is no history of the period between the Testaments in the Bible, it is necessary that we study something of what happened during these 400 years.
   - B. Our lesson today is concerned with two Scriptures, one from the Old Testament and one from the New, Psalm 119 and Luke 2. These Scriptures will help us to understand something of the condition that existed between the Testaments.
2. The Law of God (Psalm 119:1-8)
   - A. Some interesting features of Psalm 119:
     - (1) Longest chapter in the Bible.
     - (2) Its sections (22) form an acrostic with the letters of the Hebrew alphabet.
     - (3) All but a few verses mention the Word of God.
   - B. Double Beatitude (vv. 1-3): Sixfold description — five positive and one negative.
   - C. The command to keep the law (v. 4).
   - D. The prayer (vv. 5, 6).
   - E. The praise (vv. 7, 8).
   - F. The development of sects within Judaism.
     - (1) Pharisees.
     - (2) Sadducees.
     - (3) Zealots.
     - (4) Herodians.
3. The Coming of Christ (Luke 2:1-3)
   - A. The great tax.
   - B. God works to set stage for the coming of Christ.

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. To help demonstrate the four hundred years of history between the Old and New Testaments, imagine you have a clothesline hanging in the front of the classroom. Now imagine hanging on this clothesline four posters, each suggesting an important fact of this silent period. The posters should read as follows:

Poster 1: Political Unrest. During this period the Jewish people suffered under the rule of Persian, Greek, and Syrian conquerors. After a terrible period of persecution they rebelled against the Syrians; and for a time, during the Maccabean period, they were free. Then the Romans conquered them and they were under foreign rule once more.

Poster 2: Religious Turmoil. Persecution from without and a change within caused turmoil in the religious life of the Jews. During this period the Pharisees and the Sadducees came into being.

Poster 3: Hope for the Messiah. All of these circumstances increased great longing for the Messiah to come. Jewish literature of the period reveals this expectation.

Poster 4: God Over All. This poster tells how the overruling purpose of God was yet guiding the Jewish nation during this period.—Adapted from Standard Commentary.

2. "God sends the prophet Malachi during Nehemiah's rule or shortly after it. He finds the priests are lax in their duties; social conditions are bad; the people are insincere in their worship and have been robbing God of His tithes. Malachi prophesies about the coming of John the Baptist and the second coming of Christ. There now begins a period of about four hundred years of history which is not recorded in the Bible. Many changes take place between the Old and the New Testament.

"As the Old Testament closes, Judea is under the rule of Persia. Persia is the second world empire pictured in Nebuchadnezzar's dream and in Daniel's vision. (Babylon was the first.) In 331 B. C. Greece, under the leadership of Alexander the Great, conquers the then known world, and Judea comes under the power of Greece. About ten years later Alexander dies and his empire is divided into four parts with four of his generals ruling over the parts. Greece is the third world empire. The Egyptian part of this empire rules over Judea until 204 B. C.; from 204-167 B. C. the Syrian part rules over Judea; and from 167-63 B. C. Judea has a period of semi-independence during the Maccabean rebellion. In 63 B. C. Rome, the fourth empire in Daniel, becomes a world empire and Palestine is ruled by Rome until the Middle Ages."—Bible History Visualized, by Ray Baughman.

"JESUS LOVES ME"

(continued from page three)

mint of money on it, but we also wake p with hangovers the next day."

"Oh, not you, too," groaned John. That family of mine has really been try- ng to convert me. Just be a pal and ive me some sympathy!"

The sympathy came as Fred and John at drinking and talking. Finally John ecided to call it a day and head for ome. John swaggered out to his car nd brushed his hand across his eyes in rder to clear his vision. He slid into he driver's seat and headed for home. was dark out. It had been raining, nd the road shone in the moonlight.

All at once it seemed as if headlights ere coming straight at h i m! J o h n eered his car to the right to avoid what e thought would be a head-on collision. is car swerved and hung on two wheels t breathtaking speed. A pole loomed p in front of the car. C-R-A-S-H!

John came to with the steering wheel ressing against his chest. The car was ushed in to his right. He tried to ove from behind the steering wheel nd found that he could move himself bit. He was not hurt much. He sat ere dazed, thinking of what a narrow scape he had had.

"Jesus loves me, this I know. . . ." he childish voices of his little son and aughters were ringing in his ears. What he had been killed? Where would he ave gone? Face to face with the reality f death for the f i r s t time, John sat ere, finally considering what his wife nd children had been telling him about esus and salvation.

Conviction smote his heart, and he ealized with a pang that even by his wn standards of good and bad, if there as a life hereafter, he wouldn't have one to the right place. Suddenly the ision of Christ dying on the cross came o John, and with a cry he bowed his ead. Christ had died for his sins!

"Oh, Lord, thank You for saving my fe and giving me another chance!" he bbed. "Forgive me for my sins. I ant Jesus as my Saviour. I believe in im!" An indescribable peace stole in- o John's heart, and he began to under- tand what his family had been talking bout all these months.

A man had run up to the car and was ugging at the door nearest John. As e yanked it open, he yelled, "Are you ll right?"

John looked at him and answered, "I'm probably better off now than I've ever been."

The man looked back at John with a quizzical look. "Come on, mister," he said, "I'll drive you to the hospital or home—wherever you want to go."

As John walked through the door of his home, he knew that he was entering it as a new man. "Honey, where are you?" he called.

Carolyn came out of the kitchen, took one look at him, and ran to him. "John, what happened to you? You've got a black smudge on your forehead and a rip in the leg of your pants!"

John looked down at Carolyn tenderly. "A black smudge and a torn pair of pants are a small price to pay for what happened to me tonight."

"What on earth do you mean?" Carolyn asked curiously.

"I found Jesus tonight, honey," John said simply. "I almost had to get killed doing it, and the car is a wreck. But I found Jesus!"

Carolyn held John's face in her hands tenderly and looked at him. "Praise the Lord," she breathed. "Oh, praise the Lord!"—"Gospel Herald."

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Questions & Answers

(continued from page eleven)

under the earth, He surrenders all the powers and honors that there be to His heavenly Father from whom He received them as a result of His perfect obedience and according to the covenant He made with the Father before the foundation of the world. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death" (1 Corinthians 15:24-26). (See and compare 1 Peter 1:2, 20 and Revelation 13:1-10.) Noitce that according to Verse 8, in the thinking of the Father and His only Son, Christ Jesus, which was sacrificed before the foundation of the world in our behalf; that is, the agreement and the arrangements for that which happened on the Cross about A. D. 36 in our behalf, was predestinated according to God's foreknowledge before there was any foundation for this world.

(Continued Next Issue)

= = = =

Boys' and Girls' Stories

(continued from page twelve)

have let you bring the flashlight home for a day. Then you wouldn't have had to hide it."

Stevie sat up. "Yes, that would have been much better. I'll never again take anything without asking."

"Maybe you should ask God to help you not to forget," Mama suggested.

So Stevie added a sentence to his evening prayer. "Dear God, please help me never to take anything that doesn't belong to me. Amen." Then Stevie snuggled down under the covers and fell fast asleep.—"Gospel Herald."

= = = =

MISSIONS

(continued from page nine)

May God bless you in your own mission fields and lead you to invest into one of the greatest soul-winning investments that can be offered to you.

Hint, Hint

Thomas Alva Edison was the guest of honor at a banquet. The master of ceremonies mentioned his many inventions, dwelling at length on the marvelous "talking machine."

The aged inventor slowly rose to his feet, smiled, and said gently to his audience, "I thank the gentleman for his kind remarks, but I must insist on a correction. God invented the talking machine. I only invented the first one that could be shut off."—Selected.

CATALOGS READY

The Free Will Baptist Press Founda tion, Inc. Catalog is now ready an available at the Press. The catalog i up-to-date and contains a virtual treasur house of supplies, literature, and gif ideas. One has to see it to appreciat it. Those desiring catalogs may hav these by picking them up at the Pres or by requesting them by mail.

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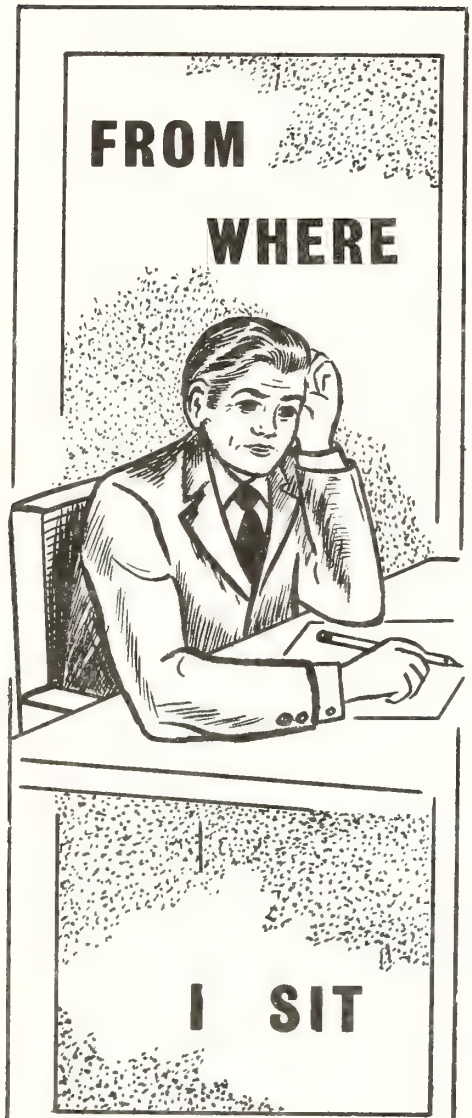
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the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, DECEMBER 10, 1969

IF YOU KNOW THAT JESUS LOVES YOU, LET IT BE KNOWN!





The Free Will Baptist
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TOMMY MANNING, *Editor*

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Editorial--

Cover Photo by Phillip G. Gurganu

LET IT BE KNOWN

If something good happens to you, let it be known. If you are happy—if your heart is full of joy, and your soul is full of peace; let it be known. If your very being is thrilled almost beyond description, let it be known.

If you know that Jesus loves you, and you have found your all in Him; let it be known. Feel it and live it; shout it and sing it—but let it be known. If you are going to walk after Him; if you are going to be like Him; if you are going to live with Him; let it be known!

A happy man cannot quell his happiness. His heart will overflow and will burst forth like joyful music. Peace in the soul cannot be hidden either, for if one has peace inside it will rise to the surface. If one has it, he cannot help but show it. He will tell it; it will be natural for him to let it be known.

Others see us; others watch the things we do and listen to the things we say. Therefore, we must take care lest we present an unfavorable image before them. Our associates read our lives daily. Sometimes a word, a look, or some little gesture can destroy whatever good we might have been able to effect. Sometimes the right word, the right smile, and the right handshake can lead them into a better life.

So, if you know the Saviour, and you know of His great love; let it be known. If you know that He can save; if you know that He can heal; if you know that He can give new life to a weary soul; let it be known. If you know that He can deliver every person from the bondage of sin; if you know that He can set the captive free; if you know that He can give full release from every burden and from every guilt; if you know that in Him all men can find full satisfaction; let it be known.

If He can be their everything; if He can make them love when they had hated; if He can make them happy when they had been sad; let it be known. If you know that He will take away their griefs and bear their sorrows; if you know that He will be with them in temptation to provide a way of escape; if you know that He will be blessing them, keeping them, leading them; let it be known.

If a warm fire is kindled in your heart, and you want them to realize its worth; tell them about it. If you consider Him the fairest of ten thousand; if you wake with Him in the morning; if you go to sleep with Him at night; if He is your constant companion, and a trusted guide don't keep it a secret. If you feel that life is really worth living; if added bliss comes your way day-by-day; share it with them. If you care about people and like to talk with them; if you enjoy helping them and loving them; do it. Show it by what you think, by what you say, and by what you do. Make it a daily task, if you must; but just let it be known.

Oh, that each of us would do our part to introduce Christ to the world! We have believed from the beginning (so we say) that He is the answer to every need, and that He is the best Friend; but somehow we have not really shown it—we have not really let it be known. The world does know about Him, but it does not have a saving knowledge of Him. This is the way that He must be known and must be presented.

So, if Christ means anything to you; if He has solved any of your problems; and if you believe that He can do the same for others—let it be known. If necessary, tell it out with enthusiasm; yea, even shout it Brother. Do it however you see fit; but just let it be known!

GOD IS CALLING . . .

The Ranks In Heaven Are Closing . . .

BUT!

by
ROSE BOWEN

t is a very cold Tuesday morning, cember 2, 1969, and I have sat at my chen counter all alone for quite some e thinking and reminiscing.

n fact, I have dropped tears upon the y paper on which I am writing, and it nard for me to see just what I write. o, so many things flood my thoughts l soul, it is hard to write as fast as nink.

This isn't an obituary, as such, writ- on the life of Ethel Brooks Moye be- se I am sure there will be one pre- ed with all the details, listing the ny places she held in the Free Will ptist denomination. I could list these, l they were many, but I prefer to te a few things that keep pressing mind and filling my soul with joy.

Saturday morning, November 29, we eived a call that practically left us echless until we could regain com- sure. Ethel Brooks Moye had gone to with her Lord. Her daughter, Ruth ylor, had called and we talked awhile the things leading up to her death, l then we closed our conversation be- se our hearts became too heavy to k.

Clarence received the message while ending his union meeting in Durham, m our son, Jeff; and upon returning ne we immediately went to the Moye ne in Snow Hill. We found all the ldren at the funeral home and, strange it may seem, we had a reunion with el (I shall call her that since I always e). It seemed as though her eyes re ready to twinkle and her lips ready speak to us all. Someone said she ked as though she were fixing to e her hand, in her characteristic ges- e, to emphasize a point, bringing it vn, saying, "Children, please don't for me; I am better off today than I e ever been before, and I am walking the streets of gold with Christ and Jimbo."

You see, we have been associated with this family for thirty-five years and have been through all kinds of experiences which are too many to mention here. As a very young couple we stayed in the Moye home, ate at their table, and shared so many intimate times together.

Saturday as we roamed through the house once more, we talked of the many times we all gathered around the piano and sang old hymns until the wee hours of the morning or talked out our problems or shared the ideas and hopes we had for our denomination. Yes, we cried as we sang "Precious Memories" back then, but we could also laugh together.

Ethel had been closer to us again in her later years, because in coming to Wilson so many times, she came to see us and we relived the old days. We had so hoped to have a reunion of all the old Camp Leachers, once young people who years ago gathered annually at old Camp Leach on the Pamlico River. Ethel and her brood were among them, because she always promoted young people and always remained young in heart.

Yesterday as we sat around the large dining room table in the old home we talked of the many things that Ethel and Jimbo Moye said and did. We laughed and we cried, and we believe that these two were looking down upon the scene and rejoicing with us. The youngest member of the family, David, was called Shug when very young (pronounced as in sugar). He said the only thing he could remember as a small toddler, about Camp Leach, were the evening vespers by the riverside, and having all kinds of attention showered upon him by all of us.

Even though we sat there a long time, it was impossible to recall all the many wonderful times we had together. Some of the children said they would love for a book to be written about their father and mother and the children, and Clarence said he would love to do it and might just try it. Its title could be, "The Amazing Moyes"!

One of the highlights of this gathering was the story related to us of the getting together of the entire family, in-laws, grandchildren, and great-grandchildren at King's Barbecue near Kinston for a Thanksgiving dinner. It was the best reunion they ever had. Shut off from the rest of the place, they all gathered around a piano and sang again. And among the songs was "Precious Memories." They will always be glad they did this for Ethel.

After more than two hours around the family table, it was suggested that we part by having prayer. J. C., the oldest son, read a beautiful poem as he sat in the place at the table his father had always sat. Bob suggested that anyone should pray who wished to, much as we had done in days gone by. Ruth volunteered that we should all stand and hold hands, which we did. Clarence opened the chain of prayers, followed by each child, one of Ethel's sisters, and several friends. Then we sang the last stanza of "Blest Be the Tie." Burkette Raper closed the prayer.

I have used first names in this article, not from any disrespect but because we all thought of them this way and if you knew them well, you revered them, yet could call them by personal names; because everyone they knew closely was a part of the family.

This was written for the simple reason that my heart is heavy this morning, because we have had so many stalwart Free Will Baptists to pass in such a short while and now another has fallen. God is calling, and the ranks of heaven are closing with so many dear ones that were ready to go from this old world of sin. Are you ready, dear friends?

Ethel perhaps is singing a duet this morning with the Rev. R. F. Pittman, entitled "Others"; and perhaps he is singing, "When They Ring the Golden Bells," because she loved to hear him sing this beautiful hymn.

(continued on page fifteen)

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

The Preaching That Prepared the Way

(Reprinted from December 19, 1963)

"In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand" (Matthew 3:1, 2).

In Luke 3:2, 3 we read, "Annas and Caiaphas being high priests, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." In these two passages we have the beginning of the dispensation of grace. Christ was soon to begin His ministry of salvation to the whole world. The hearts of the people needed a preparation for this great event far beyond anything they could find in the Law and the Prophets. We have just read that, "the word of God came to John the son of Zacharias." John the Baptist received a special call from God to begin preaching. Here we have set before us the great privileges and the awful responsibility of the office and work of the ministry. The Bible teaches that no man has a right to take up the preaching of the gospel unless and until he has a definite call from God.

Bishop J. C. Ryle says of the preaching of John the Baptist, "It is a ministry that deserves close attention. Few preachers ever produced such effects. 'Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan.'"

As John the Baptist went about his work of preparing the way for Christ, which was preparing the hearts of the peoole for the reception of Christ, God's sacrifice for sin, as their Saviour, his preaching can be summed up in a few simple statements.

1. John the Baptist preached about sin and the need of repentance. He said, ". . . O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance" (Matthew 3:7, 8).

2. John the Baptist preached about our Lord Jesus Christ. He taught the people that they were about to experience the coming of one far mightier than himself. He taught that he was nothing more than a servant who must decrease; whereas, the coming one was the King, who was to take away their sins as the Lamb of God (John 1:29).

3. John the Baptist preached about the baptism of the Holy Ghost. He said, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire" (Matthew 3:11).

4. John the Baptist preached about the certain judgment and punishment all who will not repent and believe Christ as Saviour. He preached abo the "wrath to come" and the "unquen able fire," in which the chaff would f ally be burned.

5. John the Baptist preached th there is a heaven and eternal happin for all true believers. He taught t people that Christ will "gather his wh into the garner."

John the Baptist was preparing t people for the coming of Christ, a still we read, "He was in the world, a the world was made by him, and t world knew him not. He came unto own, and his own received him n (John 1:10, 11).

Just what preparation are we maki for Christ as this Christmas seasc Christmas comes from two words, **Chr** and **mass**, thus it should be Christ m —**Christ for the masses.** Are we as Jc the Baptist, preparing the masses of p ple about us for Him? Or are our pr arations directed in another direction?

Teen-Age Actress Featured in Filmstrip



A Hartford, Connecticut teen-ager acts as a spokesman for the concern of American youth for the mounting problem of world hunger in a new sound color filmstrip, "When Other People Hurt," which was released by Church World Service of the National Council of Churches on November 1.

Written by the Rev. John W. Abbott of Hamden, Connecticut, Church World Service promotion director for nearly fifteen years, the filmstrip features Miss Marilyn Scott Murphy, oft-featured actress with the Hartford Stage Company and student at Hartford Public Hi School.

Designed to stimulate discussion churches, the filmstrip is scheduled receive the widest showing of any fil strip ever produced by Church Wor Service, the cooperative relief, rehab tation and economic development agen of the American Protestant denomir tions, during the 23 years of its histo

Miss Murphy, who studied at t American Musical and Dramatic Ac emy, appeared in "The Trial," "Rc Tattoo," "Under the Gaslight," "Thr Sisters," and other Hartford Stage Co pany productions, in addition to num ous roles in the Children's Theatre.

Mr. Abbott, an ordained minister the United Church of Christ, coedited t "Resource Guide on World Hunger," cently published by Council Press a authored the hymn "It Is Our Task" us in thousands of parishes during the O Great Hour of Sharing offering for me ing the needs of the world. Before co ing to Church World Service, he w executive secretary of the New Hav Council of Churches. (Church World S vice is the inter-denominational agen through which major Protestant a Eastern Orthodox communions carry cooperative, world-wide programs of s vice to the hungry, homeless and dis ter-stricken.)

save your home!

by THEODORE CARCICH



HERE was a time when the home stood for great ethical values. It was a haven from the disruptive forces of hate, ivy, greed, and selfishness. Today that type of home is disppearing.

Each day in the United States more than four thousand ouples stand before clergymen or magistrates to be united in arriage. But one out of every four of these marriages will nd in divorce.

Each year divorce tears apart the homes of half a million ildren, depriving these future citizens of the love, security, and character patterns so necessary to a well-ordered and law-abiding society. Tragically for many youths, home no longer exists.

If our contemporary culture is bad, it is because our homes are no better. A great society does not stem from some political gimmick or the halls of Congress, but from homes where parents sense their solemn responsibility to rear children who are truthful, honest, upright, and law-abiding. As the youth go out from such homes, the lessons they have learned are imparted to others. Noble and steadfast principles of life are thereby introduced into other households, as well as into places of industry, business, and government.

The first six years of a child's life are the determining years. This impressionable period fixes habit structures and emotional patterns. Granting that development variation is possible under later religious training, the truth is that either goodness or delinquency begins very early in life.

As an example, consider the problem of dishonesty. Manifesting itself currently in cheating, embezzling, shoplifting, tax evasion, and planned bankruptcies, this grave social disorder filches billions from business and ultimately from the total population. Unless corrected, this serious fault could well undermine not only the economic but also the political foundations of the country.

An individual is not honest or dishonest because at some particular moment he decides to be one or the other. Rather, he acts as he does because he grew up in a home where either honesty or dishonesty was absorbed out of experiences as a child and a teen-ager.

Children copy their parents. They are swift to incorporate adult ideas, attitudes, and habits. The father who brags about his traffic violations and questionable business dealings can hardly expect his son to become a paragon of honesty. Neither should he be shocked if his son is dismissed from college for cheating or is refused a responsible position because of his attitude toward veracity and integrity.

Moral values must be exemplified by the father and mother if they are ever to be understood and appreciated by the son and daughter. They must govern relationships between all members of the home, between you and your neighbors, between you and your business competitor or employer, and between you and those who differ from you religiously. To be of any value to those about you, honesty, truth, and morality must first become a way of life in your home. Emotional instability is often imparted to children by their parents double standards. A child is greatly confused when he is confronted by some strict requirement that is excused in his father and mother.

For instance, someone calls at your home. Your children are present. You ooze friendliness and polite conversation until the callers leave. As soon as the door is closed, you heave a sigh of relief and exclaim, "Of all the bores, why did they come and spoil our evening?" Worse yet, consider the mother who instructs her child to go to the phone and inform the caller that she is not at home.

This type of hypocritical double talk conflicts sharply with the standards of veracity we dictate to our children. Youngsters are impressed not so much by what we say as by what we do. Need we wonder why prevarication, evasion, and deceit permeate all levels of life today?

Someone has aptly stated that a home is a manufacturing plant for the production either of responsible citizens or of social misfits. Parents can avoid manufacturing misfits if they

(continued on page ten)

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

AFCs VISIT COLLEGE



On November 15 the Ambassadors for Christ of Marlboro Free Will Baptist Church, Farmville, North Carolina, toured the campus at Mount Olive College. During their visit to the Moye Library, the group presented a $5 gift to the Library for a book. Adult leaders with the group were Mrs. Ann Parker, Mrs. Ella Shirley, and Mrs. Pat Moore, all of Farmville.

The members of the group shown in the Historical Collection Room included:

Front Row, left to right: Donna Lynn Taylor of Snow Hill; Danny Futrell, Ricky Parker, Gary Hardison, Mike Webb, Gail Blair, Debbie Everette, Jo Ann Sermons, Amy Hobgood, Kathy Parker, and Teresa Moore, all of Farmville.

Back Row, left to right: Debra Shirley, Diane Hardison, Connie Moore, Susan Parker, Faye Blalock, Gail Edwards, Nancy Parker, Mrs. Parker, Mrs. Shirley, Lisa Carraway, Susan Gay, Carl Parker, Mrs. Moore, and Brenda Moore, all of Farmville; and Austin Carter, director of development at Mount Olive College.

HAVE YOU RENEWED YOUR SUBSCRIPTION

Visiting Professor To Deliver Convocation Address

On December 11, 1969, in the Mou Olive College auditorium at 11 a.m., D Theodore Floyd Adams, a visiting profe sor at Southeastern Seminary, Wake Fo est, North Carolina, will deliver the Co lege's first Christmas Convocation a dress.

Adams, a native of New York, hol a BA degree from Denison Universit BD from Rochester Theological Seminar and DD degrees from College of Willia and Mary, Baylor University, Washin ton and Lee, Stetson, McMaster Unive sity, and Wake Forest University. H also holds a LHD from Hampden-Sydne and a LLD from Keuka College.

He has been awarded "The Upper Room" Citation, E. Y. Mullins Denomin tional Service Award from the Southe Baptist Theological Seminary, Communi Service Award from Optimist Intern tional, Religious Service Award from R ligious Heritage of America, and Knigh of the Order of African Redemption the Republic of Liberia. As a pastor H has served his denomination in Clev land and Toledo, Ohio, and is present pastor emeritus of the First Bapti

(continued on page nine)

RECORD GIVING AT DINNERS IS OBSERVED

The seventeen fellowship dinners held throughout eastern North Carolina ha 2,539 in attendance with a record amount of $57,086 given to the College. Since th dinners began in 1963, more than $376,867 has been contributed. Prior to this yea the largest amount given through the dinners was $55,777, in 1966.

COMPARATIVE REPORT

County or Area	Attendance		Gifts	
	1968	1969	1968	1969
Beaufort	115	80	$ 2,291	$ 1,84
Carteret	125	201	2,010	2,19
Craven	85	94	2,315	3,77
Duplin	91	125	4,578	2,83
Edgecombe-Halifax	66	71	1,226	1,45
Greene	148	160	4,508	4,98
Johnston-Wake	281	312	5,051	7,01
Jones	41	57	1,496	1,61
Lenoir	101	94	1,311	2,04
Nash	141	82	1,047	97
Onslow-New Hanover	105	126	722	50
Pamlico	115	147	1,811	2,73
Pitt	246	253	9,077	9,44
Sampson, Harnett, and Cumberland	178	204	4,363	4,65
Washington, Tyrrell, Martin, Pasquotank	129	188	2,256	1,73
Wayne	118	149	3,546	3,53
Wilson	171	196	6,296	5,75
Total	2,256	2,539	$53,904	$57,08

MISSIONS

A Note From Director - Treasurer Joe Ingram

We hope this will be in the form of ice to our churches, auxiliaries, and day schools concerning the plan that r State Mission Board has worked in r behalf for all our missionaries for istmas.

Due to the cost of customs in foreign ntries and also trying to help each our mission workers to share alike at istmas, we have done the following. behalf of all our churches, auxiliaries, l Sunday schools, the State Mission rd has given each of our mission ples a Christmas gift of $100. For native pastors in Mexico, we have en $10. This amount was given so workers would be able to receive s before Christmas. We now ask that as churches, auxiliaries, and Sunday ools make a special gift to the sup- t of these missionaries by sending r gift to be placed in their funds. All ts sent in earmarked for Christmas ts for a missionary will be placed to ir personal support, and a letter will forwarded to the missionary so that y might send a special thanks for the .

am sure there are questions in your ds about the reasoning behind this ve. The only reason we have in do- this is that if you, as a friend of the sionary, were to send a package to missionary in Rhodesia or the Philip- es, the missionary would have to pay additional customs cost of about 35 cent to redeem the package. For ex- ple, if you spend $10 for a gift, the sionary must then pay $3.50 for this in the country they are serving. This ld become embarrassing and expen- e to our missionaries.

Your mission board is making an ex- tion to the above for the home rch, the churches that sponsor or pay salary of a native missionary, and to immediate relatives of the mission- s.

If there are further questions concerning this, please do not hesitate to let us hear from you. This does not mean that you cannot make a monetary gift to the missionary; it simply means that we have already forwarded funds to the workers and would like for you to give a special Christmas gift to the missionary's support.

Greetings From The Philippines

The world is made to seem very small today because of air travel. Although we are separated by about 12,000 miles, it takes only a short time to travel this distance by plane.

We left Raleigh on October 21, stayed one night in San Francisco, one day in Hawaii, six days in Guam, two days in Saipan, and arrived in Manila, Philippines on October 30. The trip was very long and tiresome, but it was also very exciting. We saw many beautiful and interesting things. One historic site of interest on our way to Saipan was on the island of Tinian. The airfield there is where the plane left to drop the atomic bombs on Japan during World War II.

Upon our arrival at Manila we were met by one of the missionary couples from Davao City. This was really a welcoming sight. We stayed in the very large city of Manila for two days. You would never believe how heavy and frightening the traffic is here. Everyone drives very fast and they just pull right out in front of each other. This is truly a city that needs the gospel. There are people everywhere you look, and poverty at its worst, both spiritually and physically.

Finally we reached the city of Davao on November 1. This is a city that would remind you of the frontier days. It is also crowded with people living in very poor conditions. As you look out over the multitudes you just wonder where to begin with the gospel of Jesus Christ.

We are very happy in our new home. At last we have reached the place where the Lord has led us. There are many people who speak some English, and this is very helpful. Most of our neighbors understand and speak English. Some of the small children cannot, but this doesn't stop Wendy from playing with them. She just goes right along with her "southern accent." It has really been amazing to watch the Filipinos touch Wendy's red hair and just smile. Adjustment has been no problem for Wendy.

Presently we are adjusting ourselves to this new type of life. We are having to learn how to shop all over again. We have to go all over town to get everything we need. We get our vegetables from a large open market every Saturday. It is not like going to a big department store in the states and getting everything at one time.

The Lord has blessed us tremendously. We know that this is truly the place where God would have us be.

Please remember to pray for us in the following areas:

(1) For our adjustment and continued good health;

(2) That we will be a true witness in word and deed;

(3) For me as I assume teaching responsibilities in January;

(4) For Sandra and her health as we wait for the new baby in March; and

(5) That our love for these people will continue to grow.

We pray for God's continued blessings upon each of you. May the holiday season be a happy one for all of you.

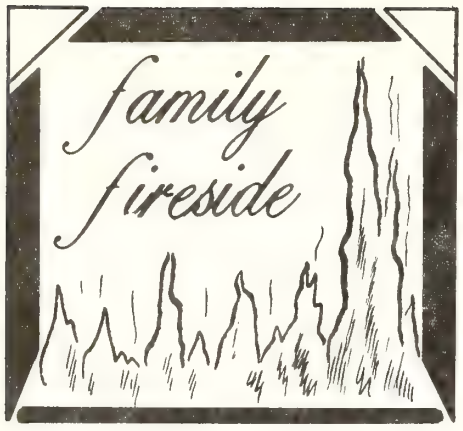
Your Missionaries to the Philippines,
Harold, Sandra, and Wendy Jones

Bookstore Hours

The Free Will Baptist Press Bookstore, Ayden, North Carolina, is now observing the following hours:

Monday-Friday—8 a.m. to 5 p.m.

Saturday—9 a.m. to 12 noon.



SUNDAY, DECEMBER 14

WHAT CHRIST HAD DONE FOR HER

Scripture Reading—Luke 6:35

The wife of a Zulu chief attended a Salvation Army meeting and heard and responded to the call of Jesus. When her husband heard of this he forbade her to go again on pain of death. However, eager to hear more about Jesus, she dared to go, and when her husband knew of this he met her on her return journey and beat her so savagely that he left her for dead. By and by his curiosity moved him to go back and look for her. She was not where he had left her, but he noticed broken twigs and found her lying under a bush. Covering her with his cruel eyes he leered, "And what can your Jesus Christ do for you now?" She opened her eyes, and looking at him, said gently, "He helps me to forgive you!"—*In the Land of His Love, Knight's Master Book.*

PRAYER THOUGHT

Are we able to forgive people that have done us wrong?

MONDAY, DECEMBER 15

A CONSCIENCE VOID OF OFFENSE

Scripture Reading—Proverbs 19:11

One night when Mr. Moody was leading the singing and Mr. Sankey was playing the organ, Moody looked over to Sankey and said: "Excuse me; I see there a friend coming in to the meeting. I offended him today downtown, and I want him to forgive me." Mr. Moody walked down from the platform, and the other man got up from his seat and walked out into the aisle and met Mr. Moody about halfway, and said, "Mr. Moody, I forgive you heartily." Moody went back to the platform, and an eyewitness said, "I never saw such a meeting; it was wonderful." That is why God so richly used Mr. Moody. He kept a conscience that was void of offense toward God.—*Moody Church News, Knight's Master Book.*

PRAYER THOUGHT

We should not hold grudges against one another; we should be willing to forgive and forget.

TUESDAY, DECEMBER 16

HE REPAYS MANY TIMES

Scripture Reading—Matthew 6:1

The old German shoemaker had just sent his boy with a basket of garden stuff to a poor widow. He worked hard at his trade and cultivated his little garden patch, yet nothing was more common in his life than some such deed as this. "How can you afford to give so much away?" I asked him. "I give nothing away," he said, "I lend it to the Lord, and He repays me many times. I am ashamed that people think I am generous when I am paid so much. A long time ago, when I was very poor, I saw someone in want, and I wondered if I could give, but I could not see how. I did give, and the Lord helped me. I have had some work, my garden grows well, and never since have I stopped to think twice when I have heard of some needy one. No, if I gave away all, the Lord would not let me starve. It is like money in the bank, only this time the bank never breaks, and the interest comes back every day.—*Log of the Good Ship Grace, W. B. Knight's Master Book.*

PRAYER THOUGHT

We will be rewarded for our good deeds someday.

WEDNESDAY, DECEMBER 17

STALE OR FRESH?

Scripture Reading—Acts 26:22

A story is told of an old man who had a wonderful experience twenty-five years ago, so wonderful that he wrote it all down and called it his "Blessed Experience," and when people called on him he would often bring it out and read it through to them. One night, when a friend called in, he said to his wife, "My dear, just run upstairs and bring down my 'Blessed Experience' from the drawer in the bedroom." She went upstairs to get it and on returning she said, "I am sorry, but the mice have been in the drawer, and have eaten up your 'Blessed Experience'!" And a good thing too! If you had a blessing twenty-five years ago, and have not had one since, you had better forget it, and get an up-to-date experience.—*Youth with a Capital Why, Knight's Master Book.*

PRAYER THOUGHT

A lot of Christians need to have an up-to-date experience with their Lord.

THURSDAY, DECEMBER 18

WHAT DO YOU OWE?

Scripture Reading—2 Corinthians 9:7

What do you owe God, you ask?
  Suppose He sent His bill:
One hundred thousand dollars
  For the sun upon the hill;
Two thousand for the brook
  That runs along the way,
Five hundred for the nighttime,
  And thousands for the day.
These are the bills which
Everyone in every clime forget;
If God should charge you what you ow
  You'd always be in debt.

—Author Unknown,
1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

If God charged us for all He has giv us, would we be able to pay for it?

FRIDAY, DECEMBER 18

CANCELLING UNKIND WORDS

Scripture Reading—Hebrews 5:2

Some of the older boys and girls doul less have studied cancellation in scho But there is another kind of cancellati that can be used by the youth of all ag For example, two boys were speaking another boy.

"He is slow in games," said one.

"Yes, replied the other, "but he alwa plays fair."

"He is so stupid at school!" said the fi boy.

"But he always studies hard," answer the second.

Thus you see every unkind word spok by the first boy was cancelled by a k word from the second. Suppose the n time you hear an unkind work you try cancel it by putting a kind one in its pla *Gospel Herald, W. B. Knight's Master Bo*

PRAYER THOUGHT

The next time you start to say son thing degrading about a person, see if y can't change it around and say someth kind.

SATURDAY, DECEMBER 20

SENT BACK FOR MORE WORK

Scripture Reading—Psalm 141:3

John Wesley tells us that at Epworth one occasion a wagon load of Methodi were brought before the magistrates. "Wh have they done?" asked the magistra That was a point the prosecution had considered. Then said one: "Please, they converted my wife. Before she w amongst them she had such a tongue! I now she is as quiet as a lamb." "Ta them back," said the magistrate, "and them convert all the scolds in the paris —*Mark Guy Pearse, W. B. Knight's Mas Book.*

PRAYER THOUGHT

We need to ge to work and lead peo to Christ.

HAVE YOU RENEWED YOUR

SUBSCRIPTION

INFORMATION ABOUT

FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

MIDDLESEX, NORTH CAROLINA

THE REV. EDWARD W. MILES, Superintendent

New Bus, Autographed Car, And Money Are Received by Home

Thanksgiving was a very special day at the Children's Home, for on this occasion the Home received a new van bus, the unusual gift of a 1949 automobile with 500 painted autographs on it, and a $1,000 gift in money which represented the 500 autographs on the car.

The gifts were the result of community and church efforts. The bus cost over $3,000, and the money for its purchase was raised during the last two months by seventeen local churches and three civic clubs. The Rev. Edward W. Miles, superintendent of the Home, helped initiate the drive for the bus. Until now the Home has had only one dependable vehicle.

The autographed car was donated by Bert Turnmire of the Kannapolis Free Will Baptist Church, Kannapolis, North Carolina. Mr. Turnmire had seen the need for a vocational training shop at the Home; and to help raise the money for the building of such a shop, he offered to donate his personal car—providing that the young people at the Kannapolis church would sell 500 autographs at two dollars a piece to be written on the car. The project was successful, for the keys to the car, along with the $1,000, were presented to Superintendent Miles during the Thanksgiving morning service at the Memorial Chapel of the Home. This was the first gift earmarked for the shop building, and others are expected. The bus was also presented during the Thanksgiving morning service.

It is rewarding to know that worthy causes meet with such success!

HAVE YOU RENEWED YOUR SUBSCRIPTION

Cash Receipts For the Month of October, 1969

The Free Will Baptist Children's Home gratefully acknowledges the following receipts for the month of October, 1969. Receipts have been mailed to each individual, auxiliary, or organization contributing; but totals are shown here only from each conference for the period covered.

RELIGIOUS CONTRIBUTIONS RECEIVED
(Including Gifts for All Purposes)

Albemarle Conference	$ 290.09
Blue Ridge Association	20.00
Cape Fear Conference	449.62
Central Conference	1,495.63
Eastern Conference	2,435.22
Pee Dee Association	121.82
Piedmont Conference	30.00
Rockfish Conference	31.89
Western Conference	922.72
Statewide Bodies	934.00
Total Religious Contributions	$ 6,730.99
Other Income for the Month	1,317.95
Farm Income	2,138.80
Total Receipts for the Month	$10,187.74

Special recognition is hereby given to the following who made gifts of $100 or more during the month.

HONOR ROLL

Albemarle Conference	
Plymouth	$100.00
Cape Fear Conference	
Palmer Memorial	$198.00
Yelverton's Grove	207.00
Central Conference	
Ayden	$300.00
Marlboro	210.27
Spring Branch	368.08
Eastern Conference	
Arapahoe	$354.45
Dublin Grove	136.48
Moseley's Creek	110.00
Fifth Union Meeting	100.00
Eastern Auxiliary District	107.50
Eastern Conference	229.86
White Hill	150.85
Sarecta	102.06
Winter Green	236.89
Western Conference	
Micro	$100.00
Stoney Creek	117.70
Statewide Bodies	
N. C. Woman's Auxiliary Convention	$851.78
Miscellaneous	
Mr. Emmett Stancil	$100.00
Mr. and Mrs. W. E. Nunnally	100.00
Blue Bell Corporation	150.00

Mount Olive News

(continued from page seven)

Church in Richmond, Virginia. Currently he is a member of the Baptist World Alliance, trustee on the Council on Religion and International Affairs, trustee at the University of Richmond, trustee and honorary chairman of the board of Virginia Union University, trustee of Richmond Memorial Hospital, member of board of directors of the Rockefeller Fund for Theological Education, vice-president and member of board of directors of CARE, member of the board of directors of Virginia Institute of Pastoral Care, member of Baptist Joint Committee on Public Affairs, frequent lecturer on marriage and the home and on pastoral problems, and speaker in schools and colleges.

He is the author of several books, his most recent being, "Baptists Around the World," 1967. Adams has actively contributed materials to be published. For twenty-two years he conducted a daily radio broadcast, "Friendly Fellowship" and "Minute Messages" on television.

He is a member of Phi Beta Kappa, Beta Theta Pi, Phi Mu Alpha, SATC, and Omicron Delta Kappa.

Adams is married to the former Ester J. Jillson. They have three children and eight grandchildren.

The public is invited to attend the Christmas Convocation and to hear him.

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Gift Received



The Sears-Roebuck Foundation has made an unrestricted gift to Mount Olive College in the amount of $500. Don Hill, manager of the Goldsboro, North Carolina, Sears Store, respresented the Foundation presenting the check for the College to President W. Burkette Raper.

SAVE YOUR HOME!

(continued from page five)

strive unceasingly to make home the most attractive place in the world for their children. This is achieved not necessarily by gadgets and fancy furniture, but by the presence of parents who possess sunny dispositions, good sense, and understanding hearts. By the very nature of things, a mother's presence should be the home's greatest attraction. When a mother becomes so busy saving the community or working away from home, you can be sure that in time her family will go to pieces.

In saying this, I do not mean to downgrade a mother who is involved in community projects or budget balancing, but simply to point out that there is a time in a child's life when he needs more than anything else to find his mother at home. Neither am I contending against women taking employment after the children are grown and have left home. Nor is it to say that an occasional evening out for Mom and Dad is out of order, or that one should never hire a baby sitter. Mothers should realize however, that during the formative years of children's development, their place is with t h e i r children. Whenever a mother shirks this close and personal relationship, she courts trouble for herself and her children.

Sixteen-year-old Betty left home and married a twenty-year-old boy whom both her mother and father considered to be a poor marital risk. The distraught mother wondered why her intelligent daughter would do such a thing without first talking it over with her. She had a right to be dismayed, but not surprised. In reviewing the past, she discovered the reasons for her daughter's action.

When Betty was ten years old, Mrs. Brown had taken a full-time job to help pay for some needed wardrobe items. She intended to work for only a few months, but the pay check had a hypnotizing effect, and she could not bring herself to quit.

Consequently, every afternoon Betty came h o m e from school to an empty house. When Betty's parents did come home, they were too tired to discuss her girlish problems and aspirations. Thus, Betty grew up alone; and when she complained about how lonely it was around the house, her mother would shrug her shoulders and say, "You are a big girl now, and you must learn to do things without depending so much on Mother."

That is precisely what Betty did. In her loneliness, she invited school friends to her home. Since Mother was not around to assist in the choice of friends, some came whose influence was not the best. Mrs. Brown did not know it, but while she was gaining financial security, she was losing her daughter. Suddenly one day she realized, too late, that you cannot neglect children when they are young and expect them to confide in you when they are older.

Wise mothers realize this and live close to their children. At best, a mother's time with her children is limited, and every moment must be used to teach them how to differentiate between right and wrong and to implant a sense of responsibility in their young minds. By example and precept, a mother must uphold standards of cleanliness, order, and purity.

Furthermore, home life provides the child with the opportunity to grasp the full meaning of obedience and cooperation. Insignificant as these traits may seem to some, they are tremendously important in our complicated, technological civilization. Life today moves swiftly, often demanding split-second reactions, and those who would survive must understand the meaning of obedience and cooperation. This is true whether one is experimenting in a kitchen or a college chemistry laboratory or driving an automobile on a freeway.

How well husband and wife cooperate with each other at home, and children with parents, determines the cooperation of youth in classrooms and in group activities. This is so because courtesy, politeness, and regard for others is not taught by textbooks, but by example.

Someday children will be old enough to consider marriage. In their fathers and mothers they should behold their matrimonial ideals. Over and above the cooking, sewing, laundering, and working for a living, what should youth find in their parents?

Chief among many things, they should recognize their parents as partners in holy wedlock, who are constantly increasing their capacity to care for others. They progress from getting to giving—often giving in to each other. Included in this is willingness to work and pray together to solve problems through compromises.

Far too often parents express disagreeable thoughts about each other in the presence of children. They nag or deflate. Unconsciously, this engenders hostility in children toward society. Thoughtlessness and selfishness exhibited in the home cannot be shed too easily outside the home.

Especially effective in manufacturing delinquents are parents who periodically turn loose their critical venom upon the teacher, the minister, the law enforcement authorities, or a neighbor who happens to own a better house or car. This hostile atmosphere is calculated to spawn youngsters who are suspicious of and antagonistic to any rules and regulations of a well-ordered society.

On the other hand, parents can provide opportunities for children to develop inner resources against the corrosive pressures of life. Such training is needed more than ever today when the temptation is so strong to glue attention on the glowing box in the corner of the living room.

When did you last read the Bible to your children? When did you last take them to an art gallery or aquarium or arrange for them to listen to the music of the masters? Unless you supply them with that which is uplifting, they will fill their minds with the cheap, tawdry, and defiling.

Along with everything else, parents should provide controls for their children. State institutions and penitentiaries are crowded with people who have never learned that controls are a necessary part of life.

Limits to behavior should be established, clearly defined, and firmly enforced. Home is the training school for life in a world of many people. No one can with safety disregard the rules of physics, chemistry, space travel, or sports. It is disastrous to suggest to children that some laws should be obeyed and others disregarded.

As Solomon said long ago, "Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6).—The Christian Parent in "Gospel Herald."

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Do you think that there is to be a world church headed by the Papacy, and that instead of Russians' being the enemy to attack us, that the common market will be that enemy which becomes strong, controlling all of Europe and will overcome us; also that it is symbolized by the ten horns of the beast of Revelation 13 and 17, and by the ten toes of Daniel 2, and the ten horns of Daniel 7?

(Continued from Last Week)

Since that now we are living in the light of all that the Bible says on the subject: expecting Jesus to appear in the air, raise the dead or sleeping saints from the dust to which they have been committed, catch them up into His glorious presence together with us whom at that time He will change into His glorious likeness who are alive and looking for His coming; we need to consider a few things the Bible tells us as to the developments to precede and those to follow that glorious event. All this age, from Christ's going into heaven to that when He shall appear in the air, as we have said, is to be one of trial and testing; one that brings persecution and trials to every true believer commensurate to his consecration to God and dedication to the commission Jesus gave us when He left as His parting orders—a command that we go into all the world and preach His good news to every single creature. Half-hearted obedience and half-hearted activity on our part will produce only half-hearted persecution and hardship imposed by the world in our behalf. The world would like to maintain its form of peaceful coexistence with us until it buries us. Whole-hearted obedience and complete dedication to the task before us will provoke all-out hatred and full-scale persecution from the world. If you and I came across a time when there is any less hatred from the world or exhibited by worldly Christians in our behalf, we need to go to the Word of God to refresh our minds in the instructions, and to our knees for help from God in an effort to subdue our flesh or the mind of this nature that is of the world, because there is a war on between the natural and the spiritual, between the flesh and the devil, and our old natures on the one side and the crucified Christ, His Holy Spirit, and our new mind and nature on the other. This war must be fought to the finish and that time of finish will not come until Jesus in His Second Coming appears and destroys all evil once and for all.

Now until He appears at the end of the age everything will continue to grow worse. Satan, the god of this world, the prince of the powers of the air, the opposer of all righteousness will be allowed by God to draw out his power and manipulate his forces more subtly, concentrating all on one focal point; viz., Christ and all who belong to Him: "If we suffer, we shall also reign with him: if we deny him, he also will deny us: If we believe not, yet he abideth faithful: he cannot deny himself . . . . For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (2 Timothy 2:12, 13; 4:3-5). If you will note that in the verses that preede this last Scripture, as well as the one that follows, exhortation is given to the servant of God to be faithful in the preaching or teaching of the Word. The fact that it isn't popular in no way lessens our responsibility to make it known. While here upon the earth Jesus said to those who were supposed to be the most faithful among His followers: "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" (Mark 8:38). (See Luke 9:26).

So as the simplest among us may well see the preaching of the Word or witnessing for Christ, so it is the task of every born-again soul throughout this whole Church age. Nothing substitutes for it; and because of a lack on the part of Christians to preach these (Romans 1:16; Hebrews 4:12), powerful words, that when preached, do the rest that is needed now. This age will end in chaos.

The building of gigantic physical plants to house Christian training schools and church groups is a sin against Christ and His teaching on this subject. When it is done in excess of the need, it results in the neglect of the main issue; i. e., the spreading of the gospel to the unsaved and to those that have never heard it one time. I believe that under the full light of the Word; when, and if allowed to show forth in its unadulterated form, it will influence our intelligence and our wisdom to keep church, school, and other benevolent institutions—such as the building and other expenses as the organized machinery and personnel—to a minimum; and the support of the preaching of the Word itself to a maximum. If that had been done in the spirit in which Peter, Paul, Stephen, Philip, and other earlier servants of Christ did it, we would have long since seen the gospel brought to the last unreached creature of our generation and a different situation in the world would be here. But that is not the case as it now stands, so we each must be faithful, always looking for and expecting Him to return as we put all that we are in the fight, and all that we have and can muster in this effort.

Now let us look at some of the signs that Christians are, in their special power of discernment, to recognize as those that suggest Christ's early or at hand return: (1) There will be an increasing number of false religions and false prophets and teachers. That is, false religions seem to be in possession of a new truce in false teachings to have gained new momentum. "Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused if it be received with thanksgiving" (1 Timothy 4:3, 4). This seems probably to be taking place now. For the past few summers when visiting in North Carolina I have inquired and learn-

(continued on page sixteen)

STORIES

for our youth



ARE YOU RICH?

KAY WARWICK

I THINK it's a shame we can't go to that game!" Gene grumbled. He ruffled his straight red hair until it stood up on his head like angry feathers.

Denny nodded his head in agreement. "I had counted on seeing that football game, too," he said. "But Mother says the tickets are expensive."

"Dad works all the time. I just don't see why we have to be so careful about money!" Gene muttered.

"Partly because of Grandma," their mother answered, stepping into the living room. "Have you forgotten about her illness?"

Both boys flushed. "Aw, Mom," Gene said defensively.

"Grandma's long stay in the hospital was very expensive," their mother added. "We are glad to help out." She looked searchingly at the boys. "Would you want Grandmother to lack anything she needed?"

"Of course not," the boys answered in unison.

Just then there was a knock on the back door. "I'll go!" Gene cried, glad to have an excuse to get away.

He was back in a moment, saying "Some kids want to know whether we have any old papers."

Mrs. Gandy hurried to the door, the boys following.

"Are you collecting for a scrap drive?" Mrs. Gandy asked the boy and girl at the door.

"No, Ma'am," the boy answered in a low voice. "We—we help Dad sell them."

"Look at their ragged coats," Denny whispered.

Gene nodded.

"Come in," Mrs. Gandy said. "I'm sure we have some magazines and old papers. While my boys look for them, I'll make you a cup of hot cocoa."

The children hesitated, their serious gaze wavering from one to the other.

Denny noticed that their soggy sandals left muddy marks on the shining kitchen linoleum as they crossed to the table. "I'll get those old magazines in the basement," he volunteered.

Mrs. Gandy worked quickly and deftly, pouring milk, measuring cocoa, getting down their everyday cups and saucers.

Gene watched while the boy and girl seated themselves timidly at the kitchen table. They sat silently waiting until Mrs. Gandy filled their cups. When they lifted the steaming cups of cocoa, he noticed that their hands were red and chapped.

Gene hunted up some old newspapers, then came back into the kitchen and poured himself a cup of cocoa.

After she had finished her cocoa, the girl held her empty cup in her hands, looking at it. Then she asked timidly, "Ma'am, are you rich?"

Gene started to laugh, then turned it into a cough.

"Are we rich? I should say not!" Mrs. Gandy said.

The girl put her cup carefully back on the saucer. "But your cups match your saucers," she said quietly.

Denny came up from the basement just in time to hear the girl's remark. He stood motionless in amazement, his eyes fixed on the girl's face.

Gene cleared his throat and asked, "Do you have anything to carry the papers in?"

"No," the boy said, "we'll make two trips."

Gene looked at his mother doubtfully. "There's that old wagon of ours downstairs."

"That'll be just the thing," Mrs. Gandy said.

Gene and Denny helped load the papers and magazines into the old wagon. The boy and girl gratefully murmured, "Thank you," as they pulled the wagon.

It was colder outside now, and the rain promised to turn to sleet.

Mrs. Gandy shut the door very slowly. Denny looked at the cups and saucers—saucers that "matched" — on the kitchen table. He picked up one and rubbed his thumb slowly up and down the side of the blue pottery. "Our plain old cups and saucers," he murmured.

"Gene, will you please bring me up some potatoes for supper?" his mother asked.

Gene nodded. "Potatoes and meat gravy! Grandma's well! Dad's working! We're rich!" The words burst from him explosively as he dashed down the steps.

Mrs. Gandy got a rag from underneath the sink to wipe up the muddy sandal prints. Denny gently took the cloth from her hand. As he cleaned up the footprints, he murmured, "We are rich! Aren't we, Mother?"—Guide.

USED ALUMINUM PLATES FOR SALE

The Press has a quantity of used aluminum offset plates for sale. The plates are available in two sizes: 22¾ by 26 inches, and 11 by 18 inches. The costs of these used plates are 75¢ and 35¢ respectively.

These plates have a number of uses, including the patching of farm buildings, rooftops, etc. In fact, anywhere that tin is used for patching or repairing, these plates will serve a similar purpose.

Anyone interested in securing these plates or desiring further information concerning these should contact the Press.

IT PAYS TO WITNESS

by PAULINE BONE

When Morris was a sophomore in igh school, his young sister, Vivian, ay in bed at home, seriously ill. Mor- is loved his sister dearly. One day he ought a package of mints to take to er. As he neared her bedside, he heard er singing, "Where He Leads Me I Will ollow." In a short time, Vivian went o be with Jesus, whom she loved and erved. But she left a personal testi- nony that sank deep into Morris' heart. oday he is a minister of the gospel.

Personal witnessing has always had profound effect on people's lives.

Some time ago, I heard of a husband nd father who was saved one day while e was at work. He went home that day and witnessed to his faithful wife of the grace wrought in his heart. His life was so changed in words and deeds that soon she cried, "I want what you have." She, too, found peace with God.

Several years ago, I attended a revival meeting where the order of the service was somewhat reversed. Bill had been under deep conviction of sin for many days but had not made a complete de- cision to yield his life to Christ. Dur- ng the testimony meeting, Bill's cousin rose and gave a glowing witness for Jesus, her Lord and Master. This so ouched Bill's heart that he stood and estified to a saving knowledge of sal- vation. He said he had made his de- cision while his cousin was testifying. ollowing Bill's testimony, a young girl vith a hungry heart expressed her de- ire to become a Christian. Kind friends rayed earnestly with her, and another oul was born into the kingdom of God efore the minister had a c h a n c e to reach the evening message.

After the woman at the well met Je- us, and after He gave her living water, he went into the city of Sychar, saying, 'Come, see a man, which told me all hings that ever I did: is not this the hrist?" (John 4:29). And the Bible tells s, ". . . many of the Samaritans of that ity believed on him for the saying of he woman, which testified, He told me ll that ever I did" (v. 39). Then the amaritans came out to see Jesus giving im a personal invitation and welcome o visit their city. He graciously accept- d, staying with them for two days. "And nany more believed because of his own word" (v. 41), exclaiming to the wo- man, ". . . Now we believe, . . . for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world" (v. 42). All this happened because one woman was faithful in wit- nessing.

Philip convinced the Ethiopian eunuch that Jesus was the Son of God. We do not know how far-reaching this witness was as the Ethiopian went on his way rejoicing to his own country.

". . . Stephen, full of faith and power, did great wonders and miracles among the people" (Acts 6:8). His personal life and witness seemed to be cut short on earth by an angry mob who stoned him to death. But his shining witness for Christ reached Saul of Tarsus, the perse- cutor, who, after his miraculous con- version, became t h e great missionary Paul, carrying the good news of salva- tion to the then known world.

We don't hear so much about Andrew in the Bible, but we do have this state- ment concerning his witnessing: "He first findeth his own brother Simon, and saith unto him, We have found the Mes- sias, which is, being interpreted, the Christ. And he brought him to Jesus . . . ." (John 1: 41, 42). Simon Peter, Andrew's brother, became one of the greatest preachers in New Testament history, winning thousands to Christ.

Just suppose one person you faith- fully witness to and win for C h r i s t would win thousands for the kingdom of God! Wherever you are, it pays to be a good witness for C h r i s t!—"Gospel Herald."

OBITUARIES

JESSE S. SMITH

On May 27, 1969, God, in His love called my father, Jesse S. Smith, to his heavenly home. He was born October 30, 1877, in the Black Jack community of Pitt County. He was the son of the late Hardy and Irene Smith. At an early age he gave his heart to the Lord and became a member of the B l a c k Jack Free Will Baptist C h u r c h, Route 3, Greenville, North Carolina, and was a very active and dedicated member of the church he loved so dearly. At the time of his death he was the oldest member of the church. He served as chairman of the deacon board, Sunday school and church treasurer, and as a member of the building committee. He performed his duties faithfully, until his health failed him a few years before his death. He was a man of great faith who loved everyone.

Jesse Smith was my daddy,
And I loved him very much;
But I knew he was peacefully sleeping
When I gave him his last earthly touch;
I will not grieve as if there were no hope,
For I do know he's safe up there—
Out of this world of sin and crime
Which none of it he cared to share;
Now, in the end I will only say,
"I'll miss you, Daddy, everyday;
But the good Lord knew best
When He called you home;
And I'll do my best to meet you there someday."

By his loving daughter,
Mrs. Reba Cannon
Route 3
Greenville, North Carolina

BOOK REVIEWS

by ELIZABETH HILL

HEART GIFTS by Helen Steiner Rice. Revell, cloth edition, 1968, $3.50.

Warm, inspiring poems causing the heart to rejoice and kindle a glowing sense of tranquility are included here. The beloved author touches upon the concerns, tragedies, hopes, and joys of the common people.

Artwork in glowing color, ribbon marker, and clear acetate box top with ribbon bands are among the features of this gift book. Besides the highly select- ed poems, there is a pen portrait of the author as a person.

Below is "Heart Gifts," a sample of this remarkable woman's poetry.

"It's not the things that can be bought
That are life's richest treasure,
It's just the little 'heart gifts'
That money cannot measure . . .
A cheerful smile, a friendly word,
A sympathetic nod
Are priceless little treasures
From the storehouse of our God . . .
They are the things that can't be bought
With silver or with gold,
For thoughtfulness and kindness
And love are never sold . . .
They are the priceless things in life
For which no one can pay,
And the giver finds rich recompense
In giving them away."

(Books featured may be ordered from the FREE WILL BAPTIST PRESS, P. O. Box 158, Ayden, North Carolina.)



GOD WITH US

Lesson Text: Matthew 1:1, 18-25

Memory Verse: Matthew 1:21

I. INTRODUCTION

Our Christmas lesson for this year is built around the description of the birth of Jesus as recorded in Matthew's Gospel. Matthew, as most of us understand, directed his Gospel primarily to the Jews; thus we see that he dwells at length on those circumstances surrounding the birth of Jesus that were associated with the Old Testament prophecy, as he felt that there was no better way of convincing the Jews that Jesus was indeed the promised Messiah than by showing them that all of the things associated with His birth had been foretold by the prophets.

In the covenant which God established with Israel a Messiah had been promised; and Matthew, realizing that Jesus was the fulfillment of that promise, sought to convince the Jews that He was the promised Messiah.

The material in this lesson should help to convince us all of the deep love which God had and still has for all mankind. This love was manifested to us while we were yet sinners, alienated from God and opposed to all which He represents and seeks to accomplish. When we come to know the great love that God has manifested toward us, it should serve to bring us into a state of humility and inspire in us the desire to return the love which He has so graciously bestowed upon us.

This was an age of expectancy in the lives of the Hebrew people. For many long years they had been under the yoke of first one and then another heathen power, and now those who retained their faith in God were convinced that the days of their captivity were drawing to a close and the time was at hand for the Redeemer, the promised Messiah, to make His appearance.—Teen-Age Teacher (F.W.B.).

II. HINTS THAT HELP

1. Introduction
   - A. The man Matthew.
   - B. The Gospel according to Matthew.
   - C. The passage for today.
2. The Genealogy of Jesus (Matthew 1:1)
   - A. The two genealogies of Jesus—Matthew and Luke, and why they differ.
   - B. The genealogy does not say that Jesus was the son of Joseph. He was born of a virgin.
3. The Virgin-Born Son (Matthew 1:18-25)
   - A. Joseph's dilemma.
   - B. The angel came to Joseph.
   - C. Joseph's willingness to do God's will.
   - D. The importance of the virgin birth.

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. "A man once dreamed that he was in the stable in Bethlehem and saw the Child. He asked, 'What are you doing here, Little One?' And the Child answered, 'I am not doing anything, here! But I shall go from here soon. I shall speak parables that will haunt the world. I shall climb a hill, rise on a cross, and the world will not be able to forget. I will overwhelm the grave. I shall establish the Church. I will come again some day to reign as King. My birth in the stable is not as important as the fact that I shall be born in men's hearts around the world!'

"It was never His birth in a barn that Jesus emphasized. Did He ever refer to it? His interest was in being born into the hearts, spirits, and ways of men. This is the sort of birthday He will join us in celebrating, and the angels, He said, will join Him also. Christ is satisfied only when He has moved from His cattle shed into the living room of men's lives.

"Thanks to Christ, God is with us wherever we are."—Tarbell's Teacher's Guide, 1964.

2. It seems that often we find Christians who think of Jesus as loving, patient, and forgiving, but think of God the Father as stern, demanding, and fearful as if the two persons were not also one. Why should anyone ignore Scripture's teaching at this point and rob himself of the greatest Father-child relationship man can know?

Once a Chinese artist was commissioned to paint his interpretation of the story of the prodigal son. He portrayed the father standing inside the gate waiting as the returning son approached the house. The Christian who commissioned him said to the painter, "Oh no! That's not right. The father should be running down the road to meet the son." The Chinese artist was amazed and replied, "No honorable Chinese father would display such emotion toward a disobedient son!" And with a heart full of gratitude, the Christian lovingly explained, "Ah, Sir, that's exactly what is so different and wonderful about our heavenly Father. His love for His wayward children is so great it compels Him to meet them as they return."

Jesus was the "express image" of God the Father. He said, "He that hath seen me hath seen the Father." "I and my Father are one." Man expresses himself with the words he speaks. So does God. God expressed himself with His "Word," clothed in flesh and called Jesus. How does God the Father react when we are weary? Look to Jesus as He says, "Come unto me . . . and I will give you rest." He is God's "Word" on that. How does God the Father react when we are discouraged? Look to Jesus as He says, "I will not leave you comfortless: I will come to you." He is God's "Word" on that.

All through the ages, in many different ways, God had expressed His love and concern for men, yet they did not quite believe or understand. When all things were ready, in the fullness of time, He expressed His love through His only Son in order that we might at last completely believe and understand God's love and concern for us.

A story that illustrates this precious truth goes something like this: One winter an unbelieving philosopher noticed that the birds in his yard were starving and freezing. They were so numb they were barely able to hop around. He made a trail of bread crumbs from the yard into his study where they could eat and be warm, but they wouldn't come in. So he tried to chase them in,

(continued on page fifteen)

NEWS NOTES

ragmont Assembly Treasurer's eport for November, 1969

Mrs. Fountain Taylor, treasurer for ragmont Assembly, Inc., Black Mountain, North Carolina, reports as follows r the month of November, 1969:

alance, October 31, 1969		$2,939.82
RECEIPTS		
hurches	$ 90.80	
onferences	100.00	
unday Schools	18.35	
eagues	1.00	
. C. State W. A. Convention	725.08	
amp Advance Refund	800.00	
amp Operation	2,428.82	
Total Receipts		4,164.05
Total for Which to Account		$7,103.87
DISBURSEMENTS		
perating Expenses		$ 144.82
alance, November 30, 1969		$6,959.05
avings Account		2,069.49
rand Total		$9,028.54

= = = =

GOD IS CALLING . . . The Ranks in Heaven Are Closing . . . BUT!

(continued from page three)

Dear Free Will Baptist ministers, laymen, or whoever you may be, are you standing by the beliefs taught us by the saints of old? Are you telling it like is? Are you teaching and living the entire Bible: that Christ was born of the virgin Mary, bore our sins in His body on the tree, and that by turning from our sins and believing in His shed blood on Calvary, we too might enjoy the same blessings Ethel is having today? I think her admonition to us today would be, Draw the Free Will Baptist ranks closer than ever; fill the gaps; serve Him more than you ever did; win more souls and have more dedicated Christian lives than you ever have. Strive harder to keep the Free Will Baptist denomination what it should be. Stay true to its doctrines, and someday you will have the joys I now have with Christ."

God has called another one, which leaves a big gap; but He can raise up another to carry on the work Ethel could not complete because of her illness. Let us pray for a renewal of faith in Christ, in our denomination, and in our own personal lives, that we may do our part of what she was unable to finish. God bless us everyone!

St. Claire Bible Class

(continued from page fourteen)

and they flew away in fright. The philosopher thought to himself, "If only I were a bird, I could lead them in. They'd follow me and I could save them." As he sat at his desk thinking about this, understanding rushed as light into his mind and heart. "Oh God," he cried, "I see! I see! The only way you could save us was to become one of us so that you could lead us to safety." "The Word was made flesh, and dwelt among us."—Standard Commentary.

NOW IS A GOOD TIME TO RENEW YOUR SUBSCRIPTION

Bookstore Hours

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* The Free Will Baptist Press Bookstore, Ayden, North Carolina, is now observing the following hours:

* Monday-Friday—8 a.m. to 5 p.m.

* Saturday—9 a.m. to 12 noon.

CHRISTMAS FILMSTRIPS

FOR SHOWING DURING THE CHRISTMAS SEASON

(These may be rented from the Free Will Baptist Press. Filmstrips are $1 each; records are 50¢ each; and projectors are $1 each)

TELL ME ABOUT CHRISTMAS
(Especially good for children and their families, adapted from the best-selling book by Mary Alice Jones—15 minutes)

CHRISTMAS IN THE FAMILY
(A lonely widow is drawn into a Christmas celebration by the happy family next door—junior-adult level—12 minutes)

TEENAGERS LEARN ABOUT CHRISTMAS
(Teenagers have a chance to share their Christian faith as the result of building a life-sized creche in front of their church—12 minutes)

JESUS IS BORN
(The story of Jesus' birth from Luke 2:17, simply and beautifully told—especially for the 4 and 5 year-olds—4 minutes)

THE SHEPHERD'S VISIT
(Announcement of Jesus' birth to the Bethlehem shepherds and their going to find Him—preschool level—4 minutes)

THE WORLD INTO WHICH JESUS WAS BORN
(Customs, political, and social background of the world when Jesus was born—junior, youth, adult levels—10 minutes)

THE BIRTH OF CHRIST
(Events seen through the eyes of a "might-have-been" shepherd boy, and the later visit of the wise men—junior, youth, adult—10 minutes)

STORIES ABOUT OUR CHRISTMAS CAROLS
(Stories of how we got four of our popular carols; a verse is on the screen for each carol so group can sing—junior-adult—15 minutes)

STORIES ABOUT OUR CHRISTMAS TRADITIONS
(Origin and meaning of the Christmas tree, evergreens, candles, holly, mistletoe, manger scene, etc.—junior-adult—15 minutes)

HOLY NIGHT
(Prophecy of Isaiah and its wonderful fulfillment—for all ages—15 minutes)

THE NATIVITY
(Describes the long, tedious journey to Bethlehem and the Christ Child's birth in a humble stable—junior-adult—15 minutes)

Questions & Answers

(continued from page eleven)

ed a little about the present religious atmosphere in communities where I have known the families' former belief and some of their history from early boyhood. There has been so much change one may no longer be sure what sect any may adhere to as a result of his former belief or his family connections. The Free Will Baptists were the most predominant of any group fifty years or so ago. The Primitive Baptists, the Methodists, the Missionary Baptists, or the Disciples of Christ (Campbelites)—one or the other took a second place; and in some, there was a sprinkling of all of these with a few Presbyterians thrown in for good measure. There might be an atheist or Mormon or Jew or Seventh-Day Adventist or Russellite included (known today as Jehovah Witness or Millennial Dawnist) or Christian Scientist included, for several of the cults were beginning to propagate their shibboleths with enthusiasm before I began my ministerial preparation. Now the Free Will Baptists no longer dominate the scene in those communities, but in many places have been replaced with those adhering to one or the other of these or by some other religion unheard of by me in those early days. When I was growing up, baseball, swimming, pleasure riding, doing any kind of work or engaging in any sport on Sunday was a rare exception. Most churches had services one weekend out of each month. Both saints and sinners and their children usually attended such services when not providentially hindered. Now, sports, pleasure riding, television and even secular work often keep the church members from attending the services of the church to which they belong. Few of the unsaved attend with any degree of regularity. Free Will Baptists, in some church communities, share county-sponsored Sunday school conventions with the cults as well as with independent groups that have teachers and officers that do not even claim to be born again, having apparently forgotten or never bothered to see what the Bible has to say on the subject: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; For he that biddeth him God speed is partaker of his evil deeds" (2 John 10, 11). (See Matthew 7:13-23; 1 John 4:5-21.)

(Continued Next Issue)

NOW IS A GOOD TIME TO RENEW YOUR SUBSCRIPTION

CATALOGS READY

The Free Will Baptist Press Foundation, Inc. Catalog is now ready and available at the Press. The catalog is up-to-date and contains a virtual treasure house of supplies, literature, and gift ideas. One has to see it to appreciate it. Those desiring catalogs may have these by picking them up at the Press or by requesting them by mail.

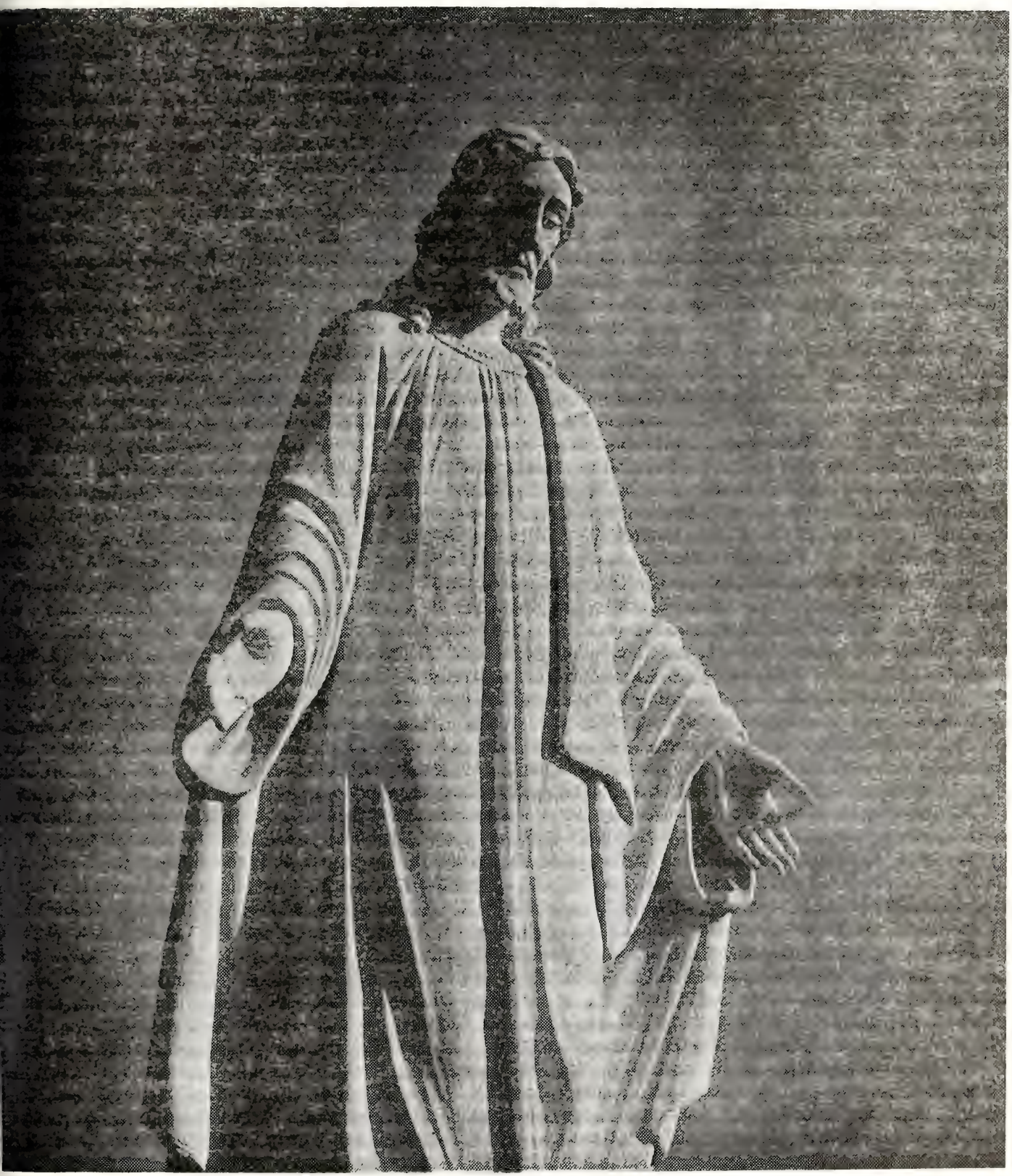
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the FREE WILL BAPTIST

DEN, NORTH CAROLINA, WEDNESDAY, DECEMBER 17, 1969





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Volume 84 Number 49

TOMMY MANNING, *Editor*

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SO, YOU WANT A FRIEND?

A friend is one which is attached to another by a quality of affection or esteem. Further, a friend is a helper, a supporter, a champion of causes, and a sharer of troubles.

Friends: some of us have them; most of us want them; and all of us need them. Whether or not they are plentiful depends largely upon how we happen to be. If we are not a friend, we need never expect to be able to acquire any. Unless we "befriend," we cannot expect to be befriended.

Some friendship is conditional. It is usually expressed on an exchange basis—"you like me, and I'll like you." Perhaps this is satisfactory, but it is not really good—nor is it really beneficial; for if the "friend" decides upon a given day that he does not like us, then our friend is gone. Not so with a true friend, for true friendship never wavers so. This is not to say that our friends will agree with our every conviction or our every action, but it is to say that while disagreeing with us they will maintain their respect and their affection. It is a certain fact that friendship should never be based upon what one can get from another in the way of gifts, compliments, or agreement of opinions. If this were the case, many of us would lose out. Not all of us are as free with our gifts as others; not all of us compliment with every breath; and some of us seldom agree with the opinions of others. Thus, friendship is deeper than outward expressions. It lives within the heart of the individual.

A certain type of friend can be bought—and all of us have seen this happen. Yet, this type of friendship never lasts; for when the money is gone, so is the friend. True friendship expresses itself without second thoughts or ulterior motives. Whether a penny or a dollar is involved, it remains steadfast.

A few deluded souls think that they can make it in this life without having friends. Perhaps they can struggle by without one, but the richest and happiest person in the world is he who can greet people on the street and claim them as friends. The poorest and most miserable person in the world is one who finds himself alone and friendless at a time when his heart is desirous of comfort. As trite as it sounds, "a friend in need" is still "a friend indeed." Oh how rewarding to have one to champion our cause and to support our opinion! How wonderful to be able to go to a person who can share our burdens and give strength to our meager courage!

Acting as a friend is favorable, but acting like a friend is not. There is a distinct difference in being something and acting "like" something. One is genuine and one is fake. The world is full of these fakes—these false friends. If we had the power to choose, we would rather have one good friend than a thousand false ones—and probably every person in the world can claim at least one good friend to his credit. Every person in the world also has many of these false friends to contend with. There is a great danger here, for often these false friends make so convincingly a show that we are actually unable at a given moment to ascertain their sincerity or their insincerity.

The world needs a friend—and it has a Friend if it will accept Him. That Friend can be found in the Person of Jesus Christ whose birthday we will celebrate shortly. He is the best Friend anyone could have, and no intelligent person needs any convincing of this fact. How blessed are the moments spent in His presence! How inexplicable is the joy of knowing Him! How glorious are the minutes spent in meditation, listening to His silent, yet understandable voice, and learning to know Him better! How wonderful are the hours spent in His service; and how contented is the life yielded to His leading!

So, you want a friend? a real friend? Try Jesus, the "only One who cares and understands." If you make of Him a Friend, He will make of you the kind of friend you need to be to others. He will set your heart aright and will make your soul at peace with man and with God. So, you want a friend? He's waiting to meet you!

The Gift of God

By J. H. WALKER Jr.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

DURING THE CHRISTMAS season our hearts are filled with the desire to give gifts. Everyone is happy and gay. It is the season to be jolly. It is a time of laughter and revelry. It is the time when children are eagerly anticipating the gifts which they know are coming their way. With bright eyes, gesturing hands, and countenances aglow, they describe the things which they are hoping to receive. As parents we give as much as we possibly can, and then sit back with satisfaction when we see the happiness that comes from our giving. We like to give gifts. We enjoy sharing with others. Our biggest regret is that we cannot give more, and usually we express what we have given is only a token of our love.

Some people miss the blessings of giving gifts. Please do not let this happen to you. The expression "Christmas is becoming so commercialized these days" is often heard. This reflects the success of business but destroys the meaning of the Christmas season. Some persons are so busy that they work late hours all through the Christmas season and have for their remembrances a sea of faces, crowds of shoppers, the wrapping of packages, and the ringing of the cash register. For them Christmas is the season to make money, and thus they double their efforts to attract as much business as possible. Their thoughts of a gift is not in what they will receive or give but is in making the sale to others who are giving. Some are busy preparing their shopping or mailing lists, being certain that they have not forgotten anyone who sent them a gift or card the previous year. Their spirit of giving is dominated by their receipts, and thus they miss much of the joy of the Christmas season.

This year let us take time to remember the purpose of Christmas. Let us examine and understand why we are having this special occasion. This is a time of rejoicing, gaiety, and happiness. Our hearts are warmed with a feeling of gladness and good doing. We desire to help others. It is a time of unselfishness and such it should be. For it is the season when we recognize the greatest gift that has ever been given.

This gift of God was not a last minute purchase or a spur-of-the-moment action. It was not given with an apology that "He wished that He could give more." God has the resources of the universe at His hand. Jewels and precious stones are in His treasury. The boundless beauties of nature are at His command. The murmuring of the stream, the beauty of the sunset, the waves of the wheat field, the stars in the heaven show forth His handiwork. He could have created a gift more beautiful than nature, even surpassing the greatest imaginations of man.

The gift chosen was not one of beauty, but was without "form nor comeliness; and when we shall see him, there is no beauty that we should desire him." The value of the gift is not in its beauty but is in its function. The cost is the most precious thing which God had to give to the world—the giving of Himself. There was no attempt on God's part to repay or give a gift equal in value to a gift received, but His gift was unselfish and completely given to one who was undeserving. His gift is not a momentary enjoyment, a passing pleasure, a fleeting thing which is quickly consumed. His gift is not temporal, but eternal.

Just as we who are earthly parents receive great satisfaction in giving, our heavenly Father is blessed through His gift. He made man for the purpose of fellowship. He wanted children with whom He could communicate. His children became wayward and disobedient, and only through this great sacrifice, this great gift, was a means wrought whereby this fellowship could be restored. Thus, God is happy and there is rejoicing in heaven when His gift is received.

We, the receivers of God's gift, are blessed when we receive it, for the gift enables us to fulfill the longing within our hearts for completeness. It gives us that satisfying portion which fills the hungering heart for fellowship with God.

Often one is unaware of the value of a gift until he is given something which he discovers very useful. Recently we were given an electric skillet, and I wonder how we previously managed to get by without one. We use it nearly every day. This is true of our Christian experience. God is useful to us, not as someone whom we can selfishly use for personal gain or desire, but through Him we have peace of mind and a purpose in our life. Through Him we have a goal and standards of achievement which enable us to succeed.

The function of God's gift covers both areas of man's life, the present and the future. For the family who has just lost a loved one, He is a comforter. From the Christian brother whose house burned with everything he owned, there came words of encouragement because he remembered Job and was able to express himself through the words, "The Lord gave, the Lord hath taken away; blessed be the name of the Lord."

In times of trouble we can be conscious of the eternal purpose that gives value to our daily activities and not become lost in the little things of life. Ten years from now most of the things which are so perplexing and worrisome will have been forgotten and will be replaced by other things which will be disturbing us. And yet when we are so cumbered with the cares of life we can lift our eyes heavenward; as the eagle soars above the storm clouds, so we can rise above temporal things and place ourselves in God's eternal program. This is true because of the gift which God sent us.

This summer while participating in a religious survey for the Southern Appalachian Studies, I was surprised at the fear which some of the interviewees had toward death. Several times when I asked, "What is the meaning of death to you?" they would answer, "It is so sad"; "I dread it"; "I don't like to think about it"; "It is awful." But one of the functions of God's gift is to give us victory over death. "O death where is thy sting." Like Paul we can say "to be ab-

(continued on page thirteen)

The Lighted Pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

DOCTRINE OF THE INCARNATION

(Reprinted from December 9, 1962)

"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons" (Galatians 4:4, 5).

"Neither sneers nor superstition explain away the doctrine of the Incarnation. The virgin birth is more than a Christmas story! It is a fact of history on which salvation depends. No virgin birth: no forgiveness of sins."

The above quotations should set the stage, not only for our Christmas thinking, but for the thinking of all future life. The first is a part of God's Word, and the second is true to the teaching of God's Word.

Another has said, "One of the most important tenets of the Christian faith is the virgin birth of our Lord Jesus Christ. If Jesus were not virgin-born, then the Bible is not the inerrant Word of God. If Christ were not born of a virgin, then He is not the unique Son of God. If the biblical account of His birth is a falsehood, then He is not the Saviour. If Christ were born other than miraculously, there is no explanation of His character. The deity and the virgin birth of our Lord cannot be separated—either both of these facts are true, or neither of them is true. Without equivocation the Bible states that Christ was born of a virgin. The Bible is the inspired Word of God. Therefore either God is mistaken or Jesus was virgin-born. There is no other conclusion to be drawn."

A study of the Bible shows us that the Old Testament predicts the virgin birth of Christ. Isaiah 7:14, "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel," is only one of a great number of such prophecies given in all parts of the Old Testament. A Redeemer was promised in the Garden of Eden who would overcome the power of Satan, because he had tempted God's holy creatures and robbed them of their purity. No one of natural birth could ever do the promised work of redemption. It must be one of supernatural birth.

A study of the first chapters of the first four books of the New Testament gives a clear and unmistakable announcement of the virgin birth of Christ. Luke goes further and announces the conception by the Holy Ghost, "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the S o n o f G o d" (Luke 1:35). Therefore as the Old Testament predicts the virgin birth, the New Testament announces the virgin birth as a fact which is the only hope of a lost world.

It was necessary for a fallen humanity for Christ to be virgin-born. If He were not born of a virgin, then He was born as all others and inherited our sinful nature. If He had a sinful nature, then He needed a Saviour just as we. Then, in that case, we have no Saviour; we are still in our sins; we have no hope of eternal life and a home in heaven. It was necessary for Him to take on Himself human form, but our Lord was perfect in His humanity, as He was perfect in His deity. To be both it was necessary that He be born supernaturally, and He was so born.

The important question at this time is: Is He your personal Saviour? He was sent to be. He wants to be for He said, "For the Son of man is come to save that which was lost" (Matthew 18:11).

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Knowing your responsibility and willing to fulfill your obligation is true greatness.—M. E. M.

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"On the whole, people who have bright dispositions contribute more to the joy of the world than those who have bright minds."

BOOK REVIEWS

by ELIZABETH HILL

THE TALKING CHRISTMAS TREE by Robert Konzelman. Augsburg Publishing House, 1966, 33 pages, $1.50.

Do Christmas trees talk? The author thinks that if you are attentive, they do talk to you about the fullest meaning of Christmas.

Christmas has to do with never-ending life; life reaching far beyond the world of time and things. Christmas tree lights add warmth and beauty; they remind us of Christ who is the true light.

Stars and angels were the earliest ornaments symbolic of the Christmas story. The author suggests that the Christmas tree ornaments ought to remind us also of the "fruits of the Spirit" (see Galatians 5:22, 23).

Christmas is a season when the gifts of God ought to be especially remembered. Animal shelter, the feeding trough, soft hay, a donkey for the mother to ride, a star to mark the place, and visitors (shepherds and wise men) were all provided by God for that first Christmas. Life is at its best when we remember to thank God daily for the simple things.

Certain family activities along with devotions on the seven days preceding Christmas are offered here. Among the activities include the family selecting the tree together, singing carols around the tree together, reading Christmas cards, and praying for those from whom Christmas cards are received.

"Who first used the Christmas tree?"

"Which ornament deserves the most conspicuous place?"

"How did the creche originate?"

"What does the tree say on the Eve of the Nativity?"

These are among the questions discussed; and on Christmas Day, the tree speaks in a new and meaningful way to the family.

"O Christmas tree! O Christmas tree!
Thy leaves are so unchanging; . . .
Thou bidst us true and faithful be
And trust in God unchangingly.
O Christmas tree! O Christmas tree!
How richly God has decked thee!"

—Selected.

(Books featured may be ordered from the FREE WILL BAPTIST PRESS, P. O. Box 158, Ayden, North Carolina.)

A Reporter Looks At Christmas

by
ANNE SANDBERG

DOCTOR, lawyer, merchant, chief; rich man, poor man, beggar man, thief," mumbled Jack Mason, **Daily News** reporter.

"What are you saying?" asked his wife, Hazel.

"Well, not exactly all of them," explained Jack. "But I'm assigned to sidewalk-interview a dozen people, asking, 'What does Christmas mean to you?' "

"That should be enlightening."

"What's for supper?" Jack asked, abruptly changing to his favorite subject.

"I'm sorry, dear, but I didn't have time . . ."

Jack pushed aside a mountain of tissue and boxes and sat down.

"Don't glare at me," Hazel said. "I know the house is a mess, but I still have cards to address. You'll have to help me tonight."

"Can't," Jack replied. "I'm starting my assignment."

Hazel was preparing the meal when her husband strolled into the kitchen.

"Just got an idea. I'll begin with you. Madam, I'm making a survey for the **Daily News.**" (He produced his card.) "Would you mind stating your occupation and what Christmas means to you?"

"Occupation, housewife. And you know what Christmas means around here! Too much of everything—shopping, baking, decorating, excitement—and aspirins! The children can't wait until Christmas comes, but I can't wait until it's over."

"Come now, it's not that bad!"

"You'll find out tonight."

Swallowing the stew (his fourth canned meal that week), Jack buttoned his coat against the penetrating wind of the December night. On Main Street, fluffy tufts of snow sauntered down upon hundreds of frantic shoppers. Distant church chimes vibrated, "Silent Night, Holy Night."

Jack wasn't especially religious, but he did respect the church and God. How peaceful up there, he thought, as he looked into the snow-laden sky. But down below, it's anything but peaceful.

Withdrawing pen and pad, he stopped a woman who was struggling with bulging shopping bags.

"Oh, please," she begged. "I can't be bothered. I've got so much shopping and . . ." She was gone.

The mail carrier was friendly and informative.

"Well, Christmas means tons of extra mail, crowds in the post office, and long hours. I don't mind the overtime—I can use the money. Trouble is, the wife spends it on expensive gifts. Last year she gave me a gold tie clasp. It's still in the box. She buys the children far too many toys. She must get the spirit of buying when she comes downtown. That's one reason I'm doing the shopping this year.

"Yesterday I asked her, 'Why don't we give ten dollars to Refugee Relief?' She stared, then exploded, 'Are you crazy?' No use arguing with her. Her world is just herself and our family."

A tired-looking woman approached Mason. "I'm a schoolteacher. Too busy to think, really. For children, Christmas is wonderful, but it's a great deal of work for teachers. Personally, I'm afraid there's too much emphasis on the secular—Santa Claus, fun, gaiety—and not enough on the religious."

As the teacher walked on, Mason glanced at placards displayed in stores: "Open from 9 a.m. to 9 p.m." The young woman hurrying through the door said, "I'm a clerk, out for a coffee break. What do I think of Christmas? Walk into that store and you'll see!"

Inside, Mason watched shoppers examining china. Two women reached for the same vase. Then one asked the clerk, "Have you another like this?" "I'll look in the basement," the clerk replied. When she returned, the customers had gone. Three women said almost simultaneously, "Please wrap this—I'm in a hurry."

Outside again, Mason noticed a handsome, olive-skinned man.

"I'm a Hungarian, a welder," he said. "Been here five years. I like this country, but if I told you how I felt about American Christmas, you would not like it. Here you have a wonderful way of life. But I am disappointed to find Americans so materialistic—especially in the way you celebrate this sacred day.

"To you it is a holiday with much spending of money, good times, drinking. For us, it is a holy day. We teach our children, not about Santa Claus, but about the Saviour."

"Thank you, sir," said Mason. "I'm afraid you are right."

Mason now approached a social worker soliciting funds. She looked almost frostbitten.

"Yes, I am cold. But when I see hundreds of unfortunates devouring the Christmas dinner we furnish and later singing carols, it warms my heart. Many come just for the food, but some seek and find a new life in Christ. For us, Christmas means making others happy."

Uplifted by his last interview, Mason addressed a short, stout man.

"I work at Bill's Tavern. We don't have much business on Christmas Day. People stay home. But for take-out orders, it's our busiest season—Christmas and New Year's. Many people wouldn't think of celebrating without liquor."

Mason glanced at his watch. "Think I'll tackle a few more."

"If you had asked me several years ago," remarked the man who identified himself as Rev. Ray Brown, "my answer would have been that Christmas activities are far too extravagant and overdone in every department, even in church life.

"For years our Sunday school and church personnel wore themselves out with elaborate programs. And similar

(continued on page seven)

TARBORO YOUTH GROUP WINS AGAIN



Tarboro's Christmas parade, Monday, December 8, was held despite threatening weather which included overcast skies and light, mist rain. The local paper reported that it was witnessed by one of the largest crowds ever.

The unfavorable weather conditions did not dampen the spirit of the youth of the First Free Will Baptist Church, Tarboro, North Carolina, whose float won first place for the second consecutive year. The Rev. Raymond T. Sasser is pastor.

The float was entered by the Youth Choral Union, under the direction of Mr. and Mrs. Larry P. Hathaway, who led in its design, construction, and preparation. The young people worked long and hard in the cold wintry weather the few days prior to the parade. Ten thousand napkins were used to form a white skirt of snow around the large trailer on which the float was constructed.

The float portrayed three scenes with the theme, "Peace on Earth." The first scene, as seen in the picture, is a war scene. Young people, dressed as soldiers, are in a Vietnamese jungle. The second scene has angels and Mary and Baby Jesus looking down on the war scene.

The back scene of the float (not shown in the picture) reveals three angels looking down on a typical American home Christmas scene. Father is seated in a rocking chair, with his Bible in hand, while his wife and children are gathered by his side. There is a Christmas tree with presents also in the living room.

The theme for last year's float was "Keep Christ in Christmas." It featured the typical nativity scene: manger, Mary and Joseph, wise men, shepherds, and angels.

The YCU renders special music every other Sunday morning and engages in other teen-age activities of the church.

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A TRIBUTE TO ETHEL

by a friend,
CORA LEE SPIVEY

On July 6, 1900, a daughter, Ethel Daisy Brooks, was born to the home of Mr. and Mrs. Charlie Brooks of Farmville, Pitt County, North Carolina. She became a person of many talents and always served others in any circumstances requiring her help. She stood ready to promote all Christian purposes in her home, community, and state. Her spirit in serving others was unexcelled. To know her and to work with her was a real pleasure. I know, for I was with her often.

Mrs. Moye accepted Christ in early life and united with the Methodist church. She attended Farmville High School, and for several years she was a teacher in the public schools. On December 24, 1920, she married the Rev. J. C. Moye of Snow Hill, North Carolina. Sometime after her marriage to Mr. Moye, she united with the Free Will Baptist denomination and remained a faithful and loyal member of the First Free Will Baptist Church of Greenville, North Carolina. She worked in many churches, but her membership was at the Greenville church. Through her Christian spirit of love, she labored with all worthy groups desiring her services—and these were many. She was an outstanding person—always extending a hand to all who passed her way.

Mrs. Moye was a leader of great ability, always expressing a humble attitude. There are eight living children to take up where she left off. She was well known throughout North Carolina for service rendered to those in her hometown, her county, and her state. She was serving as president of the Woman's Auxiliary Convention of the General Conference at the time of her death. This convention includes the states of Ohio, West Virginia, North and South Carolina, Georgia, and Florida. She had served many years on the board of Cragmont Assembly as secretary, and was a member of the Board of Directors of the Free Will Baptist Children's Home. She was also a member of the Mount Olive College board. She served on numerous and various committees within and without the denomination. The State Woman's Auxiliary Convention presented her the Life Membership Award for her many years of loyal service rendered to denominational woman's work.

Mrs. Move truly bore the characteristics of a dedicated Christian. Her passing is heavily felt. Having known her for over fifty years and working side by side with her, I can truly say that none could excel her love and her humility.

On Tuesday before her death, we were together. On this occasion, she stated that she was sure that her days were few, but that she was looking forward to going to heaven. Oh! what a wonderful day it would be when she could go home! She felt this sincerely, and I know that she did. She left us, but all Christians can look forward to seeing her again!

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Deacon True says: "Ef ye are a Christian ye kin expect folks t' criticize, but ye oughter live so's nobody'll believe 'em."

INFORMATION ABOUT

FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

MIDDLESEX, NORTH CAROLINA

THE REV. EDWARD W. MILES, Superintendent

THANK YOU FOR THANKSGIVING

I take a great deal of pleasure in writing you this note of appreciation. As you probably know, being superintendent of a Children's Home can be, and many times is, a lonely job. Sometimes while sitting behind this desk it is easy to cultivate ambivalent feelings toward the children, toward the Home as a whole, and even toward those of you who support us. I am really admitting that I am human and I do make mistakes. However, among my feeling of doubt and uncertainty, I know that God has blessed us tremendously through people like you.



In fact, the Home has probably had the best September, October, and November in the history of the Home—both in terms of interest and finances. The November gifts, including the bus given by the local community, amounted to $26,531.16. In the behalf of all the children, "Thank you from the depth of our hearts." It is people like you who care and share that makes this Home possible.

I am grateful for the heritage of the Children's Home. Our fathers saw a need and God gave to them the insight and wisdom to start a Children's Home. Down through the years many people have had a part in the operation and improvement of our Home. I feel that everyone that has given of his time, talent, and goodwill has helped to bring the Home this far. Now the time has come for all of us to band together and carry the Home to greater achievements. We cannot rest satisfied with the past, regardless to how good we think it might be. I promise to you my continued **relentless** effort to improve and to meet the needs of our children as far as humanly possible, both physically and financially. I ask for your prayers and your help in this tremendous task. Again, thank you for a wonderful Thanksgiving. The above picture show the many people here for the noon meal.

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A REPORTER LOOKS AT CHRISTMAS

(continued from page five)

home activities produced the same effect on housewives."

Jack nodded. "My wife is worn out already."

The minister proceeded. "This condition prompted a sermon two years ago on the subject, 'Let's simplify and spiritualize our Christmas activities.' The service resulted in an open discussion which produced a great deal of practical advice.

"I personally suggested that the members arise and say to one another, 'I wish you a merry Christmas,' and thus dispense with cards. Someone added, 'To out-of-town friends, why not send cards only every other year?' Another suggested, 'Let's have simpler church and home decorations.' 'And less expensive gifts,' added someone else.

"To put Christ back into Christmas, many families instituted the daily reading of Christmas Scriptures. One mother said, 'There's a great deal of wonderful spiritual truth in Christmas carols which is lost to children. Why not explain the meaning of one carol every evening and then sing it with more understanding?' Another woman suggested teaching the children to give part of their Christmas spending money for missionary work." Mason rapidly took notes.

"The result has been most gratifying," said Reverend Brown. "The last two years' church attendance at Christmas has improved because people were not too exhausted to attend. Services have been much more spiritual, and the giving has been better. Everyone is refreshed physically and spiritually. Christmas once more means remembering the birth of Christ, our Saviour."

As the minister left, Mason thought, It's too late now, but next year, Hazel and I are going to have a different Christmas. We will want to visit Pastor Brown's church.

Jack walked to his car whistling, "Joy to the World, the Lord is Come."—"Gospel Herald."

FAMILY FIRESIDE

MEDITATIONS FOR THE HOME

SUNDAY, DECEMBER 21

WHAT HE MISSED MOST

Scripture Reading—1 Peter 4:9

At the breakfast table, each of the family, even the tiniest one, who was but four years old, repeated a verse from the Bible. Then, joining hands as they stood around the table, they repeated together the Lord's Prayer, closing with a few words of prayer by the father. A guest was much impressed by the scene. A few months later, he was in a university town where the oldest son of the family was attending college. The man talked of his pleasant visit with his family, and then asked, "Would you mind telling me what you miss most, now that you are away from home?" Just for a minute the boy hesitated. It is not easy for a boy to speak his deepest thoughts. But, after a little, he looked up directly into the eyes of his questioner, and answered: "I miss most the handclasp at the breakfast table. If I could feel the close grasp of my father's hand, and repeat with them all the Lord's Prayer, it would begin the day right, and nothing would matter then." He halted a moment, then went on, his tones a bit husky. "The remembrance of those breakfast scenes at home stand between me and more than one temptation. It's what keeps me going straight."—*King's Business, W. B. Knight's Master Book.*

PRAYER THOUGHT

The Lord is able to deliver us from sin and keep us on the right road, going straight.

MONDAY, DECEMBER 22

AN INDIAN GIRL'S SHORT SERMON

Scripture Reading—2 Corinthians 8:21

A group of travelers gathered around a little Indian girl on the station platform, examining her wares. "You pay two prices for what you buy here," said a man with his hat on one side, who had the air of knowing it all. "But the tourist is robbed everywhere. You might as well make up your mind to be cheated." "This is not cheat," the Indian girl protested, "I make these baskets myself, and they take many days." "Oh, of course, they all declare they are selling cheap," said the man. "And why shouldn't they cheat if they can? I'd do the same in their places." He winked unpleasantly at a man in the crowd. The next remark of the Indian girl was unexpected. "'For what shall it profit a man, if he shall gain the whole world, and lose his own soul?'" she said in slow English. "That is what they taught us at the mission school, and I will not lie that I may sell my baskets, even though I go hungry." It was a silent company that climbed aboard the Pullman at the conductor's signal. "It was not long for a sermon," said the man with his hat on one side, "but it's the kind of one you can't forget in a hurry."—*Orphan's Friend, Knight's Master Book.*

PRAYER THOUGHT

The salvation of your soul is much more important than the riches of life you might be able to gain through dishonesty.

TUESDAY, DECEMBER 23

HOW TO BRING REVIVAL

Scripture Reading—Habakkuk 3:2

Gipsy Smith was once asked how to start a revival.

He answered: "Go home, lock yourself in your room, kneel down in the middle of your floor. Draw a chalk mark all around yourself and ask God to start the revival inside that chalk mark. When He has answered your prayer, the revival will be on."—*Missionary Worker, Knight's Master Book.*

PRAYER THOUGHT

Revivals are needed throughout this world of ours and we need to get closer to God.

WEDNESDAY, DECEMBER 24

GO WITH CHILDREN TO CHURCH

Scripture Reading—Deuteronomy 6:7

Someone has asked whether children should be forced to go to church. If by that implication is pure force, we would say no. The gospel of compulsion has a definite weakness to it. Force usually begets force, its application engenders resistance. Just because a child is the weaker member in the family it must not be intimidated.

The better way is to persuade a child to go; if done in time it rarely fails. The best way is to say, "John, we are all going to church." The precept of example is contagious.—*The Evangelical Messenger, Knight's Master Book.*

PRAYER THOUGHT

Will your children remember you by your faithfulness to the Bible and the church?

THURSDAY, DECEMBER 25

"HAPPY BIRTHDAY"

Scripture Reading—Matthew 2:1

"On Christmas morning my little daughter was downstairs opening her packages before anyone else was out of bed. To my surprise, I heard her singing the Hap Birthday song. 'Happy Birthday on Chri mas morning?' I thought that she, aw of festivity in the air, was confused as the occasion. But as she sang on, I re ized that it was I who had been confus 'Happy Birthday, dear Jesus,' the little vo caroled, 'Happy Birthday to you.'"—*Rea er's Digest, W. B. Knight's Master Book.*

PRAYER THOUGHT

In remembering other birthdays, w don't we remember the birthday of Jes in a very special way?

FRIDAY, DECEMBER 26

LATCH STRING OUT!

Scripture Reading—Matthew 2:11

My latch is on the string tonight
The hearth fire is aglow
I seem to hear swift passing feet—
The Christ Child in the snow.
My heart is open wide tonight
For stranger, kith or kin.
I would not close a single door
Where Christ may enter in.

—*Selected, Knight's Master Boo*

PRAYER THOUGHT

It's good to open our doors to Christ, b it's better to open our hearts.

SATURDAY, DECEMBER 27

THE QUALIFICATIONS OF A PREACHER

Scripture Reading—1 Corinthians 9:16

A preacher must have:
The strength of an ox,
The tenacity of a bull,
The daring of a lion,
The wisdom of an owl,
The harmlessness of a dove,
The industry of a beaver,
The gentleness of a sheep,
The versatility of a chameleon,
The vision of an eagle,
The hide of a rhinoceros.
The perspective of a giraffe,
The disposition of an angel,
The endurance of a camel,
The bounce of a kangaroo,
The resignation of an incurable,
The loyalty of an apostle,
The faithfulness of a prophet.
The tenderness of a shepherd,
The devotion of a mother,
And then he wouldn't please every body.

—*Copied,* 1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

In order for a preacher to do his bes leading, he must have good followers.

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He who denies the virgin birth denie Bible Christianity, smites the mother o our Lord with shame, snatches the crow of deity from His brow, strips Him o His sinless humanity, makes His cross a blood-stained failure, and bids us face eternity with no light in the darkness.— I. M. Haldeman.

Lovest Thou Me?

Yea, Lord thou knowest I love thee.

By the Rev. Richard Green

If you love me keep my commandments. And they are: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength. As the Lord looks out for my welfare He advised me to seek first the kingdom of God and His righteousness. He advised me when in difficulty and sorrow to use the medium of prayer. Ask and you shall receive, seek and you shall find, knock and it shall be opened unto you. Shall I then say that my shortcomings are the oversight of God or the undersight of mine? Could it be that the Bible can be misused to jump in and out of the truth to comfort one's own conscience?

Is the love that I have for my brother so real that when he is in trouble that it hurts my soul, can his sorrows help me forget my own, am I deeply disturbed about the spiritual sickness of our nation, can the blindness that happened to Israel happen to us?

Now in many cases peoples' appearance, approach and action is not what God would have it be. Christ said on one occasion, "If they do these things in a green tree what will they do in a dry." Too He said, "If the blind lead the blind, both shall fall in the ditch." One way to be led by the blind is to shut our eyes to the truth. Eli did and his whole house fell. Only one way to avoid a fall which will come to nation, church and man, we must check our plight and do an about face and turn toward reuniting mankind. We can begin by devoting more respect to our fellowman, devotion to church, and fear to God. Pride must be subdued and overcome. The entrance of the kingdom of God is in the opposite direction.

Let us return to more level thinking. Come let us reason together—what does the Book of Wisdom tell us? Heady and high-minded, lovers of pleasure more than lovers of God, will bring down our house on our head.

Let us work with all of our power to let unity reign. Can we destroy disrespect and bring back respect and trust toward one another? Let love, truth, and charity prevail. Where these have existed they have always brought strength. Let us begin by each one of us looking at the little things in his life that he can improve upon. Seize the opportunity and add our effort together to make better for our sake and our heavenly Father's sake. The Scripture says to take heed of these little things lest they overcome you.

Communion services cannot be entered into lightly. The Bible says for a man to examine himself and so let him eat and drink. If he eateth and drinketh unworthily, he eateth and drinketh damnation to his own soul.

Let examination begin: Do I love Him? This is love, that we love Him and keep His commandments, and that they are not grievous to us. Do I obey His voice, can I hear it as it speaks to me? Will I sacrifice to advance His cause, even give His tenth of my income? Do I deny myself to follow Him? Do I walk in the light as He is in the light? Do I have fellowship with any brethren? Before I take communion do I consider if I keep my body in subjection and keep it presented to the Lord for service? Am I ever ashamed of Him before my friends?

Yes, when I accept the symbol of His broken body and life, "The Bread," and His supreme sacrifice, "The Wine," do I remember that He gave His life to evil men in a death of shame to pay a ransom for a soul like mine? In sadness I accept the Bread and in sorrow the Wine.

As my mind goes back to that one time, and I think for a moment and His voice comes again, "Loveth thou me?" as it speaks loud and clear. There are times when I am in condition with the Lord, too when I can feel the touch of His hand within me, and am moved to write. I'm trying to pass that on to others. This little message is one of those times touching on love.—"The General Baptist Messenger."

I SAW A MAN

by
the Rev. Earl Minchew

I saw a man today
Whose heart had once been gay;
He once walked with other men
In places like you and I have been;
He was despised and rejected by
Those who did not love, but would cry
"Away with him; let him die!"
They led him away to the top of the hill
Where they thought his body would be cold and still;
However, they lost in their fight,
For the man they hated arose at night.

I saw a man today
With tears flowing down His cheek
That had gathered there along the way;
They showed today because He was so weak
From a weary, weary, life
That comes from trouble and strife
And from living a Christless life—
Choosing in life a worldly profession
That leads to sin, and finally transgression.

I saw a man today
Who was old; his hair a silver gray;
He had lost his darling wife;
God had called her out of this strife;
This man stated that he would not be satisfied,
Not realizing the search would end on the other side;
His mind was too shakened to understand
That God always lends a helping hand.

I saw a man today;
His hair was just beginning to gray;
He had tried to serve Jesus most of his life;
He had a darling wife—
That is, she was up until now;
Along the way she'd become confused somehow;
She had quit serving the one supernal
And had scoffed at that which is eternal;
Now she has taken her child and herself away
From her husband—she says forever to stay.

I saw a man today;
He was grieved along the way;
His side was pierced, His hands torn;
He cared for those who were weary and worn;
He said, "Come unto me
And rest ye shall see;
My Father loves me and I love thee";
What a thought along the way
From the man I saw today.

Bookstore Hours

The Free Will Baptist Press Bookstore, Ayden, North Carolina, is now observing the following hours:

Monday-Friday—8 a.m. to 5 p.m.

Saturday—9 a.m. to 12 noon.

KEEPING CHRISTMAS

"He that regardeth the day, regardeth it unto the Lord" (Romans 14:6).

There is a better thing than observing Christmas Day, and that is **keeping** Christmas.

Are you willing to forget what you have done for other people, and to remember what other people have done for you? To ignore what the world owes you, and to think what you owe the world? To put your rights in the background, your duties in the middle distance, and your chances to do a little more than your duty in the foreground? To see that your fellowmen are just as real as you are, and try to look behind their faces to their hearts, hungry for joy? To own that probably the only good reason for your existence is not what you are going to get out of life, but what you are going to give to life? To close your book of complaints against the management of the universe, and look around you for a place where you can sow a few seeds of happiness? Are you willing to do these things even for a day? Then you can keep Christmas.

Are you willing to stoop down and consider the needs and the desires of little children; to remember the weakness and loneliness of people who are growing old? To stop asking how much your friends love you, and ask yourself whether you love them enough? To bear in mind the things that other people have to bear in their hearts? To try to understand what those who live in the same house with you really want, without waiting for them to tell you? To trim your lamp so that it will give more light and less smoke, and to carry it in front so that your shadow will fall behind you? To make a grave for your ugly thoughts, and a garden for your good thoughts, with the gate open? Are you willing to do these things even for a day? Then you can keep Christmas.

Are you willing to believe that love is the strongest thing in the world—stronger than hate, stronger than evil, stronger than death—and that the blessed life which began in Bethlehem (over) nineteen hundred years ago is the image and brightness of the Eternal Love? Then you can keep Christmas.

And if you keep it for a day, why not always?
But you can never keep it alone.
—Henry Van Dyke, 1010 Illustrations, Poems and Quotes.

Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

U. S. Army Chaplain Captain William F. Cox Jr. of 20 Castle Drive, Fort Bragg, North Carolina, would like to announce that he will be available for full-time pastoral work as of January 1, 1970, at which time his tour of duty with the armed forces will be completed. Mr. Cox is a native of the Washington, North Carolina, area, and has served in Vietnam. He is a member of the Baptist faith and will expect to unite with the conference to which he is called. He can be contacted by writing to the above address or by telephoning 497-1710. He is also interested in evangelistic work.

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NOTICE

Any person interested in making application for Manager of Cragmont Assembly, Inc., please notify the secretary, Mrs. C. F. Bowen, 1731 Hillcrest Drive, Wilson, North Carolina 27893, before January 5, 1970.

"THE BAPTIST" FOR CHRISTMAS

Dear Readers,

Why not give "The Free Will Baptist" as a Christmas gift this year? It will be a gift not just enjoyed for a short season but each week for the duration of the subscription. In this way you will be helping to spread the gospel, and bring the subscriber up-to-date on the events of the Free Will Baptist denomination.

The subscription rates are as follows: six months, $1.75; one year, $3.00; two years, $5.50; four years, $10.00. Include state sales tax when it applies.

This is a gift worth giving as well as receiving.

Tommy Manning
Editor of Literature

CATALOGS READY

The Free Will Baptist Press Foundation, Inc. Catalog is now ready and available at the Press. The catalog is up-to-date and contains a virtual treasure house of supplies, literature, and gift ideas. One has to see it to appreciate it. Those desiring catalogs may have these by picking them up at the Press or by requesting them by mail.

NOTICE TO ALL MEMBERS OF THE CHURCH FINANCE ASSOCIATION, INC.

The thirtieth annual meeting of the Church Finance Association, Inc., will be held at the First Free Will Baptist Church, Smithfield, North Carolina, on January 13, 1970, at 10:30 a. m.

Each member is requested to be present. If you are unable to be present, please sign proxy below and return to me, Box 158, Ayden, North Carolina. The proxy will be used only if you are unable to be present.

Yours in Christian service,
Hubert Burress, Secretary-Treasurer
Church Finance Association, Inc.

We hereby appoint Walter Reynolds, president; Hubert Burress, secretary-treasurer; or _____ as our proxy for the annual meeting of the Church Finance Association, Inc., January 13, 1970, at 10:30 a. m., at the First Free Will Baptist Church, Smithfield, North Carolina.

Date_____ Signed_____

BIBLE QUESTIONS and ANSWERS

Conducted by **J. P. BARROW**
3824 Richland Ave., Nashville 5, Tenn.

Question: Do you think that there is be a world church headed by the pacy, and that instead of Russians' ing the enemy to attack us, that the mmon market will be that enemy ich becomes strong, controlling all of rope and will overcome us; also that is symbolized by the ten horns of the ast of Revelation 13 and 17, and by e ten toes of Daniel 2, and the ten rns of Daniel 7?

(Continued from Last Week)

The Bible gives a good formula by ich to tell a Christian from the world. e shall know them by their fruits. Do en gather grapes of thorns, or figs of stles? Even so every good tree bring- forth good fruit; but a corrupt tree ngeth forth evil fruit. A good tree nnot bring forth evil fruit, neither can corrupt tree bring forth good fruit" atthew 7:16-18). (See Matthew 5:29; mes 3:11, 12.) Sometimes one may t be able to so discern the first time sees or hears a professor of religion, t one that has been discerned of God d is a regenerated Christian may, with- t too much trouble, also discern and ereby determine if a person consistent- bears the fruit of a Christian. Per- ps the trouble in this day is that many embers of local churches that have got- n into places of authority by the popu- , wordly influence, are not born-again ristians; so God has never tried to cern them as Christians, knowing both o they are and how they attained un- the stature of popularity that gained them the acclaim their worldliness s awarded them. Therefore, being nded in trespasses and sins, they ow nothing about what it takes to be Christian, much less being able to de- mine who among them really belong the Lord and who are the devil's chil- en.

Taking what is pointed out above un- consideration, we know from these d other Bible facts that an advanced ge of evil is upon us that is akin to at Jesus said would usher in the end, in a time when many of the signs He pointed out as being characteristic of the coming of the Great Tribulation. Men are no longer seeking in all their efforts, with all their ability, to determine and follow the Bible teaching as applies to Christians and their activity in the church and through the church. A display of this attitude and behavior on the part of those who profess to be Christians is an outstanding sign depicted in the Bible as that which immediately precedes the take-over in professed Christianity by the antichrist. Now as to all the details in or by which the antichrist achieves, this I am not certain that I or anyone on earth can say. The common European market seems to furnish some of the detailed characteristics as that belonging to the first beast and as seen in Revelation 13. The ten horns of this first beast set forth in that chapter are thought by many to be symbolic of the ten kingdoms of Europe that constituted the ten countries of Europe and their religious and political power when Rome was in full power. It is also generally assumed by biblical scholars with the premillennial view that these same ten kingdoms will pool their powers under the head of this one representative and furnish the nucleus or basis for the future evil-world kingdom, but they do not all agree as to the meaning of the seven heads. For example, the head belonging to this religious-political monstrosity—one group thinks is symbolic of the imperialism possessed by ancient despots such as that exercised by the several emperors who persecuted the Christian Church. These assume that that head symbolizing imperial powers thus exercised was wounded unto death when Protestantism and Democracy came into power in Europe, as represented in Germany by men like Luther and Melancthon, and in England by political heads like Cromwell and Queen Elizabeth and some of the heads of state that favored Democracy rather than despotism. If this is true, might it not be that the revival of tyrants in the persons of Hitler, Stalin, Mussolini, with others of their kind was that symbolized by the coming to life of that wounded head of the beast? Then if we should admit this, might it not be true that the time for Israel to return and a government that the Gentile powers will need to reckon with is another sign of leaf falling from the prophetic fig tree?

Since I have, in what I have written here, assumed that we are agreed that the symbol of the political powers combined under one government and that the woman riding that monstrosity is the head of the combined powers of all false religions to be on the earth during the Great Tribulation, and under one head, that time of evil that will follow the rapture of the church; then we cannot help but think that the false religious powers in that time must, for awhile, dominate the political and commercial scene. In this day of ours it requires that one control wealth in order that he be able to control politics. Armed forces and weapons are included in wealth. Not many decades ago England was thought of as being superior to both the United States and Russia for the simple reason that she had at her disposal both more military equipment with more wealth and that she exercised herself in more shrewd policies. She may have somewhat the policies but is not equal to either in military equipment or wealth which the Roman Catholic Church once controlled much wealth of the world and could dictate to kings and queens. She lost a great deal of that with the rest that went with it when Protestantism moved up into the forefront with Democracy. Today, however, the Roman Catholic Church is moving on up toward the forefront in the control of wealth and in influence; and I doubt that any who call themselves Protestants, how nearly it comes to being right now, are controlling the wealth and other powers that are lodged in the Roman church and in the Western hemisphere. Not only do true Protestants have this to consider, but the fact that a lot of the cults, such as the Mormons, the Jehovah Witnesses, the Seventh-Day Adventists, Christian Scientists, and the so-called Liberalists or Modernists of our day have about the same kind of goal in view and that one day, that I am afraid is not too far off, through the Ecumenical Council, these will be one gigantic political force; that is, Romanism, liberalism, and the cults to cope with. We

(continued on page sixteen)



GRANNY MORGAN'S MUSIC BOX

by MAURINE CLEMENTS

A MILLION wet snowflakes fell all around Jana and Gina Jenkins as they sang some of their favorite Christmas carols. When they missed the high note again in "O Come All Ye Faithful," they burst out laughing. They could never quite reach that note.

The twelve-year-old twins were still laughing when Granny Morgan opened the door. "I never saw the likes of you girls," she chuckled. "You two just naturally turn these gray clouds inside out! Come in, girls. I'm glad to see you. I was lonesome today." She hung up their damp coats to dry. "I thought I heard music just before you came in. Did you see any angels out there?"

Jana winked at Gina. "You're teasing us, Granny. You know we don't sing anything like angels—especially when we try for those high notes!"

"Your singing sounded mighty good to these old ears," she said, her eyes sparkling. "It took me way back—seventy years—when I lived in Illinois. I remember Mother and Father hitching up the old sleigh. Our family used to sing all the way over the hills to the little church in the woods." Her eyes had a faraway look, as if she could still see those snow-covered hills and trees as plainly as if it had been today. "I got a little Swiss music box one night in the Christmas grab bag. I loved that little thing. I even took it to bed. Under the covers I would wind it up and listen to the tinkling tunes."

"Where is the music box now, Granny?" Jana asked. "Do you still have it?" Gina added.

"No," she said sadly. "Mother and Father were killed before the next Christmas in an accident. The horses got frightened one night, and the buggy turned over and rolled into a ditch."

"Oh, Granny, how awful!" Jana cried. "What happened to you then?"

"An Indian family took me in," she explained, "and I never saw the music box again."

Granny walked toward the kitchen. "You girls just look around and keep yourselves amused while I fix you some sandwiches with my homemade bread."

Granny's house was always interesting. Jana and Gina loved to look through Granny's butterfly collection, the fancy button box, and the dozens of different-shaped arrowheads. It was all so fascinating that sometimes they forgot to go home before the quick dusk swallowed up the sun. Then Mother would get worried and come after them. Their father always scolded them. Once he said, "You can't go over there again. That old witch must put a spell on you if you forget all about time!"

"Granny is not a witch, Daddy," Gina replied. "She's nice. She learns us a lot of things."

"Teaches, dear, not learns," her mother corrected. "But I don't see how she can teach you much about anything when she never went to school a day in her life."

"But she knows all about everything," Jana said. "Flowers and weaving are her specialties. She hears music in the wind, and she sings about it. She can see animals and birds in the clouds. She knows where the fish are in the creek—and she catches them!"

"She recites long, pretty pieces of poetry," Gina added. "She knows all about squirrels and how they gather their food for the winter. She know everything like that!"

When they were late again for suppe that winter evening, Mr. Jenkins sai "Eva, I just don't like for those kids t go over to that old woman's house. W don't know a thing about her. She migh even be dangerous!"

"Oh, I hardly think she is dangerou dear," Mrs. Jenkins replied. "I'm sur she must be a nice old lady, or the kic wouldn't be so taken up with her."

Later the twins ran into the hous breathing hard. Mother flung her arm around them. "What is it, girls? Di Granny scare you?"

Gina and Jana broke out laughin "No, Mom. We've just decided wha we're going to get Granny for Chris mas!"

"For Christmas?" she asked. "Wha do you have in mind?"

"A music box!" they both shoute "She had one," Gina said, "when sh was just a little girl. But after her pa ents were killed, she went to live wit some Indians, and she never saw her li tle music box again."

"We saw one at Boxwell's Jewelr Store this evening," Jana said excitedl "Mr. Boxwell played it for us."

"We think we have enough saved i our banks to buy it!"

"It seems to me a pair of shoes woul be more appropriate," their father mur bled.

"Oh, no, Daddy," Jana said. "She say there are more important things tha clothes. She says love is the best thin in the world."

Mr. Jenkins was quiet for a momen Then he said, "Maybe the old lady i right at that. How much will you nee to buy the music box?"

"We don't know yet, but Mr. Boxwe said that if we didn't have enough, w could pay the rest after Christmas," Jana answered.

"But if we give her a gift because w love her," Gina said, "we ought to pa for it ourselves."

The next morning, when the twin were seated at the breakfast table, M Jenkins asked the blessing. "Dear Lor we thank You for this food and for th sensitive hearts of children who kno real and honest love when they come i contact with it. Help us all to learn o Thy deep and abiding love, so that w may share it with others. Amen."

"Your father and I have been thinkin about your dear friend, children," Mrs Jenkins said. "We would like to invit

(continued on page sixteen)

THE GIFT OF GOD

(continued from page three)

t in the body is to be present with Lord." As God's children, the dread fear of death is removed and a life rlasting with God is anticipated. As Psalmist, we can have the assurance t, "Yea, though I walk through the ey of the shadow of death, I will fear evil." We will not be separated from Maker through death.

o those in despair, this gift of God a hope; to the sick, a healer; to the tives, a deliverer; to the sad, a giver joy; to the heartbroken, a comforter; the sinner, a Saviour. He is the an- r to man's greatest problems, to the rld's search for peace. He is the Way Life, the Bread of Life, the Door, the y, the Truth, the Spring of Living ter, the Giver of Life Everlasting, the rnal One, the Prince of Peace, the ssiah, the Son of God. He is the Gift ch all mankind needs.

One day in Bogota, Columbia, Rev. sie Hargrave and I went across town the home of a family where their only was sick. When he was a few nths old, the boy's right leg was cken with paralysis. The mother ex- ned that for several years she had yed for a son and that as Hannah, mother of Samuel, she promised God He would give her a son, she would icate him to God's cause. When her was born, she and her husband re- ed, and he began to go with her to rship the Lord. However, when the d became stricken, her husband turn- from God. She asked that we pray her husband and her son. As we lt in the interior of that house (this in the midst of much religious per- ution in Columbia) we were visited by presence of God, and the lad began gling his toes on his right foot. The her, with tears flowing freely, drew attention to the fact that God had ched her boy's body. The gift of was functioning as God planned, for came to heal the sick.

n Haiti there was a voodoo priest became famous for the mighty way he was used by the devil. People e from distant places to be in his monies. But as he expressed later, became so dominated by the evil its that he had little time of his own. thoughts and actions were so con- led that he was as a robot of Satan's. prayed to God Almighty for deliver- e. One Saturday during a ceremony assistant announced publicly that the priest would soon not be with them. That night the priest dreamed that he saw a group of people coming from Port-au-Prince to his house for worship and that he invited them in. His dream was so real that the next morning he seated himself on the front porch waiting. That afternoon the pastor of the Port-au-Prince Church of God, Rev. Bernard Lacombe and a group from his church, led by the Spirit of God, went to the priest's house and asked his permission to conduct a prayer meeting there. The priest invited them in and explained that he was waiting on them. After he told of his dream, they began praying; today that priest is not only a Christian, but is a minister of the gospel in the Church of God. God's gift functions "to preach deliverance to the captives, . . . to set at liberty them that are bruised."

Once another missionary and I visited a church five days' distance by horseback in the mountains. It was during the rainy season and a large river we were following was at flood stage. As the evening grew late, it became extremely dark. In the distance we heard the drums of a voodoo service, and I knew that we had to pass right by it. After discussing the situation we decided that a greater danger lay from the voodoo followers, so we blew out our lamps and tried to proceed on the trail. I was leading and could hear the rush of the turbulent swollen river. From the distance I heard a shrill small voice call, "Ou ap perdi, ou ap perdi" (You are lost, you are lost). It sounded as though it were coming from out of this world, but soon a lad approached with a light. I was leading them astray, for I had lost my way. In fact, I would have plunged over the bank of the flooded river. The lad placed us back on the trail and God protected us past the voodoo service. Within this experience I see a symbol of the world groping blindly, lost without a knowledge of the true way. And just as the lad set us straight, so God sent His Son and gave His gift to be a light unto our path. Thus, another function of God's gift is to give the world a purpose in life, a deliverance from blinding selfishness, and a finding of our way as we lose ourselves in the way of Christ.

By accepting His gift we become His children. We are members of the family of God, "heirs of God and joint heirs with Jesus Christ." We have prepared for us a home in heaven where we will live eternally in His presence. We will have the future life prepared for us where there will be no sorrow, sadness, tears, nor pain. We will spend our time rejoicing and singing the praises of God.

There is a special feature about this gift from God. Its function can be increased as it is shared with others. It is universal and is intended for everyone. Its function can become more real and of greater use the more it is used and shared by its recipients.

During this Christmas season let us be thankful that we have received God's gift personally in our lives. Let us give to others the greatest gift ever given to man, the glad news of salvation, the only begotten Son of God.—"Church of God Evangel."

This Is the Code To Advance Atheism— Read It Well!

"The United States not being a Christian nation and its godless constitution requiring a secular government, the American Association for the Advancement of Atheism demands:

"Taxation of church properties;

"Elimination of chaplains and sectarian institutions from the public payroll;

"Repeal of laws restricting rights of atheists and those enforcing Christian morals;

"Abolition of oaths in courts and inaugurations;

"Nonissuance of religious proclamations of chief executives;

"Erasure of the superstitious inscription, 'In God We Trust,' from our coins, and the removal of the church flag from above our national flag on battleships;

"Exclusion of the Bible as a sacred book from the public schools;

"Suppression of the bootlegging of religion through dismissing pupils for religious instructions during classtime;

"Repeal of antievolution, antibirth control, and censorship laws."

Let us say right here that if these hell-bound atheists get their way, this country is done for and the devil will have it made to order! God forbid!—From "Steeple People."

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"Trusting in riches is like depending on one's ability to walk on a pathway covered with very slippery ice."

ST. CLAIRE BIBLE CLASS

The Sunday School Lesson

FOR DECEMBER 28

GOD'S HERALD

Lesson Text: Matthew 3:1-12

Memory Verse: Matthew 3:3

I. INTRODUCTION

Our lesson for today centers about the ministry of John the Baptist, the voice of one crying in the wilderness, calling upon men to repent and prepare their hearts for the acceptance of the Christ who was to usher in the kingdom of God.

This preparatory work was necessary; for, though there were many in Israel that were of the opinion that the time of the Lord's coming was near at hand, the hearts of men at large needed to be prepared for the event. Since the Lord was to present Himself to the world in a manner that differed greatly from men's idea of how this would occur, it was necessary that they have this foreknowledge of the purpose of His coming that John would be able to give them, and thus they could prepare their hearts to receive Him. — Senior Quarterly (F.W.B.).

II. HINTS THAT HELP

1. Introduction
   - A. John the Baptist, both an Old Testament and a New Testament character.
   - B. John the Baptist came according to prophecy (Isaiah 40:3).
2. John the Baptist—The Man (Matthew 3:1)
   - A. The time when John came preaching.
   - B. Where John preached.
3. John the Baptist—His Message (Matthew 3:2, 3)
   - A. His subject was repentance.
   - B. Repentance defined: conviction, contrition, conversion, consecration.
   - C. Judas, an example of incomplete repentance.
4. John the Baptist—His Manner (Matthew 3:4)
   - A. How he dressed.
   - B. What he ate.
   - C. How he would be regarded in our own society.
5. John the Baptist—The Multitude (Matthew 3:5)
   - A. The people of Jerusalem.
   - B. The people of Judea.
   - C. The people of all the region.
6. John the Baptist—His Method (Matthew 3:6-12)
   - A. He baptized in water.
   - B. He preached judgment.
   - C. He spoke of One who was to follow him.

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. "America is a wilderness crying for a voice." That this is true may be seen in the sharp rise in crime, sexual vulgarities, and sexual license in America. Recently a young teen-age girl and her boyfriend were arrested for engaging in immoral activities in a midwestern city. The case led to the arrest of several other young couples who had engaged in mass sexual orgies. Upon being questioned, the parents of these young people were enraged that their children should be so treated. The upshot of the matter was that the parents had engaged in similar practices themselves.

Where is the voice so needed in our wilderness? — Advanced Quarterly (F.W.B.).

2. Are there any who can doubt the conclusion of the lesson writer that "America is a wilderness crying for a voice"?

In recent government reports it was announced that crime went up 9 percent in the preceding twelve months. In specific areas the percentage is higher, but that is the overall total.

During a recent murder trial, testimony revealed a shocking arrangement involving a number of families. Men and their wives agreed not to object to extramarital love affairs of their mates, stipulating only that each husband or wife be kept informed about the affai of his mate. A group of the wives for ed a "Jolly Girls" club for the sole pu pose of providing alibis for members wl wished to conceal some of their illicit a fairs. These people are high on the "s cial ladder," wealthy and prominent business and professional circles. B for all their sophisticated view of si their wrongdoing brought about a doub murder and complete disgrace. Evil nev ceases to be evil, and evil still brin evil results.

More and more often, and with le and less objection, audiences see theat cal productions that are little more th vehicles for vulgarities and displays sexual perversion. Compared to some the more recent works, shocking bool of a few years ago seem mild. That alo should cause some alarm.

When the "topless" rage went fro stage and nightclubs into many resta rants, most of us were thoroughly shoc ed. A local hamburger drive-in capit ized on the craze and advertised "to less" on their marquee. They were ser ing cokes in containers with no lids! B they knew that word would bring in t customers—and it did.

The number of teen-agers arrested f dope addiction near here has almo doubled recently. Some investigato tell us that eighty percent of all hig school students have either smoked ma juana or taken an LSD induced "trip" least once.

Where is our voice for this wild ness?

O who will rise and lift his head?
The Son of God will call him great.
O John, return back from the dead
And make this crooked highway straight
—Marvin L. Fieldhou

3. "It is acknowledged on every ha that we do not know the origin of t rite of baptism. There may have be some ritualistic cleansing in the lat days of Israel, but never for the forgi ness of sin. This is something absolu ly new. In the sacrament of bapti alone salvation is not to be found. S vation involves regeneration which is work of the Holy Spirit. Salvation is r external, it is internal. Baptism is or a sign or a seal of what has already be done in the heart by the Holy Spi Baptism without the shed blood of Jes is worthless; in fact, it is worse th that. This is the danger in many chur es where people are pressed to be b tized and join the church before th have an experience of regeneration. . . —Wilbur Smith.

CHRISTMAS TIME IS DRAWING NIGH

ristmas time is drawing nigh,
nd Christmas joy is running high;
oth boys and girls go to and fro
spite of cold, and sleet, and snow.

ookies and cakes of golden brown
ur grandma makes as she sits down;
nd mother hopes the babe will sleep
nce work is piled both high and deep.

es, all have worked at autumn's toil,
ne squash is gathered from the soil.
ne frozen pies will soon be baked
meals and snacks will not be late.

h, what does all this great stir mean?
oes this help souls to be redeemed?
s our Lord looks with watchful eye,
e sees souls that will never die.

e wants His own to take the light
those who sit in darkest night;
oth far and near, He says to go,
ut we have been so very slow.

et us arise, as souls do cry,
nd tell of Him who came to die;
s we are faithful in this quest,
ur mighty God will do the rest.

he birth of Christ we shall make known,
nd God's great love will then be shown;
hen those whose lives have been so drear
an sing with peace and joy and cheer.

nd we who send the gospel on,
urselves will have a happy song.
e, who have heard Him and obeyed,
ill know His truth is not delayed.

—Katherine R. Beard.

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Emptiness Without Christ

Some clever thieves in Illinois broke to a shoe store and stole over five hun-ed pairs of shoes. They removed the oes from the boxes and put the empty xes back on the shelves. Imagine the vner's bewilderment when he waited a customer. He pulled box after box om the shelves and found them all npty.

How empty is a Christless Christmas! w empty and distraught is the heart at makes no room for Jesus!

Is there room for Him in your heart?—B. Knight.

Bookstore Hours

*****

The Free Will Baptist Press Bookstore, Ayden, North Carolina, is now observing the following hours:

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Boys' and Girls' Stories

(continued from page twelve)

her over for Christmas dinner, if you think she would come."

"Would she!" Jana jumped up from the table with a kiss for her mom and dad. "You're great! Granny says she hasn't had a meal away from home for a long, long time."

Gina said, "Could we invite her to go to the Christmas pageant tonight at the church?"

Mr. Jenkins looked at his wife. A worried frown passed across Mom's face as she said, "But, dear, how would she—"

"Don't worry about her clothes, Mom," Jana said quickly. "Granny says God never looks at a person's clothes. He just notices how the heart looks."

"I think I'll give mine a real going-over this Christmas," Dad was heard to mumble.

That evening as they entered the church, the organ, almost hidden behind a row of poinsettias, was already proclaiming the joyous Christmas message in rich tones. Granny was flanked on either side by Jana and Gina and followed by their happy parents. Under the huge, brilliantly lighted tree was Granny Morgan's precious music box.—"Gospel Herald."

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Questions & Answers

(continued from page eleven)

as Protestants, who both believe and are controlled by Bible truth, had our day. In the Early Church, God, with a handful of real consecrated reformers, turned this evil religious, political world right side up to His own glory, but instead of the Protestant goals remaining the same—that of bringing the world back to God—it became enticed by the world and began using the things God gave so they might have an advantage as they propagated the gospel throughout the world for the purpose of worldly and selfish gains. The Protestant church is doing that today with increased momentum over anything of the past. Far fewer missionaries, at the risk of losing their lives, propagate the gospel today than they were doing fifty years ago; even though several times more wealth was used then for building fine church buildings, organizing, and making things look good and be comfortable for the rich Protestants at home. Again, a contrast may be seen in actual time spent in worship, compared with that of those days. We have more trained ministers, more seminaries, more colleges and schools of all sorts; and to climax it all, more atheism, hatred of the true gospel, and opposition to its proclamation in keeping with the Great Commission. When all these evil forces are agreed that the believers must be destroyed, then we are going to hear of more martyrs than anytime for the past few hundred years. The mark of the beast (Revelation 13), the rationing of food, the common market, the league of nations, the world court, the United Nations, and all these will be used in their own order to accomplish that which must come upon this whole earth. So we conclude that with these common markets is one of several entities whose end purpose is the same.

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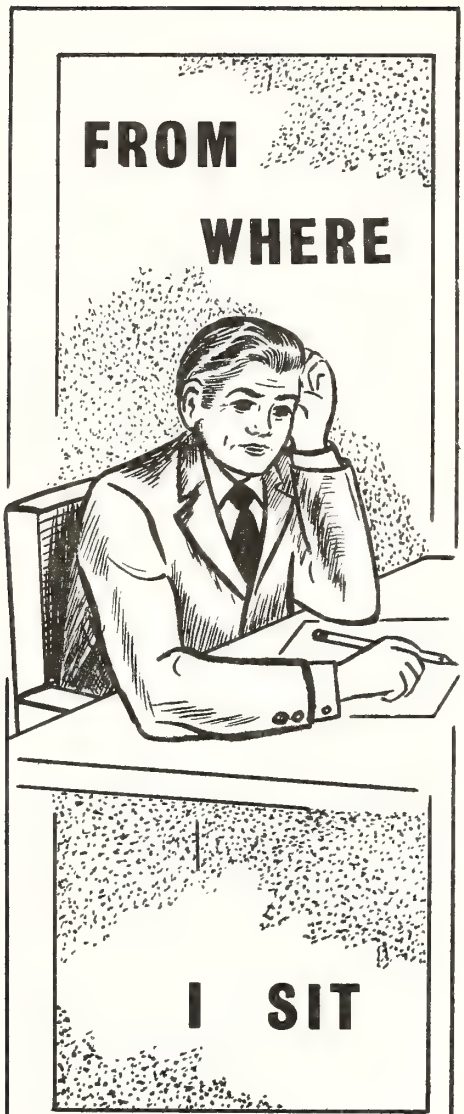
the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, DECEMBER 24, 1969

CHRISTMAS -- A HAPPY TIME AND A SAD TIME



Cover Photo by Ed Car



The Free Will Baptist

DECEMBER 24, 1969

Volume 84 Number 50

TOMMY MANNING, *Editor*

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THE HAPPINESS AND THE SADNESS

There is a song that the angels sang on that night long ago, whe the heavens resounded with glorious music—echoing and reechoing t this very day. "All glory in the highest," they sang, "peace on eartl goodwill to men." Do we know the song? Have we been made to un derstand its message?

The shepherds heard this song as they watched their flocks. The hearts were stirred and their knees made weak at the sight of the ange bending low, proclaiming the news of the gracious King. To Bethlehe they went; and there they found the Babe who was proclaimed and wo shiped by the heavenly host and by the holy men of that day. A fee trough formed His bed, and straw was His mattress. A mean birth thi was, humble and lowly. He had no pillow for His sacred head and n royal blanket for His cover—and who was this Babe? What was s special about Him that the shepherds should bow before Him? Was thi really the King of glory come down to earth? Was He the One wh would wear God's holy crown? Was He the embodiment of Him wh was promised for eternal years? Was He the Lamb of God who was slai from the foundation of the world? This little Babe born in a manger– was He really God in the flesh? They have told us this, and we believ it. It thrills our souls to think of it. This is part of the happiness o Christmas.

We cannot journey with the thousands who make their pilgrimage to Bethlehem in honor of the Christ Child's birthday. Nor should w feel that we need to, for the best way of honoring His birthday is by liv ing the life He set forth in His Word. We should pause a moment to re in His presence and to bask in His light. Even when wintry winds blow we can feel warm within because of Him. He requires no journey to th place of His birth, but He does require a life yielded to His allegianc

The looks of Christmas are varied. There are the gaily decorate store windows. Toys are displayed along with candy, cookies, and frui Children walk by, their eyes wide and their faces aglow. Their excite voices bespeak their joy and wonder. Here and there are reminders o His birth: an angel, a star, a manger scene. Horns honk a happy greet ing; a brass band stands on the corner, playing yuletide music. This i part of the happiness of Christmas.

Somewhere there is a little hut which is never warm enough for com fort. Somewhere some stockings will be empty on Christmas Day Stomachs will crave the goodies which usually are a part of Christmas time, but for some reason are not available. Somewhere a little girl wi go to bed hungry, hoping that tomorrow will bring her a better way o life. Somewhere a little girl will be heard to cry because she had wishe for a doll, but had received none. Christmas morning will dawn for he and will be like every other empty day she has known. Somewhere a lit tle boy will hang his head because he did not receive the toy truck h had wanted so badly. His widowed mother will weep silently becaus she had not been able to grant his wish. This is part of the sadness o Christmas.

Somewhere there stands a grand house with all the comforts human kind could wish for. Christmas morning greets the children who liv here with a mountain of toys and goodies. So accustomed are they t this sight that they are unimpressed and perhaps uninterested. Acros the way, one doll, one truck, one apple, one orange would thrill the heart of the unfortunate. This too is part of the sadness of Christmas.

Christ did not come to make this come to pass. No child should g hungry and cold. No child should go giftless on Christmas Day; but so ciety has made it so. We all know the "haves" and the "have nots," an it saddens us especially to see a child unhappy during this, the happies time of the year. How can we make it different? There are ways, an we have the means. We can think of others instead of ourselves. W can make His birth meaningful today, when it is so often forgotten, b rekindling within ourselves the true spirit of Christmas—the spirit o giving and sharing. "All glory in the highest, peace on earth. goodwil to men."

No Vacancy

by BEN E. JOHNSON

It was almost midnight when the office door pushed open and let a whiff of wind fan the corner of the folded newspaper on the motel's registration desk. A tall, middle-aged man, bareheaded and wearing a worn overcoat and unzipped boots, entered and quickly closed the door behind him.

"Are you the night clerk?" he asked as he stamped his feet, knocking the snow off onto the snow matting just inside the door.

"Night clerk, day clerk, janitor, as well as owner—until the first of each month. That's when the bills have to be paid," I replied, noticing that there wasn't any answering smile. "Can I help you?"

Almost hesitatingly, the man walked to the desk before he spoke. "I hope so. You're about the last possibility. I know your sign out front says NO VACANCY, but I thought possibly you might have just a cot or something for my wife and baby. We've been looking all over, and everything is taken. It seems that every place is full."

"I'm sorry. I'd like to help, but everything is taken here, too. There isn't even a folding cot. Everything is in use tonight. You really should have phoned ahead and made a reservation—the Christmas holidays and all, you know."

"I'd be glad to pay extra."

"I'm sorry—"

"Well, how about letting us come in here? No one will be using the lobby tonight, and at least my wife could sleep on the couch. I'd be glad to sleep in a chair. We wouldn't hurt anything, and we'd pay you the price of a room."

"No, I'd like to let you, but it's against regulations to do that. I couldn't do it even if you were my own mother. I'd have my license taken away."

I felt bad about refusing him, but it was one of those cases. You had to be firm, or you'd put yourself right out of business. This job was tough enough without complicating things.

He stood there for a few moments looking at me. Then, abruptly, he turned and moved toward the door.

"Why don't you try the Sunset Motel, three blocks down on the right?" I really did feel sorry for him.

"We already did. No room."

With his hand on the doorknob—it was a special one, decorated like a Christmas tree ornament and made to fit over the regular doorknob—and without turning around, he asked, "Would you have any objection if we parked our car in front of your motel? It would be better than trying to drive all night."

"No, of course not. But are you going to sleep in the car all night? It's snowing out, isn't it?"

"I'll run the motor periodically and keep the heater on. We'll be all right."

After he went out, I couldn't help but think how foolish some people were. This man had made no reservation for Christmas Eve, and now he was going to try to sleep all night in his car—with his wife and child! Oh, well, it wasn't my problem. Besides, it was his own fault.

As I closed up and turned out the lights on the small Christmas tree, I almost grinned at the thought of having to wake up so early in order to help Steven and Susy find and open their Christmas presents. I wondered if they got up earlier each Christmas as they got older. What an awful thought!

The alarm clock indicated 4:15 a.m. when the ringing of the office telephone awakened me. Stumbling out of bed and hurrying to the lobby, I grabbed the phone.

"Hello? No, we have no room. Sorry. You're welcome." What a time to be looking for a room! Then I remembered the family in the car and wondered how they were doing.

As I looked out the window, I could see that it had stopped snowing. The moon was out. The car was still parked in the same spot. About to turn away, I noticed a bit of movement in the front seat of the car. As I looked, I heard the motor start up.

It must be time to warm the car up again, I thought as I turned and went back to bed.

It was barely light when the excited shrieks of Steven and Susy made me open my eyes and groan. Next to me, Bonnie was trying to play possum. I could tell.

"Come on, wife and mother. Duty calls, so up and at 'em," I said as I nudged her in the ribs.

In the excitement and bustle of wrapping paper and ribbons, I had forgotten the family in the car. We were just about to eat breakfast when I remembered them and went to the window to look. They were gone. All that was left as a reminder of their stay last night was a snowless spot where their car had been parked.

Well, they must have got along all right, I thought to myself as I went to the table and sat down. I felt a little relieved. Was it relief that they had got along all right or relief that they had gone? I didn't know.

As soon as breakfast was over, I went and got the old, well-worn Bible. For years, ever since I was a boy, it had been the custom every Christmas morning to read the Christmas story as the family was gathered around the table. I turned to the familiar passage in the Gospel of Luke and began reading.

" 'And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (be-

(continued on page eleven)

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

Giving Christ to the World

(Reprinted from December 19, 1962)

"For unto us a child is born, unto us a son is given: . . ." (Isaiah 9:6).

"For God so loved the world, that he gave his only begotten Son, . . ." (John 3:16).

"Thanks be unto God for his unspeakable gift" (2 Corinthians 9:15).

It seems to me that the three texts above give us the real Christmas story and the purpose of God in giving Christ to the world. In the first is contained the promise of the coming Saviour of the world. The second, the Saviour having been born, gives an unmistakable statement of the motive, purpose, and result of giving Christ to the world. And the third is the declaration of the feeling of those who accept God's gift to the world.

The giving of Christ to the world was not a finished work when He was born in Bethlehem. But that task must go on as long as the world stands. Here is the great work of the Church. This fact was confirmed in Christ's great prayer for the Church in John 17:18, in which He said to His Father, "As thou hast sent me into the world, even so have I also sent them into the world." And if we need any further proof of this truth, it is to be found in Christ's words as He delivered the Great Commission to the Church in Matthew 28:18-20, "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen."

God has always used human instruments to carry out His plans for the redemption of the world, both in types and in fact. When He wished to deliver Israel from the bondage of Egypt, He prepared Moses. When a backslidden nation needed a demonstration of His power, He raised up an Elijah. When He had to save His people from extermination, He found and sent an Esther. When He was ready to send His Son into the world to be the only Redeemer of all mankind, He needed a vessel through whom this Gift might be presented, and He found Mary, a virgin, and because she had a pure heart and a sterling character, God chose her.

When Christ had finished His work on earth, and God was about to call Him back to heaven, He needed an agency to continue the work of giving Christ to the world, and He chose the Church, the redeemed ones, to represent to the world this wonderful Gift over and over until the whole world has had a chance to accept Him.

No greater gift can be given than that of life—eternal life. The gift of Christ is the gift of Life. "All other gifts are but toys and tinsel as compared of gift which is commemorated on Christmas Day—the gift of life," is a quotation worthy of serious thought.

Shall we think for a few moments how we can give Christ to the world? We give Him as we give the Word of God in such convincing manner that the world is constrained to seek and find Him. The declaration of love has not lost and never will lose, its appeal to unsaved humanity.

The supreme need of the world today, as it has always been, is sacrificing service, and only through such Christlike service will it find its full life. The gift most like that first Gift is the gift of a life of sacrificing service to God for a lost world.

"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Matthew 1:23).

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"A Christmas candle is a lovely thing. It makes no noise at all, but softly gives itself away. While quite unselfish, it grows small."—Eva K. Logue.

CHRISTMAS GIFTS

Ralph T. Nordlund

In a world of strife and turmoil,
May this Christmas bring surcease
Of each anxious fear and worry
In an inward gift of peace.

In a world of greed and grasping,
May this Christmas bring the rest
Of a true, contented spirit
That can count the giver blest.

In a world of sin and doubting,
May this Christmas faith inspire,
And the Christ Child prove His Presence
In a holy love and fire.

CATALOGS READY

The Free Will Baptist Press Foundation, Inc. Catalog is now ready and available at the Press. The catalog is up-to-date and contains a virtual treasure house of supplies, literature, and gift ideas. One has to see it to appreciate it. Those desiring catalogs may have these by picking them up at the Press or by requesting them by mail.

New Marriage Certificates Available

The Free Will Baptist Press has recently printed a marriage certificate that has been in demand for sometime.

It is in sheet form, sixe 8½ by 11 inches, printed on lithographed stock. The certificates are available in booked lots of one dozen for $2.95, or in single form for $.25 each. Each certificate in the booked, or padded form carries a stub for the minister's records.

Send orders to the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513. (State tax where it applies. Shipping and handling—20c for the first dollar and 5c for each additional dollar.)

let us sing

by Mrs. Hersel Bowen

"Silent night! holy night! All is calm, all is bright . . ." Where can we find real silence today? When we think of Christ's birthday, we think of a holy night; but how will we celebrate His birthday? Will the noise of the party be so loud that we only hear the sounds of the world? Is all really calm? Where? Everywhere we look there is confusion, war, hate—not contentment. We sing, "All is bright"—and there is a bright light that can be found, if we will only stop long enough to see it.

Are we so loaded down with gifts for our family and friends that there is no room for the greatest gift of all—Christ? Yes, this is the time of the year when we celebrate His birthday; and when we usually celebrate birthdays, we do so by the giving of gifts. Usually a party is given and all our attention is centered upon the honored person.

Are we like the little town of Bethlehem? It was overflowing with people (who went to pay their taxes), noise, bitterness, and confusion, on this eventful night. A lovely lady (the Virgin Mary) and her worried husband (Joseph) must have been quite lonely in this huge crowd. "Away in a Manger" the Baby Jesus was born that night. It didn't take great riches or a loud party to welcome Him. No one was pacing the floor, worrying about the birth of this little Child—except Joseph, who was to be His foster father. No one really seemed to care. But! Hark! the herald angels began to sing, "Peace on earth, and mercy mild; . . ." telling that through Jesus, God and sinners could be reconciled. Oh! how the bells must have rung that glorious hour.

Yes, hate is strong and mocks the song of peace on earth; but as the song says, "the wrong shall fail, the right prevail." We pray for peace on earth, goodwill toward men. On that clear night so long ago, the shepherds watched their sheep—and suddenly the angels appeared and told their message of the newborn King. Surely, the shepherds were afraid at the sight of the angels; and fear touches all of us sometime. Yet, the touch of God's hand quickly drives the fear out. When God touches us, we should go into action, for we are taught that faith alone is not enough so far as service is concerned. We must have works.

So, the time has come again to celebrate the Saviour's birthday. We must step out of the noise of this world for a few minutes and cast our eyes to the heavens above and sing, "Be near me, Lord Jesus, I ask thee to stay close by me forever, and love me, I pray; Bless all the dear children in thy tender care, and take us to heaven, to live with thee there." He will hear our prayers. He was born; He lived; He died that you and I might live and live more abundantly. He arose, hallelujah! He lives today. What if He had not been born?

So, as we celebrate our Saviour's birthday, let all of us who are faithful come and adore Him. Then we can sing, "Joy to the world! the Lord is come!"

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"The hinge of history is on the door of a Bethlehem stable."—Ralph W. Sockman.

Christmas Day – and Jesus

Baby Jesus came to earth,
Came in very lowly birth;
That is why to you we say,
"Happy, happy Christmas Day!"

But I've even more to say—
In my heart He's come to stay;
Better than a Christmas treat
Is to me His love so sweet.

Christmas Day comes once a year,
But I've Jesus **always** near;
He will never go away,
And I'll live with Him some day.

Christmas and New Year's Holidays

The Free Will Baptist Press Foundation and Bookstores at Ayden and Smithfield, North Carolina, will be closed Thursday and Friday, December 25 and 26, in observance of the Christmas holidays. The Bookstores will be opened for business Saturday, December 27, from 9 a.m. until noon.

Both the Press and Bookstores will also be closed Thursday, January 1, 1970, in observance of the New Year's holiday.

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Western Ordination Board to Meet

The Western Conference Ordination Board will meet at the St. Mary's Free Will Baptist Church near Kenly, North Carolina, Friday night, January 2, at 7 p. m. Anyone having business with the board or who desires to meet with the board is asked to be present for this meeting.

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Note of Thanks

The Rev. and Mrs. W. E. Renfrow and family wish to express their sincere gratitude for the flowers and cards received and the many prayers offered in the behalf of Mrs. Renfrow in her recent illness. She is now at home and improving each day. They ask that we please continue to remember them in our prayers and states, "May God bless each of you as you work for the Lord."

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Change of Address

The Rev. Robert M. May would like for you to note his change of address from Route 2, Box 489, Goldsboro, North Carolina, to Route 4, Box 184-C, Ahoskie, North Carolina 27910.

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About the only thing that comes to him who waits is whiskers.—Royal Prince Alfred Hospital Journal.

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By the time a man gets to greener pastures, he can't climb the fence.—Construction Digest.

News & Notes of DENOMINATIONAL INTEREST

Goldsboro Church to Host Midyear Ministers' Conference

The Midyear Spiritual Life Conference sponsored by the North Carolina Ministerial Association of Original Free Will Baptists will be held at the First Free Will Baptist Church of Goldsboro, Thursday and Friday, January 8, 9, 1970. The conference will open Thursday evening at seven o'clock with a banquet held at Wilbur's Barbecue Restaurant located on Highway 70, east of Goldsboro. During the banquet the committee on the Minister of the Year will report. The Friday session will be held in the Goldsboro church and will center around the theme, "We're Human, Too." Music director for the conference will be the Rev. Ralph Sumner.

To make reservations for the banquet send $2 for each plate no later than January 3, 1970, to the Rev. H. Adrian Grubbs Jr., 2627 Layden Street, Raleigh, North Carolina 27603. In case of extremely bad weather the conference will be postponed one week.

The scheduled program is as follows:

Thursday Evening Session

6:00—Registration at Wilbur's Barbecue Restaurant
7:00—Fellowship Supper
—Devotional and Invocation
—Supper
—Special Music, Townhouse Three
—Report of the Minister of the Year Committee

Friday Morning Session

9:15—Registration at First Church of Goldsboro
9:45—Devotional, the Rev. Charles Crisp
10:00—"The Compassion of the Minister," the Rev. J. A. Evans
10:30—Discussion, the Rev. N. Bruce Barrow
11:00—Recess
11:15—"The Internal Conflicts of the Minister, the Rev. T. Bruce Dudley
11:45—Discussion, the Rev. N. Bruce Barrow
12:15—Dinner

Afternoon Session

1:45—Worship in Communion, Leader the Rev. James Joyner
Minister of Communion, the Rev. E. C. Morris

THE JOY OF CHRISTMAS

W. Burkette Raper, President
Mount Olive College

Christmas is the season when love is most evident in the hearts of men, and for that reason it is the most joyous time of the year. Love brings joy because it gives life its richest meaning. Indeed, Christmas was born out of love—God's love for His children:

> "For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

This coming of Jesus Christ was the greatest act of love the human race has ever experienced, for in the birth of our Lord, God declared that His love is greater than our sin and that His care reaches us even in our deepest loneliness. At Christmas, we are not alone, for God is with us.

Not only is God with us, but at Christmas the love of our family and friends is at its warmest. This love which we have for each other gives life its greatest joy and its truest meaning. Christmas is a time of joy because it is the season when love brings forth the best within us.

And so at this Christmas season, the students, faculty, and Board of Directors of Mount Olive College extend our sincere wish that all friends of the College will experience the love of God to its fullest depth and that your Christmas will be one of lasting joy.

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"It is Christmas in the heart that puts Christmas in the air."—W. T. Ellis.

Believing in the Devil

An article in the Sunday edition of **The New York Times,** for December 2[illegible] 1968, reporting on a Gallup Poll survey noted: "Ninety-eight percent of Americans surveyed . . . said that they believe in God; 73 percent believe in life after death; 65 percent believe in hell; 60 percent believe in the devil."

It is these who "believe in the devil" that are of concern. I know that the use of the word "believe" in the survey is defined to mean that those responding in the affirmative accept the existence of the devil.

But, in the New Testament the word "believe" has quite another meaning. When it says, "Believe in the Lord Jesus and you will be saved" (Acts 16:31), something much more is meant than affirming that the Lord Jesus exists. To "believe" in the Lord Jesus is to live by Him, to be wholly committed to Him.

Our concern, then, is with those who "believe" in the devil; that is, are committed to, live by the devil's ways and methods. The devil is very ingenious; he has many devotees among those who affirm that they "believe" in God. The test, Jesus declared, is the life—"If you love me, you will keep my commandments" (John 14:15).—"The Church Advocate."

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The real way to get happiness is by giving out happiness to other people. Try to leave the world a little better than you found it.—Lord Baden-Powell in Scouting for Boys.

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THE HEALING OF BROKENNESS

by the REV. BILL FUTCH

THE Thanksgiving holidays are over. Now we look forward to the Christmas holidays. In fact, Christmas is now "just around the corner." The commercials on television and radio have Christmas music in the background; shoppers are beginning to rush to do their last minute gift purchasing. The Christmas spirit begins to bring thoughts of "Peace on earth to men of goodwill."

Dreams of peace, happiness, and security are shattered, however, by the news of the Song My massacre in South Vietnam—a massacre in which over a hundred old men, women, children, and babies are said to be killed—people killed not by an enemy, but by **American** soldiers. Were this the only incident that pierces our hopes, then we could dismiss this atrocity as a "horrible act of war." We could say, "What do you expect? War is war."

However, this massacre is not the only thing that troubles our minds. We know about man's inhumanity to man on many fronts in the world. The Biafrians are suffering in the Nigerian Civil War. The Jews and Arabs are suffering in the battles of the Near East. In our own communities, neighbors do not associate with neighbors because of social, economic, religious, and racial barriers.

We find that our own lives are torn with the kind of brokenness that alienates us from people. Brokenness, alienation, separation — brokenness that permeates every aspect of life—a brokenness that has its origin not in economics, as Karl Marx set forth in his idea of class warfare, or in politics. The origin is in the human personality—man, the individual, the self. Separation starts in man as he attempts to place himself first at the expense of someone else; when in his headling rush for the "good life" he uses persons and deems objects as his ultimate worth.

The most staggering blow that we can ever receive is the full realization that life—our lives—are broken. We are separated, actually alienated against persons.

In an attempt to counteract the force of the blow which we receive with the realization of our separation, we often try to escape. We try to escape the fact of our broken personal relationships. The forms of escape are as many and varied as there are persons trying to escape. A classical form of escape developed in France after World War I. The war had consumed the young men of the country, national pride was depleted, and a great mood of emptiness was rampant in the intellectual circles. The writings of Sigmon Freud on the unconscious had been translated into French and were making the rounds among the young students. Writers and artists used the new discoveries of Freud to develop the movement of Surrealism. Basically, Surrealism was an escape into the fantacies of the unconscious. For example, writers would cut up the pages of a dictionary and paste words on a sheet of paper, then would read the nonsense poem or essay to an audience. An artist would place his brush on a canvas and let his hand and arm move all over the board with no particular direction or outline in mind. The emotion created by the effect of the painting was complete emptiness. One might conclude that Surrealism, as an escape from brokenness, was in many respects a manifestation of man's brokenness.

Our own culture during the decades of the fifties and sixties escaped into its technology. The way of life for the housewife, for example, has been revolutionized in the past forty years. The effects of technology have created an illusion that science and engineering can build for man the "good life." The "good life" often is the dream house located on a street shaded by elm trees, a lovely wife, two beautiful children; all the luxuries of life like a refrigerator, range, car, etc.; self-respect as a husband, citizen, and employee.

Yet the illusive dream of the "good life" with its security, peace, and happiness becomes a nightmare for many people. The happy home is threatened by the shadow of the divorce court. The pay check month after month fails to balance the family budget and still we want what we cannot afford to buy. The peaceful home on the shaded street is filled with fear of the unknown. The twentieth century escape from brokenness fails even before it gets started.

Were we to stop at this point in our thinking, then Peggy Lee's song, "Is That All?" would be very appealing, for she sings, "Is that all there is to life? . . . then bring out the booze and let's go on dancing." Another song also comes to mind made popular by Ed Ames about two years ago. This song raises a question similar to the one presently in our minds. The song, "Who Will Answer?" describes the assassination of a political leader and then asks the question, "Who will answer?" Again it describes a figure high upon a structure about to jump off, and a crowd gathered below shouts, "Go, baby, go!" Then the question is again asked, "Who will answer?"

The answer to this question is not given. Could it be that society is responsible for the type of environment that produces Lee Harvey Oswells and Sirhan Sirhans? Ultimately the question is asked, "Isn't there someone or something that can give life meaning?"

At this point in life we enter into the quest that leads to healing the brokenness of life. The key to the healing of our lives is that spirit of life which compelled Christ to choose the way of the Cross. This spirit is a self-negating, self-sacrificing love. Specifically, if we are to save our lives, to heal our lives, we must give our lives—our very selves—away, away to others as persons. That which broke and divided the Jews and the Gentiles then, breaks us now; and that which united them then can unite us now. Listen to the words of the un-

(continued on page eight)



SUNDAY, DECEMBER 28

PLAYING WITH HANDLES

Scripture Reading—Psalm 32:1

A little girl, aged four, fell out of a taxi on the way home from a party. She was taken to the hospital, and when she was dying, she said: "I have been a naughty girl. I was playing with the door. I won't do it any more." She must have been a very honest little soul to own up bravely that the shocking business was all her own fault. "I won't do it any more." It was too true. It was her last party. We are all trying the handles of doors in these days, especially the doors marked "liberty" and "happiness." And it sometimes happens that doors fly suddenly open, landing us in the gutter, in disaster and wretchedness.—*British Weekly, Knight's Master Book.*

PRAYER THOUGHT

When you are trying to turn the handles of doors, make sure you turn the handle to the door of heaven.

MONDAY, DECEMBER 29

THE BACKSLIDER'S HIT PARADE

Scripture Reading—Jeremiah 17:13

"Tell Me the Old, Old Story," if it doesn't last too long.

"Take My Life and Let It Be," yes, please let it be, dear Lord.

"Sweet Hour of Prayer" is indeed wonderful, but I'm too busy for prayer today.

"Have Thine Own Way, Lord," with Mrs. Jones and Mrs. Gray.

"I Love to Tell the Story," but only in church on Sunday.

"Lead Me to Some Soul Today," but wait until a convenient time.

"All I Have Is Thine Own," but I hope you don't mind if I use it all now for something I want.

"If Jesus Goes With Me," it may be embarrassing for both of us.—*Copied,* 1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

A lot of us need to take more time with the Lord and take less time doing things that are not necessary.

TUESDAY, DECEMBER 30

I AM THE NEW YEAR

Scripture Reading—Proverbs 16:7

I am the New Year; and I come to you pure and unstained, fresh from the hand of God. Each day, a precious pearl to you is given that you may string it upon the silver thread of life. Once strung it can never be unthreaded, but stays an undying record of your faith and skill. Each golden, minute link you then must thread into the chain of hours that is no stronger than its weakest link. Into your hands is given all the wealth and power to make your life just what you will. I give you free and unstainted, twelve glorious months of soothing rain and sunshine golden; the days for work and rest, the nights for peaceful slumber. All that I have I give with love unspoken. All that I ask—you keep the faith unbroken!—*J. D. Templeton,* 1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

God has given us so much to live for! What have we given Him in return?

WEDNESDAY, DECEMBER 31

A PROSPEROUS NEW YEAR!

Scripture Reading—Psalm 9:9

The New Year lies before me,
A spotless, shining thing,
Bright as the promises of God,
Fresh as the breath of spring.

A year to fill with lovely thoughts,
And kindly, helpful deeds,
Losing all consciousness of self,
In prayer for others' needs.

—*Sybil Leonard Armes,*
W. B. Knight's Master Book.

PRAYER THOUGHT

As this new year begins, see if you can't center your attention around things that can be helpful toward other people.

THURSDAY, JANUARY 1

HOW TO HAVE PEACE

Scripture Reading—1 Peter 3:11

The Chinese have a good proverb, and it is corroborated by James 4:1. "If there is righteousness in the heart, there will be beauty in the character. If there be beauty in the character, there will be harmony in the home. If there be harmony in the home, there will be order in the nation. When there is order in the nation, there will be peace in the world."—*Power, W. B. Knight's Master Book.*

PRAYER THOUGHT

Today we need peace among our people and our nations.

FRIDAY, JANUARY 2

MADE NEW!

Scripture Reading—Hebrews 9:14

God does not deal in secondhand goods. It is "new" or nothing with Him. So when we bring Him our worthless secondhand lives—our sin-defeated, wrecked, worthless lives—for Him to make whatever improvements He is able to, He has a glad surprise for us. He does not offer to repair or reform; but He offers to create, "to make all things new." It has been well said that "the only way to mend wicked things is to end them."—*Sunday School Times, Knight's Master Book.*

PRAYER THOUGHT

If any man can believe in Christ and accept Him, he is a new person.

SATURDAY, JANUARY 3

MISSING CHOCOLATE!

Scripture Reading—Proverbs 28:13

During the early years of my mother's married life she had a young girl, Ida, helping with the housework and baby sitting. One day Mother left the girl with my four-year-old brother for the afternoon. When Mother returned she noticed that a box of chocolates on the library table had disappeared—only an empty box remained.

She questioned Ida, who said that my brother had eaten them all while she was upstairs cleaning. Mother accepted this explanation, gave small Bill a lecture, and dismissed the matter from her mind.

Eighteen years later, and 1500 miles away, we were surprised (there were now three children) to receive in the mail a box of candy from a Mrs. William Brown. Mother puzzled over it until the next day when a letter came, explaining that Mrs. Brown was once Ida, the hired girl of long ago. She went on to say she had lied that day about the candy as she had eaten the chocolates herself. She had recently accepted Christ as Saviour, joined a church and wanted to make restitution and seek forgiveness, where possible, for wrongs of her old life. Eighteen years had passed but she still remembered the box of chocolates.—*Power, W. B. Knight's Master Book.*

PRAYER THOUGHT

Do we try to seek forgiveness for the wrongs we have done in our life?

(Note: "The Free Will Baptist" will not be published next week; therefore, you may select Scripture readings and devotional thoughts on your own—but keep it up!)

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THE HEALING OF BROKENNESS

(continued from page seven)

known writer of **Ephesians,** "And he came and preached peace to you who were afar off and peace to those who were near: for through him we both have access in one spirit to the Father."

THE CHRISTMAS OF THE BIG SNOW

by MARION F. ASH

"MAYBE you're going to get your wish," said Mr. McClane as the family were eating breakfast the day before Christmas. "The temperature is falling fast, and the sky looks as if it's full of something."

Steve wished for some snow for his little brother's sake, but not so much that it would ruin the senior party, which was scheduled for the day after Christmas.

"Let's turn on the radio and see what the forecast is," suggested Mother.

The announcer said that a big snow was on the way.

Paul, Steve's little brother, kept running back and forth to the window. Right after breakfast, Mother began humming "Jingle Bells" and "White Christmas."

By noon the snow was falling heavily. Steve helped Paul get his sled down from the garage attic, and then he pulled him around the barn a few times.

"Better help me get the cows into the shed," called Mr. McClane. Steve left the sled with Paul and ran to help his dad.

As the day passed, the storm grew more intense. Huge drifts began to pile across the road, and all the trees and fences looked like a part of a fairyland.

That evening Mr. McClane came stamping into the house.

"It's going to be a white Christmas for sure this year," he said. "It'll be deep by morning. I pity anyone who has to be out on the roads tonight."

"You mean we're snow-bound?" asked Steve.

Mr. McClane nodded. "That's about the sum of it."

"Goody for everybody!" exclaimed Paul. "Goody! Goody!"

"I don't know about everybody," said Mother. "We're snug and warm here. But what about people who might be caught out in this storm?"

Soon the family were seated around the table, enjoying the delicious hot food Mother had prepared. Even Steve's fretfulness that he might not get to go to the senior party did not keep him from eating heartily. By the time the meal was over, darkness was closing in.

"I see a car," Paul suddenly yelled as he stood looking out the window.

"Where?" asked Mr. McClane, getting up from the table and grabbing his heavy coat.

"Coming down the road."

The lights of the slow-moving vehicle were almost hidden by the blinding snow and the drifts along the road.

"I wonder where he thinks he's going," snapped Mr. McClane. Then he turned to Steve. "Get on your coat. We'll have to go stop him or turn him back."

Steve put on his coat and overshoes, but by the time he reached the front yard, Mr. McClane was directing an elderly man and woman toward the front door.

"Martha, could you give these folks something to eat?" Mr. McClane said, introducing Mr. and Mrs. Wilson. They had been on their way to Huttonville to spend Christmas with their children.

"We are so grateful to you. But what will we do?" asked Mrs. Wilson, looking worried.

"You'll have to stay with us until the snow is over and the snowplows clear the road," said Mr. McClane.

"We can't barge in on you at Christmas time!" Mr. Wilson exclaimed.

"No better time to visit than at Christmas," Mother replied. "Besides . . ."

Just then they heard the honk of a car horn in front of the house. Everyone crowded to the front door to see a young man emerge from the darkness, carrying something or someone in his arms.

Mr. McClane ran forward to help him with his burden.

"It's my wife," said the young man as they entered the house. "She's going to have a baby," he explained, as he put her down on the sofa. "You're going to be all right, honey," he comforted her as she moaned. She looked so little and young when he and Mrs. McClane took off her coat.

"I'm Tom Patterson, and this is Kathy. We were on the way to Huttonville Hospital and we would have made it in time if it hadn't been for this snow. Do you think a doctor could get here? Kathy's got to have a doctor."

"I doubt it, but we'll try to get one on the phone," said Mr. McClane.

Dr. Jones was at the hospital attending another case. Tom looked as if he might burst out in tears. He was so tired and worried. Mrs. McClane put her arm around him. "Don't you worry. I have delivered nearly as many babies as a doctor. You see, I used to be a nurse. I helped Dr. Jones in the Huttonville Hospital. We'll take care of Kathy. She'll be all right."

Mother took complete charge at that moment, and everyone was given orders to do this or that.

Steve watched them take the young lady into the spare bedroom. Then he reminded Paul that it was time to go upstairs to bed.

Without an argument, the little boy bounded upstairs.

No one else seemed sleepy. Steve's father and Mr. Wilson sat at the kitchen table as a kettle sang and whistled on the stove. The young man moved about the room and now and then tapped at the door to the room where Mrs. McClane and Mrs. Wilson kept vigil. Nobody seemed to remember that it was Christmas Eve. Nobody spoke much of the snow. Mr. Wilson told of a hunting trip he had made to Canada one winter, and Mr. McClane tried to top it with a fishing story. The old clock on the mantel ticked loudly, with the reassuring regularity of a dependable friend. Now and then Mr. McClane checked the kettle. At times he would try to draw the young man into conversation, but with little success.

Steve got up and walked over to the window. The glass was cold against his face, and he could almost feel the snow blowing against it.

As the hours passed, the bits of conversation became less and less. Finally the only noises left in the room were those of the clock, the kettle, and the steps of the young man.

"Let's pray," said Mr. Wilson. It was just a simple, old-fashioned prayer, but the kitchen seemed to be a special place when he had finished.

Then Mr. McClane got up and went into the living room. When he came back, he was carrying the family Bible.

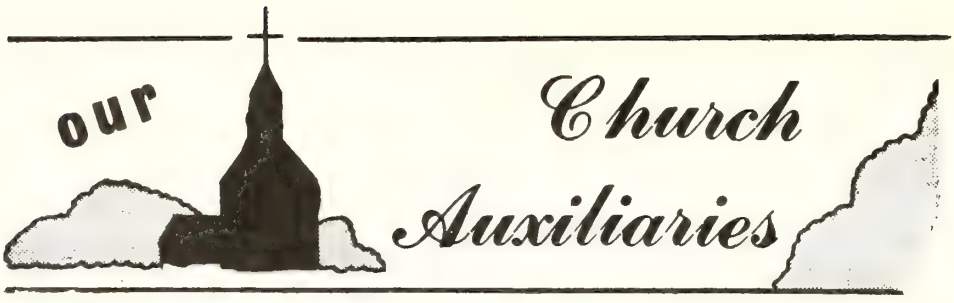
"I'll read the Christmas story," he said, and he read from Matthew and then from Luke.

Steve went back to the table and sat down. Those beautiful passages had never meant so much to him as they did this night.

The old clock on the mantel slowly chimed midnight. Those at the table stretched their arms and legs while Tom walked endlessly back and forth across the kitchen.

Mother came from the bedroom. The young man ran to her, asking with his eyes the question he might have spoken.

(continued from page ten)



Attention Youth Leaders and Pastors!

by the REV. BOBBY G. BAZEN

On February 7, 1970, the Shady Grove Free Will Baptist Church, Route 5, Dunn, North Carolina, will be host to the Cape Fear Youth Fellowship. As a means of increasing interest, the program sponsored by the church, will be a "Miss Cape Fear Sweetheart" contest in keeping with the traditional Valentine theme of February. Included in this article is a set of guide lines for you to use in selecting a young girl to represent your church at the meeting.

As you know, for a program such as this to work successfully, we must have a representative from each church. Let me urge you to use your influence as a youth leader or pastor to see that your youth participate in this program.

If I can answer any questions relative to the contest, please feel free to contact me at the address of the church. I shall look forward to seeing you at the meetings.

The "Miss Cape Fear Sweetheart" rules are as follows:

1. Each church select a young girl to represent her church at the February Cape Fear Fellowship meeting at the Shady Grove church. (Some type of local contest may be used to select the contestant.)

Note: It is suggested that this be a teen-age girl. However, some of the smaller churches have requested that some of the older AFC members be allowed to participate in order to give them a better contest in the local church. This may be done, but you must remember the competition will be much greater at the February meeting.

2. A resume must be submitted by January 17, 1970, to the Rev. Bobby G. Bazen of the contestant's accomplishments and contributions to her local church, school, and community. (This may be written by anyone in the local church familiar with the girl's experiences.)

3. Judging will be by an impartial panel of judges on the basis of the information submitted, the appearance, and the poise of the contestant at the February meeting. Each girl will be asked a question before the panel of judges relative to the Christian life.

4. Trophies will be presented to the top three winners.

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THE CHRISTMAS OF THE BIG SNOW

(continued from page nine)

But Mother shook her head and walked over to the table.

"We can't forget it's Christmas. We'll have to do something. We hid Paul's gifts in the attic room."

That brought everybody back to reality. Steve found a suitable place to hang the stockings while Mr. McClane went to the attic room after the toys.

After the presents had been arranged, the kitchen became silent again. Steve walked back to the window. Already the drifts had piled high against the house, and much of the glass was coated.

As the clock was striking the hour of four, the sound they had been waiting for came from the bedroom. Just then it was the most wonderful sound in all the world—the shrill, indignant shriek of a newborn baby. Chairs fell over as the men jumped to their feet, and the young man who had paced the floor all night ran to the bedroom door, where Mrs. Wilson met him. "You have a little daughter, Tom," she said, and kissed him gently on the cheek. "Wait a few more minutes, and then you may go in."

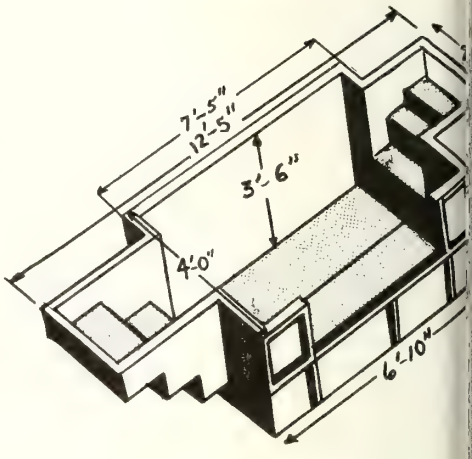
For a moment Tom put his head on her shoulder and sobbed. Then, becoming like a schoolboy on Christmas morning when he sees his toys, he ran around the room, shouting, "A girl! A girl! I have a baby girl!"

Steve felt tears running down his cheeks, and for a moment he felt ashamed. But when he saw tears on his father's cheeks, he was strangely moved. This was the most wonderful Christmas he had ever had.—"Gospel Herald."

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Life has its disappointments, but there is no reason for you to be one of them. —Joseph M. Shaw Jr. in Cherokee Herald.

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BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: What is the difference between the Lord Jesus Christ and God?—E. M., New Albany, Indiana.

Answer: Some of the theologians of the Reformation said that our Triune God consists of three persons that are one or the same in substance. This fact, I think, is well taken in all orthodox circles. Dr. A. U. Michelson's magazine, "Jewish Hope," describes it in the following words: "In many respects they are one and the same, for both are eternal and together with the Holy Spirit form the Godhead, three in one. God is a Spirit and as such is invisible, but the Lord Jesus Christ is the brightness of God's glory and the express image of His Person (see Hebrews 1:3). This means He is the visible part of the Godhead."

God is not completely understood by man, neither can He be fully described or explained by the finite; but we do have Him set forth in the Scriptures as a Triune Being in the persons of the Father, the Son, and a Spirit that requires of all persons that they worship Him in Spirit and in truth. God manifested Himself as Creator and sustainer of all things; the One who cares for, loves, and exercises watch care over every created thing, having a program to be carried out in every detail that makes sure the destiny and end of all. The end of the obedient and righteous is eternal peace and comfort in a blissful home of happiness and joy with Him. He also has prepared a place of unrest and eternal suffering for all the disobedient that retain this attitude in disobedience all their lives spent here on earth. This place has been prepared for the devil and disobedient angels and all who become disobedient with them. He sent Jesus Christ, His only begotten Son, to this earth as the Redeemer of all who turn in Him to God. He is set forth in Scriptures as the second Person of the Godhead or Trinity. Both God and Christ are said in the Scriptures to have sent the Holy Spirit, the third Person of the Godhead or Trinity. Even though God is Spirit, those who worship Him must worship Him in Spirit and truth. The Son came to earth having a form, having been fashioned or set forth in the form of a man. Jesus of Nazareth that was born of a virgin, worked with men, was condemned and crucified as a man. The Holy Spirit, even though He came as a Spirit, He came to earth when He was given of the Son and of the Father. He was observed as a rushing mighty wind and sat upon Jesus' disciples as cloven tongues of fire; that is, He sat upon or was beheld in visible form on the disciples. The Bible teaches that He was given to the church to be with it and enable its members to manifest and serve Christ, being present with Him forever. Jesus indicated that the Father was with Him and in Him while He worked here, and that both He and the Father and the Holy Spirit would continue with us in all that we obey Him in doing.

The Word also teaches that at the end of this—the Church age—both the Holy Spirit and each member of the Church will be raptured or taken up to be visibly present with the Lord. So what you and I need most is to study the Bible, pray, and obey its precepts, and await that glorious day which is not too far hence, when with bodies like Christ's glorified body, we shall stand in His glorious presence to see Him as He is, being like Him, enjoying Him and all that is His throughout all eternity. This is required to fulfill the purpose God has always had for the creation of man; and to fully satisfy that, all people created in the image and after the likeness of God have an inward longing, or inclination toward, for no sinner shall ever be satisfied apart from that perfection we may gain in union with Him in Christ.

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Christ came from heaven to earth, that we might go from earth to heaven.

NO VACANCY

(continued from page three)

cause he was of the house and lineage of David:) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country . . .' (Luke 2:1-8)."

"How come?" Steve interrupted.

"How come what?" I asked.

"How come the innkeeper wouldn't let them in?"

"Because there wasn't any room," I answered.

"Not even for Jesus?" he asked incredulously.

"No, not for anybody. It says that there was no room."

I continued reading; but suddenly I knew that I had forgotten something. Thinking for a moment, I remembered what it was. Excusing myself, I got up, went out to the desk, and flipped the switch. The NO VACANCY sign turned off. When I came back, I continued reading.

"And there were in the same country . . ."

"We'd let Jesus into our motel even if it was full, wouldn't we, Dad?" Steve asked. He was really concerned.

"Sure, son," I answered, "we'd make some room."

For the rest of the day, though, I wondered if I really would. Had I had my chance that night to make room for the Lord—but failed to do it?—"Gospel Herald."

Bookstore Hours

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STORIES

for our youth



TONY MAKES ROOM

MATILDA NORDTVEDT

TONY knew he wasn't smart. He was usually the last one to catch on and was always getting things mixed up. At school the other children laughed at him. But nobody laughed at him at the mission. That was one reason he liked to go there.

Tony dug into the pocket of his threadbare coat and pulled out a piece of hard candy. Quickly he popped it into his mouth.

Yes, Tony was glad he had started going to the mission a few weeks ago. Kind Miss Bates told the children things Tony had never heard before. "God loves each one of you," she said. "He wants to be your Heavenly Father."

Tony liked that. His own father had run away and left him and his mother. He envied other children who had fathers.

The piece of candy became smaller and thinner. Stealthily he reached for another one. It was nice of Miss Bates to give all the children candy on Christmas Eve.

And the slides she showed! That cute little Baby with His mother in the barn. Tony had never seen a barn, having lived all his life in the big city.

Tony frowned thoughtfully. He remembered the picture of the man at the inn, turning the mother and her husband away.

"There was no room for Jesus, God's Son," the teacher had said several times. "He was born in a barn. His cradle was a manger filled with hay."

Tony slowly began to climb the long flight of stairs of the rickety tenement house where he lived. Halfway up he had an idea. He and his mother had only one room to live in, but it was better than a barn! Taking the last steps two at a time, Tony pushed open the door of their tiny apartment. He threw his cap on a rickety chair.

"Ma," he called, looking around the room.

"Aw, she's not here," he said, disappointment edging his voice. "I forgot. She has to work at the restaurant tonight since it's Christmas Eve. I thought I could have asked her—" his voice trailed off. Suddenly he brightened. "But she won't care. I know she won't care. The lady looked so nice, and the Baby was so sweet."

Tony picked up his cap and jumped down the stairs two at a time and sometimes three. He would have to hurry, or else Miss Bates might be gone.

Dodging between late Christmas shoppers, the boy ran back to the mission. Hopefully he opened the door, then breathed a sigh of relief. Miss Bates was still there, gathering up her slides and songbooks. Now that he was alone with the teacher, Tony suddenly felt shy. Maybe his room wouldn't be good enough. Maybe—but it was no use offering. He'd better go out quickly, before she saw him.

But Miss Bates was coming toward him. "Hi, Tony," she said. "Do you want something?"

Tony looked up at the lady's kind face, and his shyness vanished. "It's just that lady and Baby we saw in the pictures," he said earnestly. "It doesn't seem quite right for them to be living in that barn. I know Ma wouldn't mind if they wanted to come and stay with us—"

Miss Bates smiled and drew Tony gently to a bench. "I don't think you quite understood, Tony. Jesus doesn't need your apartment. He wants to live in you!"

Tony lifted baffled eyes to the teacher.

"You see, Tony, Jesus was born in that barn long, long ago. He grew up to be a Man. Then He died on the cross to pay for all the bad things we've done. But He didn't stay dead. He's living in heaven and in the hearts of all who will receive Him."

Tony's eyes still had question marks in them, so the teacher went on.

"Many people won't let Jesus come into their hearts. They have no room for Him. But He would be very happy if you would open your heart to Him on this night of His birthday."

"Yes, yes, I will!" cried Tony eagerly. "Tell me how, Miss Bates."

Miss Bates helped Tony pray and ask Jesus to come into his heart, forgive his sins, and stay with him forever. Tony felt happy inside when they had finished.

"I'm going home to tell Ma right away," he said eagerly. Then his face fell. "Oh, I forgot. It's Christmas Eve tonight. Ma's working."

"Then why don't you come home with me to celebrate Christmas?" suggested the teacher softly. "I'll take you home later."

Tony sat beside Miss Bates in the front seat of her car and looked in amazement at the twinkling Christmas lights in a part of the city he had never seen before. And as he looked, he thought. He always got things mixed up at school, and he had been a little mixed up today, too.

It wasn't that Jesus and His mother and the man needed an apartment now, Miss Bates had said. Jesus wanted to live in him, Tony Durante. And he hadn't said, "No room" to Him, as the inn-keeper and the other people did.

Tony leaned back in the seat and gave a happy sigh. What a glorious Christmas Eve!—"My Pleasure."

No 'Baptist' December 31

In order to maintain our schedule of not printing but 50 issues of "The Free Will Baptist" per year, there will not be an issue on December 31. This will be the last issue you will receive this year. The next "Baptist" you will receive will be the issue of January 7, 1970.

WE BELIEVE:

1. That there is only one God who is infinitely perfect, the Creator, Preserver, and Righteous Governor of the Universe; that His eternal existence is in three persons: Father, Son, and Holy Spirit; that all three are equal, but distinct persons. They are the divine Trinity.

2. That Jesus Christ is the only begotten Son of God; that He was born of the Virgin Mary; that He died for man's redemption; that He ascended to heaven and is today at the right hand of the Father as our intercessor.

3. That both, the Scriptures of the Old and New Testaments, were given by inspiration of God, and that they only constitute the infallible rule of faith and practice.

4. That man was created innocent, but by disobedience fell into a state of sin and condemnation and stands guilty before God and separate from Him.

5. That it is the privilege of all men to be saved; that God desires the salvation of all; that the gospel invites everyone; that the Holy Spirit strives with all, and whosoever will may come and take of the water of life freely.

6. That the human will is free and self-controlled; that it is possible for a person who has been saved by divine grace to make shipwreck of his faith and become lost. The person (believer) who through grace perseveres unto the end of life has promise of eternal salvation.

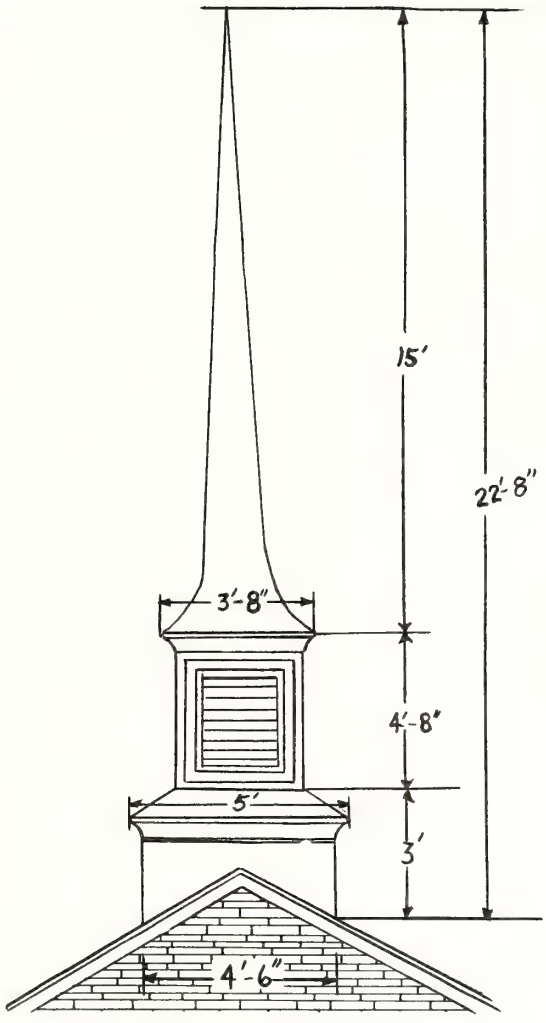
7. That sanctification is initial at regeneration and continues progressively through the Christian experience, becoming final and complete in heaven.

8. That there are three gospel ordinances to be perpetuated under the gospel teaching: baptism by immersion, the Lord's Supper, and washing of the saints' feet.

9. That tithing is God's financial plan for supporting the work of the church here on earth.

10. That our Lord and Saviour, Jesus Christ, who ascended on high, and sits at the right hand of God, will come again; that there will be a resurrection of all men, each in its own order; that they which are saved will come forth to the resurrection of life, and they which are lost unto the resurrection of damnation; that the wicked will "go away into eternal punishment, but the righteous into eternal life." This is the final judgment.

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God's Beloved Son

Lesson Text: Matthew 3:13-17; John 1: 32-36

Memory Verse: 2 Corinthians 1:22

I. INTRODUCTION

Last July we began a full year's course on "The Story of God and His People." The first part ran through September and dealt with God's original plans for man, the falling of man into sin, and beginning the story up to Solomon. The second part of the story ran through the last of December and dealt with God's dealing with His people from the dividing of the kingdom of Israel following Solomon's death to the beginning of the New Testament times.

We begin today Part III under the subtitle "God Revealing Himself Through Jesus Christ." This subtitle for January, February, and March has four units in which the theme is developed: "God Preparing Jesus for the Ministry"; "God Working Through Jesus"; "God Establishing a New People Through Jesus"; and "God Conquering Sin and Death Through Jesus."

As we begin the first unit, "God Preparing Jesus for the Ministry," we hope to come into a better understanding of Jesus' baptism and temptation; thereby, learning the significance of these things for our own experiences with Him.

You should learn many great truths this quarter, but if you learn nothing more than that Jesus Christ was indeed God's Son, beloved of Him, and given to die on Calvary's Cross for our sins, your time will be well spent.—Advanced Quarterly (F.W.B.).

II. HINTS THAT HELP

A. Introduction

Show how John the Baptist was the link between the Old and New Testaments. He did not fit in altogether with the concept of the Old Testament prophets, nor did he fit in with the disciples. He comes nearer being the link between the two Testaments than any other man.

B. Jesus Comes to John the Baptist (Matthew 3:13-15)

1. Jesus came from Galilee to John at the Jordan River.
2. Jesus came for the purpose of being baptized.
3. John protested it, but Jesus insisted for a reason.

C. John Baptizes Jesus (Matthew 3:16, 17)

1. Jesus was baptized by John in the Jordan.
2. The Spirit descended like a dove.
3. The Father spoke out from heaven, "This is my beloved Son."

D. John Bare Record (John 1:32-36)

1. John saw the Spirit descending and heard the voice of the Father.
2. John pointed Jesus out to the disciples.
3. John bare record of Jesus in seven ways. (See lesson explanation.)

E. Conclusion

1. If Jesus were baptized, we must be baptized to be like Jesus.
2. John bore witness to Jesus as the Son of God. What kind of witness do we bear?

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. Insignia such as badges, medals, and chevrons, which are signs of identification, achievement, or authority, are worn with pride.

A boy scout proudly wears his achievement badges. They represent his accomplishments and show the approval of his scoutmaster.

A policeman wears his badge of authority with confidence and pride. Because he has passed all the tests, he has been commissioned to maintain law and order. He has the approval of his commanding officer.

A soldier who serves his country in time of war, and who, in gallant action, is wounded, wears the Purple Heart to signify his devotion to duty and his commendations by his captain.

A four-star general wears his insignia of office with pride. His country and the chief executive have shown their approval of him and confidence in his ability to hold that position of leadership.

God placed His seal of identification and approval on His only begotten Son when He sent the Holy Spirit upon Him at the time of His baptism. Furthermore, He spoke from heaven, saying, "This is my beloved Son, in whom I am well pleased" (Matthew 3:17).

Boy scouts, policemen, soldiers, generals—"all have sinned, and come short of the glory of God." But this could never be said of our Lord, who was well-pleasing to God.—Standard Commentary.

2. "We were once privileged to know a saint. He was eighty, when we met him, and almost completely paralyzed with arthritis, yet he was perhaps the finest Christian we ever knew. When he spoke, we listened; he had authority.

"He asked everybody one favorite question: 'How many baptisms have you had?' It was disconcerting, especially when we answered, 'One, of course,' and he would reply, 'Not enough, I've had four, and I need more.' He explained that he was baptized with water, as a baby; then came baptisms of fire when his wife was killed in an automobile crash, when his son died on the Marne, when arthritis crippled him. And to keep his faith strong, he felt he could use another. . . .

"Our water baptisms are good, but not enough; the real baptism comes when we face trouble, opposition, maybe persecution, as the Baptist faced them, as as Jesus faced them. . . .

"Have you ever been baptized in a wilderness of doubt?

"The Good News began with baptism in the Jordan, and ended in another baptism on Calvary. . . ."—Tarbell's Teacher's Guide, 1969.

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FOR JANUARY 11

How Jesus Met Temptation

Lesson Text: Matthew 4:1-11; Hebrews 4:14-16

Memory Verse: Hebrews 2:18

I. INTRODUCTION

Being aware of the fact that Jesus

(continued on page fifteen)

St. Claire Bible Class

(continued from page fourteen)

was God and that God cannot be tempted is likely to lead us into the false belief that the temptation of Jesus was nothing more than a procedure in formality. Nothing could be further from the truth. The temptation, if it was to have any significance at all, had to be genuine. It is well for us to remember as we study the ministry of Jesus that, though it is true that He was God, He was also man, and by being man He was in all points tempted as men are tempted. The fact that He did not yield to this temptation in no way takes away from the reality of the temptation, but should serve to demonstrate unto the sons of men the fact that we also have available to us, if we would only make use of them, the means of meeting and overcoming all of the temptations to which Satan can subject us.—Senior Quarterly (F.W.B.).

II. HINTS THAT HELP

1. The baptism of Jesus was divinely appointed, timed, and executed. We may be assured that God does nothing by chance (Matthew 3:13; cf. Ephesians 1:11).

2. There is nothing wrong with hesitation if it is precipitated by a heart filled with honest humility (Matthew 3:14; cf. John 1:30).

3. As Christ's baptism identified Him with His Messianic office, so Christian baptism should be important to all believers as a testimony of their faith (Matthew 3:15).

4. Because God looks on His Son with favor, He also is pleased with those in His Son (vv. 16, 17).

5. God lets men of faith see wonderful things (John 1:32).

6. God reveals Himself in His Son to the seeking believer (vv. 33, 34).

7. A person who keeps on witnessing is bound to win disciples (v. 35).

8. The heart of the Christian gospel continues to be the truth that Jesus was God's sacrificial Lamb who died in our place (v. 36).

—Bible Expositor.

III. ADDITIONAL TRUTHS

1. How to overcome temptation? "Pray" is not enough. "Watch" is not enough. The two must be coupled. The eyes must be joined with the knees, and keen-trained, practiced eyes they must be, too. The "watch" is for the enemy. the "pray" for God. We must look out as well as look up.—S. D. Gordon. Sometimes it takes us too long to learn this truth. If we learn it early in our Christian experience Satan's business suffers. —Advanced Quarterly (F.W.B.).

2. Jesus met Satan in mortal combat and was decidedly victorious. Prominent in Jesus' victory over Satan was the Word of God, for each temptation was met by Jesus with a quotation from Scripture. It is abundantly evident that every Christian must also face Satan in mortal combat. But God has provided spiritual armor for our protection as we engage in the battle. In Ephesians 6:11-17, the apostle Paul mentions the various pieces of the Christian's armor. Among these is "the shield of faith" with which we are able to "quench all the fiery darts of the evil one" (v. 16, American Standard Version). In Verse 17, Paul calls our attention to the Christian's sword—"the sword of the Spirit, which is the word of God."

Putting on our spiritual armor, we are prepared to confront Satan. Some of his "fiery darts" are fear, dishonesty, envy, and anxiety. All people are attacked by Satan's "fiery darts," but the good soldier who uses his spiritual armor can withstand the attacks of the evil one and put him to rout.

Jesus confronted the devil and was victorious! He has promised that our honest efforts to resist the devil will meet with success as well.—Standard Commentary.

Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

U. S. Army Chaplain Captain William F. Cox Jr. of 20 Castle Drive, Fort Bragg, North Carolina, would like to announce that he will be available for full-time pastoral work as of January 1, 1970, at which time his tour of duty with the armed forces will be completed. Mr. Cox is a native of the Washington, North Carolina, area, and has served in Vietnam. He is a member of the Baptist faith and will expect to unite with the conference to which he is called. He can be contacted by writing to the above address or by telephoning 497-1710. He is also interested in evangelistic work.

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NOTICE

Any person interested in making application for Manager of Cragmont Assembly, Inc., please notify the secretary, Mrs. C. F. Bowen, 1731 Hillcrest Drive, Wilson, North Carolina 27893, before January 5, 1970.

NOTICE TO ALL MEMBERS OF THE CHURCH FINANCE ASSOCIATION, INC.

The thirtieth annual meeting of the Church Finance Association, Inc., will be held at the First Free Will Baptist Church, Smithfield, North Carolina, on January 13, 1970, at 10:30 a. m.

Each member is requested to be present. If you are unable to be present, please sign proxy below and return to me, Box 158, Ayden, North Carolina. The proxy will be used only if you are unable to be present.

Yours in Christian service,
Hubert Burress, Secretary-Treasurer
Church Finance Association, Inc.

We hereby appoint Walter Reynolds, president; Hubert Burress, secretary-treasurer; or _____ as our proxy for the annual meeting of the Church Finance Association, Inc., January 13, 1970, at 10:30 a. m., at the First Free Will Baptist Church, Smithfield, North Carolina.

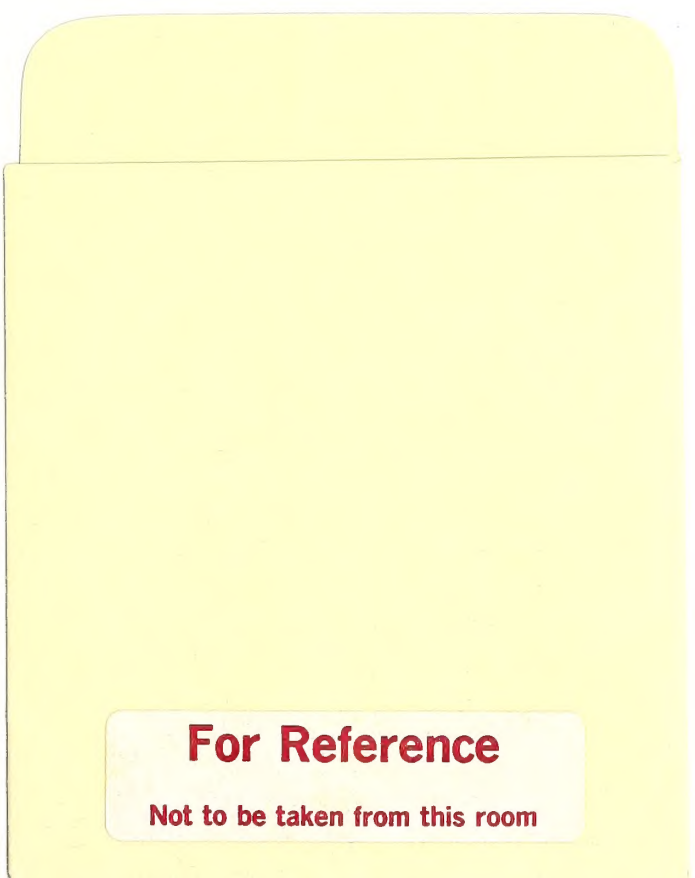
Date_____ Signed_____

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